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EPIGRAPHIA INDICA

Vol. XIV. 1917-18.



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EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA

Vol. XIV. 1917-18.

EDITED BY

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CALCUTTA.

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PARIS E. LEROUX

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ADDITIONS AND CORRECTIONS.

```
93, text i 50,—for nee read nee.
       ·93, ,, 1 55,—for'दांयकी read दावकी.
        95, n 2,—for ਤ read ਤੰ.
   77
        96, last line but 2,-for Viltūru read Villūru
    11
       101, text 1. 8,-for unain read unain.
       103, ,, 1 54,—for युग read युगे.
       118, ,, 1 20,—for uz read uz
       124, n 19,-for खनने read सुनने.
       158, last two lines,—for Auhagaddia and Audao read Ano.
       170, n 2,—for Bhashage read Bhashege.
                                   i ir,
        171, n 3,—for न read में 🕠
        171, text l 16,—[for त च राज्य read तचराउव: See Ep Ind, Vol' III, Add and Corr.,
                       p vm -H. K. S]
        172, ,, 1 25,—for सप्तांभी[धी]य read सप्तांभी[धी]य
        172, ,, 1. 42,-for रचेका read ° का.
       .172, ,, 1 42,—for ब्रजिट्यि read व्या
        179, n 1,—The Hansot plates were published in Ep Ind., Vol. XII, pp 197 sqq.
        185, n 7,--for कीशिय read °िय.
                                      the state of the
        187, n 1,--for ° सवह read ° सवेह
        212, no 16, col 3,—for Srivatsa read Srio.
        213, no 24, col 2, 7
                            -for Langana read Langana
        214, no 52, col 2, J
        220, text 1 67,—for gasau र read 'ot
        223; 1, 1 137,—for महामुद्र read द.
        231, 1 2,—for Salivahana reckoning read cycle
        272, text 1 41,-for da-volada read da-volada
        298, v. 3,—for 'svalitair we might read, for the sake of the metre, 'sanitair'.
        301, v 59,—for varkalpya read varkalya?
        306, n 2,-The reason why the elephants recoil from drinking the water of the oceans
                        would rather be that it is scented with the ichor of the dig-gajas -
15 -
                      H.K.S _ 1111 - 111
                                                  . 1 - f
        307, v. 44, -for 'applied his energy to battle ', we might read bringing them to peace
                        through battle! I have a see a see a
        309, v. 67,-for the praise of the blest Mandana' we might read the religious
                        foundation (kirttana) of the blest Mandana!
       312, trans. vv. 37-42,—for in the month Makara read at a Makara-samkranti.
```

CORRECTIONS BY PROFESSOR HULTZSCH.

Vol. XI.

Page 84, n. 7,—for भनत: read भु जत.

- .. 144, text 1. 33,-for ug read ug
- ,, 145, ,, 1. 45,—for °वेन्ह्रान read °वेन्ह्रान
- " 181, no 18,—This inscription was published independently by Mi D. R Bhandarkar in the Ind Ant, Vol XLII, pp 201 sqq
- ,, 221, text l 12,—for °तिस्टिंग read °ितस्टा

Vol. XII.

Page 62, n 45,-for röshayamű read röshayamu

- ,, 63, text 1 4,-for asial read again
- ,, 63, ,, 1 12,-for चासका read चासका.
- ,, 63, n 12,-for nimo read nino
- " 188, 1 13,—for klripta read klipta
- ,, 188, l. 23,-for Maghavanmani read Maghavamani.
- ,, 192, text 1 42,-for famile read famile

Rao Bahadur R Narasimhachar, M.A., has kindly communicated to me the following corrections of the paper on the Inscriptions of Kurgod in Vol. XIV, pp. 265 ff

- Page 270, v 8,—read bălënduva kale ("the digit of the crescent moon". It became a full moon by Parvati's lovely glance and the lustre of her moonface)
 - " 271, v. 13,—ēlidan-gey, "to laugh at". Eļidikkeyane mādu means the same. Āro kāduvar, "who will fight"?
 - " 271, v 19,—read adagunti (=greatness), not adagunti
 - " 271, v 20,—avanibhrit-samangalam—"equal to a mountain, great"
 - " 272, v 21,—Aspadey=app=Echala is the correct reading. See verse 10 of inscr. B
 - ,, 272, 1 34,—Yugandhara is commonly used in Kanarese inscriptions for Yaugandharāyana, the minister of Vatsarāja
 - " 279, v 2,—read Nityobhava-vesar-esav-i
 - " 279, v 3,—This verse is in praise of Rēchi (not rēji), who is compared to the ocean.

 Ratnākara and samudra are synonymous
 - " 280, v 5,—Here there is a play on words The outer town had sara, 'ponds' or 'musical sounds', like (terade) Närada, swans (moon and sun) like the sky, and groves (rame=Lakshmi) like Vishnu.
 - ,, 280, 1 23,—the correct reading is billam gomdu halitanada balupim, "having taken the bow, by the might of his prowess". There is no reference to Nala
 - " 281, v. 15,—naij-önmamtr-ābdhi-rājam—a moon to the ocean of proper policy

L D. B

Bao Bahadur R Narasimhachar, M.A., has kindly supplied to me the following corrections to some of my papers in Vols. XIII and XIV of the Epigraphia Indica

Vol XIII

- Page 41, 1. 5 of text the construction is prabandha-kavi-rājam, "king of poets of compositions". There is no reference to Virāt, Brahmā is not mentioned under that name
 - " 44, 1. 30 of text uru-sere-gottu = "having become prisoners" Tannaya keya should probably be corrected to tann=arikeya 'there were none who did not send precious things and vehicles' The alteration requires a r
 - " 171, 1 26 of text, and Vol. XIV, p 271, 1. 26 of text adagunts should be corrected to adagunts, a form which occurs in literature

VOL XIV.

- Page 270, 1 13 of text read bāl-ēndura kale, "discard the crescent, now that you have the full moon". The form in -a is used for the regular accusative in -am
 - " 271, 1 17 of text kumtala-dēša denotes only the place on the head where the locks of hair are, there is no reference here to the country of Kuntala
 - .. 271, 1 18 of text bhāta is a mistake for chūta
 - " 271, ll 20-21 of text ālavādu="to despise", ālimādu="to treat with contempt", ēlidikke-mādu="to mock". Elidirkke is wrong.
 - ,, 280, 1 10 of text torade is a misreading for terade
 - ,, 280, 1 23 of text. bilam is a mistake for chalam, and Kalita-Nala is an error for kalitanada, "of valour"
- Pages 280-1, 11 25-6 of text bhāgadol is an error for chāgadol ("in generosity"), which should be construed with -udāra-śrīyan in the previous portion of the verse
- Page 281, 1 3 from bottom of page kulisa here='diamond' Nails are not likened to figh.
 - " 282, v 5 the meaning of this verse is not properly brought out. The outer town with its sara (pond, otherwise svara, musical notes) resembles the sage Narada, with its rāja-hamsa (royal swans, otherwise the moon, rāja, and the sun, hamsa) it is like the sky, with its ārams (grove, otherwise ā Rams, "the celebrated Lakshmi") it is like Vishnu's breast
 - " 284, ll. 13-14 from top of page naij-onmamtr-ābdhi-rājam should be translated "a moon to the ocean of his policy", and suvibhava-sumano-rājan, "an Indra in his magnificence".

L. D B.

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EPIGRAPHIA INDICA.

VOLUME XIV.

No 1.—THE TRUE LONGITUDE OF THE SUN IN HINDU ASTRONOMY
BY ROBERT SEWELL (ICS, RETIRED)

(A continuation of the author's "Indian Chronography," continued from Epig Ind XIII p 103)

The exact position of the true or apparent sun at sunrise of each civil day, taken for tabular purposes as mean sunrise, is one of the essential elements of Hindu chronography, and the exact position of the true moon is another. From these positions are calculated the beginning and end of each tithi and nakshatra, with the currency of these at sunrise. All over India for many centuries the civil day his, been coupled with the true tithi current, at sunrise, the nakshatra in which the true moon stands at sunrise being stated in the local almanacks and constantly mentioned in the dates of historical inscriptions. In southern India the nakshatra was considered of such importance that from as early as the tenth century it has regularly given its name to the day. For the proper verification of historical inscription-dates, therefore, it is of the highest importance that we should know the precise position of the true sun at any moment and more especially at the moment of mean sunrise.

235 Now the process adopted for this purpose in "The Indian Calendar" (Sewell and S B Dikshit, 1896), though resulting in a fair approximation, did not, for critical examinations of dates, give a sufficiently close result, as I have already explained in my "Indian Chronography," §§ 119, 120, pp 42-43), something more accurate was required We wint, for each of the Indian astronomical authorities separately, extremely accurate determination of the san's true longitude each day of the year, and there is only one way to obtain this For each day a calculation must be made of the exact equation of the sun's centre on the basis of the sun's mean anomaly, according to the Hindu method of computation This was a formidable undertaking, but it has now been accomplished for the two principal authorities, and the Tables are published herewith. It is to be hoped that they are final. They are intended to fix the true longitude of the sun on any day or at any moment of the day, with an accuracy extending to the hundredth part of a second, the calculation having been each separately carried to eight or nine decimals of a second so as to ensure correctness. I give the result in degraces and parts, and in ten-thousandths of the circle. The former, converted as desired, can't be adapted to any system of reckoning, the latter are for use by the Indian Calendar system."

To a sunrise at Lanka, or Ujjan

FI 2 The Indian Celendar System is the system adopted by Prof Incobi (of Bonn) in 1888 (Indian Antiquary, Vol AVII) itself founded on Largeteau (Connaissance, des Temps, 1845)

These calculations are, as I have stated, based purely on the Hindu system of iccloning. I have used for the sun's mean anomaly and longitude the mean position and mean motion of the sun as gathered from each Siddhānta separately, and have used the Hindu values of the sines for computing the amount of the equation of the centre, and thence the sun's true position. The Tables are prepared according to the First Ārya and Present Sūrya Sidhāntas, the latter both with and without the bija. The bija, which came into general use about A D 1500, made no change in the length of the solar year or the number of civil days in a mahāyuga, or in the position of the sun's apsis, and therefore none in the sun's longitude, whether true or mean. I shall attempt hereafter to publish similar Tables for the other principal Indian authorities—Tables which will be of great value in the verification of dates, seeing that up to the present time no one knows exactly at what periods and in what tracts these other Siddhāntas were used. (The Siddhānta-Šīrōmanī Table has been completed and is ready for Press.)

237 Assuming, since these Tables are not intended for any but the initiated, that the In hun Calendar process of calculation, which might be termed Prof Jacobi's first process and which has the advantage of simplicity, is known to leaders of the Epigraphia, only one or two remarks need be made before entering on details. Since everything depends on the accuracy of the Table-entries, I must call attention to the great help which I received from M Louis de Ries of Moscow for many months He takes the greatest interest in Hindu astronomy, and has prepared certain Tables of his own, the publication of which has been delayed by the War. His processos are characterized by the most laborious and painstaking endeavours to obtain extreme accuracy for every result arrived at Filled with a similar desire, and after my calculations for the sun's exact position (in true longitude for successive 24-hour periods after the true sun's airival at long. 0°) had been carried out for about one-third of the Aryu-Suddhanta year, I asked M de Ries to calculate some of these positions of the sun by his own method, so that we might compare the results. He most kindly did so, and, when I state that our results, worked in entire independence of one another and by different methods. were found to agree in every respect down to four, and in one case even down to five, decimals of a second, I think that it may be fairly assumed that my Tables may be depended upon,

235 There is more than one reason why the Indian Calendar system, though yielding results very fairly approximate, requires some expansion for the purpose of exact calculation. By it we have been in the habit of computing the true moon's place both for the tithi and nakshatra by the Sūrya-Saddhānta data, using the same figures for finding the tithi-index, t, and nakshatra-index, n, for all dates, both for inscriptions known to belong to tracts and times when the Arya-Siddhanta was the authority used by the framers of the record, as well as for those which must have been guided by almanacks calculated by the Sūrya-Siddhānta The c of the Indian Calendar method, 1 e the sun's mean anomals at any moment, 1s always the Sūrya-Siddhānta o in thousandths of the circle, and that it differs in various proportions at different times of the year from the c of the Arya-Siddhanta will be apparent to anyone who compares the entries for the same day given in my new Tables XLVIIIA and B, cols 2, 3, in At the moment of Mesha-samkianti for instance (the first entry in each Table) the c by the $S\bar{u}rya$ is 2794 0642 in ten-thousandths, and is 279 in thousandths in Indian Calendar reckoning, but by the Arya-Siddhanta it is 2774 5577, and so for our ordinary reckoning should be stated as 277 In calculation for the tithi-index, t, in ordinary work this difference has no very great effect, though of course it actually has some, and possibly may in some cases after the value of t by one unit (41 minutes), but it has greater effect when we are calculating the nakshatra, as will presently be explained As to the difference between the two authorities in the value assigned to the sun's true longitude, s, it will be seen that this varies day by day About Day 261, ie the 261st period of 24 hours each measured from

true Mēsha-samkrānti, the value of s is practically the same by the two authorities, about Day 150 the Ārya s is about 3'36" ahead of the Sūrya s. The difference increases and diminishes regularly throughout the year

The principal reasons for this difference are that by the $S\bar{u}rya$ - $Siddh\bar{u}nta$ the position of the sun's perigee-point is different from that assumed by the Arya- $Siddh\bar{u}nta$, and that there is a difference in the two year-lengths

239 I have stated above that this difference has only a very slight effect as regards the value of the tithi-index, its effect on the ordinary calculation of the nakshatra and lagna must now be noticed. In so doing we take first the nakshatra and note the process by which those who have used the *Indian Calendar* have hitherto calculated its index.

Our method of computing the sun's true longitude, s, by the system of the Indian Calendar has been to take the c found for the desired moment, that is to say the value, in thousandths of the circle, of the sun's mean anomaly according to the Sūrya-Siddhānta, making this serve for both Siddhantis, to multiply this c by 10 to get its approximate value in ten-thousandths, to add to it a figure, 7207, representing the longitude of the sun's perigee-point (taken is 71463 by the Sürya-Siddhunta) in A D 1100 plus a small addition (604) lendered necessary by the construction of the Tables in order to avoid the necessity for sometimes adding and sometimes subtracting the equation of the centrel, to deduct from the result the figure representing this equation, and so to obtain the sun's true longitude, s The tithi-index, 12, having been already tound, we add s to t, and find the nakshatra-index n, or the longitude of the tine moon, this index shews in which nakshatra she stands at the moment. The result is an approximation, but it is not close enough. If we are working for an Arya-Siddhanta date, we have used Sūrya-Siddhānta values (which differ slightly), and we have arrived at the value of s in part by multiplying by 10 a value obtained in thousandths so as to be able to apply it to the other value, that of the moon, which has been obtained in ten-thousandths of the circle. This multiplication by ten creates a possibility of error not inconsiderable if we have, in thousandths, the figure c = 623, this may stand for any value in ten-thousandths between 6225 and 6235, and may lead to a miscalculation amounting to anything under 10 units in our estimate of the nakshatra index n, and 10 units represent in time-valuation 39 miñutes

240 All these possibilities of error are entirely removed by the present Tables The exact value of s by either Siddhanta is easily found—a value which we know to be absolutely correct—, and when we add this s to the already found t we know that the result gives the correct nakshatra-index, or at least that the only possibility of error lies in the value found for the tithi. As for this last we must for the present trust to the correctness of Prof Jacobi's calculations for the moon's place relative to the sun (a) and for the moon's equation (b), correcting the sun's equation by my new Tables

241 These Tables will also be found very useful for calculating the lagna accurately Hitherto our process for finding, in working for the lagna, the value of the sun's true longitude, s, at mean sunrise of the day concerned has been the same as the process for finding the nakshatra. We have found the value of s by both Siddhāntas from a calculation really correct only by one Siddhānta, and even that after a rather clumsy multiplication by 10 which itself may cause an error of 39 minutes of time. The present Tables give the accurate s by either Siddhānta, and they give it in degrees, etc., thereby simplifying the calculation

¹ See Indian Calendar, §§ 107, 108, pp 60, 61

The tith index, "t", gives the distance of true moon from true sun, ie shows the moon's true place with reference to the true sun. When this is added to the true sun's longitude, we have the true moon's place in the heavens, "", or the required nakshatra index

EXPLANATION OF THE LABLES

242 Table XLIII The details were worked out with great case by M L de Rica from the respective lengths of the sidereal solar year, i.e. the time taken by the time sun to travel from 0° to 0°, according to the several Indian authorities

Table XLIV gives the sun's mean motion per day of 24 hours, and per hour, runnit and second, for use in calculation. It is exact for the Ārya-Siddhānta, and may be used with erre for other authorities, having regard to the footnote

Table XLIVA See the heading It explains itself

Table XLVA is for use in calculations Every valuation given in the main Tables XLVIII.4 and B in ten thousandths of the circle was made by it

Table XLVB is the reverse of XLVA

Table XLVI is a revised nakshatra Table, showing the exact ending points of each

Table XLVII is very important, being a revised Table of sines and equations of the sun's centre, given in full after particularly careful calculation. Its preparation is described below §§ 249-253. The supplementary Tuble XLVIIA gives, for close work, very full details of the exact equations according to anthorities other than the Tirst Ārya-Siddhānta and of the differences, in seconds per minute of mean anomaly-arc, between the consecutive base-equations. Table XLVII is for the present to be held inapplicable to the Brahma-Siddhānta.

Tables XLVIII.1 and XLVIIIB are the main working Tables, showing, by the First Arya and Present Sārya Siddhāntas (with or without the bija), the precise value of the sun's true longitude (s) and equation of the centre at each interval of 24 hours measured from true Mēsnasamkrānti, the moment when the true sun arrives each year at celestial longitude (b), as well as the sun's mean anomaly and mean longitude. There was no possibility of framing a Table which should give these particulars for mean sunrise of each day, the primary requirement for the verification of Indian dates, because the moment of true Mēsha-samkrānti varies each year and the starting-point had to be from that moment. These to Tables therefore give the consecutive 24 hour positions of the mean and true sun after that moment.

Tables XLIX and L enable us to find the sun's true longitude at mean summe, the former giving for each group of days the sun's true motion per hour, and the latter giving his mean motion per minute. It is not necessary for general purposes to give his true motion per minute, if required, this can always be obtained by dividing by 60 the details of Table XLIX for one hour of the day

243 Tables XLVIII to L are used in the following way, when we desire to find the s for mean sunrise. Say that Mesha-samkranti occurred in the year for which we are working at 12 h 15 m after mean sunrise according to the Indian Calendar (Table I. cols. 13 to 17 or 17a). Then for every day of that year Table XLVIIIA or B gives us his true longitude, s, at 12 h 15 m after mean sunrise, and to obtain the s at mean sunrise on the day in question we have to deduct the sun's true motion during 12 h and 15 m. We do this by Tables XLIX and L, and so get the exact s for mean sunrise on the day in question.

Table XLIX for hours is exactly correct for the Arya-Siddhānta When used for the Sūrya-Siddhānta, there may be an error amounting, at the time of year when there is the greatest difference between the two authorities, to about one-third of a second per hour or about seven seconds per day If anyone desires to be absolutely exact by the Sūrya-Siddhānta, he should calculate the true sun's motion during the hours and minutes of the day in question by observing in Table XLVIIIB, the consecutive 24-hour positions, s, of the sun given in the Table for (i) the day in question and (ii) the previous day, and divide the difference by 24 for each hour's, and this result by 60 for each minute's, true motion. Even this, of course, is

not mathematically exact, since the true motion of the sua varies from hour to hour, but it is quite accurate enough

244 The calculation for the fine longitude of the sun each day was made by ascertaining his mean anomaly and then using the sine-Table as finally prepared (Table XLVII) for finding the equation of the centre. The starting point for the year is the value of his mean anomaly at the moment of time Mosha-samkianti. This had to be computed with great care. The problem is fully discussed below §§ 254-255

245 To obtain a correct value of the san's mean longitude at source of my day, take the value given in Table XLVIIIA or B, as the case may be, and deduct for the intervening hours and minutes (cf s 243) the quantities shewn in Table XLIV for the sun's mean motion Greater accuracy even than this can be obtained by the use of Table XLIII

2,6. I do not enter very fully into the difference in the sin's true longitude brought about, according to the Sūryu-Siddhāntā, by the shift in the apsis of the sun's orbit, because this seems so slight that it may be ignored. It would amount to about 1" in the last 1500 years (see below, 3, 251, 11).

Lee of the Tables Rules

"1247. That the 'use' of the Tables may be thorouguly understood, I append a few rules of work and examples.

- (1) The nelighbor a -- Work by the usual Indian Calendar process for finding t, the tithiunder at morn summer of the day in question. Note the serial number of the civil day, ignoring altogether the day of the Hindu solar month. Deduct from this number the serial number of the day on which Misha-sankranti occurred (Table I, col 13). The result is the number of the day, or 24-hour period, referred to in col 1 of the new Tables XLVIIIA and R. membering to use the proper l'able for the Siddhanta concerned, turn to this number in either of those Tables Against it in col 9 will be found the correct value of the sun's longitude s, on that day at a moment as many hours and minutes after mean sunitse as elapsed between mean sunrise and the moment of Misha-samkranti at the beginning of the solar year Turn to Table XLIX for hours on the day in question and Table L (Table [, wol 17 or 17a) for minutes, and deduct from the s so obtained the values of the sun's motion during those hours and minutes (above § 243) This gives the sun's exact true, longitude at mean sunrise of s+t=n, the nak-hatra-index For exact ending points of nakshatras. the day in question re the points when the true moon passes out of each, consult Table XLVI (Table VIII of the Indian Calendar suffices, except in very close cases) Properly worked, the s so found yields the correct longitude of the true sun within the hundredth part of a second
- (n) The title—[This may be examined by the new Tables, though probably it will not be liable to change, or at any rate not to any change greater than, one unit. Until some new Tables are published, we work for the moon's place by Prof Jacobi's fixtures, and accept them.] The serial number of the day, or 24-hour period, being found as above, note against it in Table XLVIIIA or B, cols 2, 3, the value of the sun's mean anomaly, and for the intervening hours and minutes deduct the sun's mean motion as given in Table XLIV, observing the remails in the footnote to that Table. This gives the sun's mean anomaly at mean sunrise of the day in question in ten-thousandths of the circle. Take the value in thousandths of the circle by removing the decimal point one place to the left. Refer to Table VII, Indian Calendar, and the auxiliary Table for correcting the "equation c" of the calculation, if it does not seem necessary to work with greater exactness than by use of units of about 44 minutes.

We can find the equation more accurately as follows—It has been noted in § 239 that, in order that "equation c" in the a, b, c system may always be additive, the quantity 604 was taken from a (the mean moon's distance from mean sun) and added to the equation of the centre. Hence we shall have the exact "equation c", if we deduct from 604 the amount of the

equation (given in the new table), when it is plus(+), and add to 60 4 the amount of the equation, when it is minus (-), the signs are given in the heading of cols. 6, 7, Tables XLVIIIA and B

The equation can also be obtained with quite sufficient approximation by noting the difference between the equation of the day and the equation of the previous day (cels 6,7), dividing this difference by 24, and applying to the equation of the day the amount proportionate to the hours intervening from mean sunrise (see example given below, § 219, 11, B), or, perhaps easier, the true sun's longitude at mean sunrise having already been found, by calculating the mean sun's longitude at mean sunrise, as shown in § 215, and subtracting the one from the other

(iii) The lagna—To find the time of rising of the named sign on the day concerned, calculate the s for mean surrise as above explained, but this time use degrees minutes and seconds (col 8 of either Table XLVIIIA or B) Table XXII, Indian Chronography, gives the beginning and ending points of the named sign Adding to these 360°, if necessary, deduct from their value the value of s at mean surrise. The result shows the distance from the sun at mean surrise of the beginning and ending points of the sign. Multiply the degrees by 4 for minutes, and the minutes by 4 for seconds of time. The result gives the times of rising of the beginning and ending points of the named sign.

Examples of Work.

248 Given an inscription date to be examined, with the details Saka 1412, Friday, the day of Uttara Bhadrapadā, Chaitra krishna 12, Mithuna lagna

The year is A D 1490-91 (Saka 1412 expired). Chaitra krishna 12 will be about 25 days later than the day of Chaira sukla 1 Work first in the usual way by the Indian Calendar

(Table I, cols 19-25) (Table IV for 25 days)	•	Day 81 25	ľ	Weck 2 4	-day.	a 75 8466	້∂ 430 907	c 264 68
(Table VI equation b) (Table VII equation c)		106	•	6	•	8541 260 7	337	332

Tithi-index, t, = 8808

The day was 106, which $(Table\ IX) = 16$ April, AD 1490.

Week-day 6 = Friday The index t shews ($Table\ VIII$) that the 4th current at mean sunrise was Chaitra krishna 12 We'then work for the nakshatra-index.

c×10 .	•	•	•	•	3320
Constant	• _	•	•	. •	+ 7207
Less for th	e sun³	в едпа	ition c		527 - 7
Sun's true Add the ti			ε . ; •	•	520 8808
Nakshatra	-ındex	. 71			9328

This value of n shews (Table VIII) that by the equal-space system the moon at mean surrise of the given day was in the nakshatra Uttara Bhadrapadā. So far so good. The date seems genuine; but we want to be certain, and we refer to the present Tables.

A The exact nakshatra (1) by the First Ārya-Siddhānta—Mēsha-samkrānti occurred in the year AD 1490 (Table I, cols 13, 17) at 10 h 55 m after mean sunrise on Day 86 The day of the record is 106 106—86 = 20 Turning to day 20 in Table XLVIIIA, col 1, we see that the sun's true longitude, s, was, at 10 h 55 m after mean sunrise, 540 6811, in 10,000ths of the circle Deduct the sun's true motion on Day 20 for 10 hours and 55 minutes, viz (Table XLIX) for 10 hours 11 2059, and (Table L) for 55 minutes 1 0457, total 12 2516 540 6811—12 2516 = 528 4295 This is the value of s at mean sunrise on the given day Add s to t, 528+8808 (in whole numbers) = 9336 This is the proper nakshatra-index, n, for mean sunrise, always supposing the tithi-index, t, to be correct. It differs by 8 units from the Indian Calendar valuation 9328, which is found therefore so much in error. This, in time (Table X), is over half an hour, but we find that the moon was certainly in Uttara Bhadrapadā at mean sunrise

(11) By the Sūrya-Siddhānta—The process, mutatis mutandis, is similar Mīsha-sam-krānti occurred at 12 h 44 m. after mean sunrise. On Day 20 (Table XLVIIIB) s, at 12 h 44 m. after mean sunrise, was 540 5000 Deduct for the sun's true motion on Day 20, for 12 h (Table XLIX) 13 4471, and for 44 m (Table L) 08365. Total 14 2836 540 5000—14 2836 = 526 2164. This was the s at mean sunrise s+t=526+8808=9334. This, if the t is correct, is the correct value of the nakshatin-index, n, at mean sunrise, and we see that the Indian Calendar n, 9328, was in error by 6 units, or 24 minutes of time

B The exact tithi (t) by the First Arya-Siddhānta.—We first check the mean anomaly of the sun, c Our preliminary work shewed this to be, in thousandths of the circle, 332 Table XLVIIIA, col 3, shews that at 10 h 55 m after mean sunrise the mean anomaly was, in tenthousandths, 3322 1148 Deduct by Table XLIV the sun's mean motion during 10 h 11 4074, and during 55 m 1 0457, total 12 4531. 3322 1148—12 4531 = 3309 6617 This is the exact mean anomaly of the sun, c, at mean sunrise If we work by the simple Table VII of the Indian Calendar and take the c in thousandths as 331, we see that equation c would remain unchanged at the value 7 Hence, accepting the values assumed for the moon's mean place and equation, we find that the tithi-index was actually, as found by us, 8808

We try this again by the more elaborate, but more, accurate process recommended above (§ 247, 11, last para) By Table XLVIIIA, col 7, we have the equation of the centre at 10 h 55 m after mean surrise on Day 20 given as 51 8996 in 10,000ths of the circle. The difference in 24 hours had been (day 19) 52 3833 — (day 20) 51 8996, or 0 4837. A 24th part of this is 02015, the average difference per hour. Accepting 10 h 55 m as 11 h, we have for 11 h the difference (02015×11) 2216. Call this 222 and add it to 51 8996. Result gives the equation of the centre at mean surrise 52 1216. Then 60 4 — 52 1216 = 8 2784, the value of equation c. This is over 8, and hence we find that the former valuation 7 is incorrect, and that the tithi-index at mean surrise was really 8809, not 8808, by the Ārya-Siddhānta. But we have also found out a little more regarding the nakshatra-index, n. s. was found to be really 528 4295, and if we substitute the full value of equation c, viz 8.2784, for the value found by the original calculation, viz 7, we have for the tithi-index.—

Equation
$$b$$
 260
Equation c 8 2784
 $t = 1$ 8809 2784
Add $(s = 1)$ 528 4295
 $t = 1$ 9337 7079, or, say, 9338 in whole numbers.

Thus the real nalshatra-index, n, was 9338, and our Indean Calender process, with result 9328 yielded a result in error by 10 units, or 39 minutes of time.

(n) By the Sarya-Siddh inta—By Table XLVIIIB, col. 3, we have the san's mean anomaly c at 12 h 44 m after mean sunrace = 3341.6212, in ten thousandths of the circle. Deduct for 12 h 13 6839 and for 44 m 0 8365 (Pable XLIV) for the sun's mean motion, total 14 5254 3341 6212—14 5254 = 3327.0958. This was the sun's mean anomaly at mean sunrace Calling this 333 and consulting Indian Calentar Table VII, we should raise equation c in our original work from 7 to 8

Again we test this by the more accurate process. The equation of the centre on the given day 12 h 44 m after mean survise was (Table $\Delta LVIIIB$, col 7) 52 3475. The same for the previous day was 52 8500. Difference = 0 5025. Divided by 24, this gives an average difference per hour of 0 02094. Taking 12 h 44 m as 13 h and mult plying, we have 0.27224. Add 0 2722 to the equation of the day, 52.3475, and we find as the equation of the centre at mean survise 52 6197. 60.4-52.6179=7.7803. Hence equation c in the original calculation should certainly have been 8, and not 7

Lastly we substitute the newly found values as before, for Indian Calendar calculation, s having been already determined to have been at mean subrise by this authority 526.2164

Equation Equation		•	8511 \ 260 7 7803	,	, j	1 1 1 1
Žđđ	, t = s =		\$508 7503 526 2164	, s	1, -	131
ı L	n =	•	9334 9967 say	r:9335	i j	7.

This is as near as we can get to the true nakshatia index at mean sumise. It differs by 7 units from the Indian Calendar value, which was 9328, or by 28 minutes of time

- (in) Allowance for the shift in the sun's perigee-point when working by the Sürya-Siddhānta—I have shown below (§ 254) that, for calculation of the tithi, nakshatra or ligna, this shift in the apsis may well be ignored; but in case any one should desire to take notice of it I have entered a Table (p 12 below), giving its exact amount. Its effect on our inscription-date is as follows. Table XLVIIIB is calculated for about A D 1400. The year of our inscription is A D 1490. 90 years after A D 1400 the perigce-point had advanced (see Table) 0 0806 from the position we assumed for it. Hence the sun's mean anomaly at mean surrise of our date was not, as already found, 3327 0958, but this amount less 0 0806, or was actually at 3327 0152. 90 years earlier than A D 1400 it would have been 3327 0953 plus 0 0806, or 3327 1764. But this change would have only an infinitesimal effect on the equation of the centre, or, in consequence, on the sun's true longitude, or on the calculated values of the 11thi, nakshatra, or lagua.
- C The Yoga, by either Siddhanta—The formula for this is 2s+t, and, as the value of s has been correctly found by the above process, no further remark is necessary
- D The lagna, (1) by the Ārya-Siddhānta—For this we have to find the correct value of sat mean sunrise in degrees, etc. By Table XI.VIIIA, col. 6, the s for the day was in our

example above 19° 27' 52' 27 Deduct (Tables XIIX, II) for, on day 20, 10 hours 24' 12' 29, and for 55 minutes 2' 15" 52, total 26' 27' 81. Then the s for mean sumise was 19° 1' 24" 40. This was the true suns longitude at that moment on the meridian of Ujjain. The given lagna was the sign Mithina. The first point of this is 60°, the last 90°. We take the s as 19°, which is sufficiently exact for old pary purposes $60^{\circ}-19^{\circ}=41^{\circ}$ $41\times4=164$ m, or 2 h 44 m (90°-19°) $\times 4=284$ m, or 4 h 44 m. The first point of Mithina was 41° distant from the true sun at the moment of mean sunrise, the last point 71°. Mithina was lagna between 2 h 24 m and 4 h 44 m after mean sunrise on the given day

- (ii) By the Surya-Siddhunta.—s=(Table XLVIIIB) 19° 27′ 28″ 80 (Deduct, for 12 hours'(Tables XLIX, L) 29′ 2″ 74 and for 44 minutes 1′ 48′ 42, total 30′ 51″ 16 Remainder, or for surrise, 18° 56′ 37″ 64 We may call this 19°, and come to the same result as in the former case. The lagra of Mithuna really began twelve seconds later.
- (iii) By the Indian Calendar process, and for both Siddhantas—Here's was found to be in ten thousandths, 520 Converted by Table VIIIB, this =18° 45′ This was the sun's trus longitude at mean sunrise. The difference between the actual time of the lagna of Mithums and that found by the Indian Calendar is slight
- More accurately worked, the first point of Mithuna was lagna by the Ārya-Siddhānta at 2 h 43 m 56 s, by the Sārya-Siddhānta 2 h 44 m 16 s, and by the Indian Calendar 2 h. 45 m, after mean summer on the day in question.

Construction of the Tables

A detailed explanation is here given of the construction of the principal Tables, in order to satisfy expects as to their accuracy

249 The Hindu Sine-Table—The Sūrya-Siddhānta (11, 34) gives in minutes the sines of a series of angles, each separated from the other by 3° 45′, twenty-four of these completing the quarter-circle of 90°. These values stand, so far as I can ascert in, for all Indian authorities except the Brahma-Siddhānta, which assumes different sine-values. There is no need here to discuss their exact accuracy, as I am concerned solely with chronography as the handmaid of history, and have nothing whatever to do with the casting of horoscopes or any other branch of astrology. The sines, as used in calculations by authorities other than the Brahma-Siddhānta, are given in Table XLVII; col. 3, and the differences between them, in minutes, in col. 4. For astronomical purposes the several angles are angles of a planet's mean anomaly, and are so applied to the mean anomaly of both sun and moon

250 The equation of the centre—For the preparation of the sine and equation Table (XLVII) the equation of the sun's centre for each base-angle of anomaly has been calculated from its sine value by the proper formula for each Siddhānta, the calculation being carried to mine decimals of a second, in order to insure absolute accuracy for the tabulated two decimals. The details for the First Arya-Siddhānta (Table XLVII, cols 5; 6) are complete in themselves; details for the other authorities are given in full in a supplementary Table (XLVIIA). Table XLVII differs a little, but only in one or two places, from Jacobi's Table XXIV (Epigi Ind I, 459), I have, however, thought it advisable to record two decimals of seconds in all cases.

planetary movement a fundamental principle (Jacobi, Epig Ind I, 441) is contained in the proportion sin equation sin mean anomaly "minutes in the epicycle minutes in the orbit. The minutes in the sin anomaly are given in Table XIVII, the minutes in the orbit ascertained from statements made in each Siddhanta, the minutes in the orbit of 360° are

always 21600' The formula then for all authorities, a being the angle of mean anomaly, is

Equation centre¹ =
$$\frac{\text{minutes in epicycle}}{21600'} \times \sin \alpha$$

252 A The First Arya-Siddhānta gives for the dimension of the epicycle 13° 30' or 810' Hence by that authority —

Equation centre =
$$\frac{810}{21600}$$
 sin $\alpha = \frac{3}{80} \sin \alpha$

The best authorities agree that this is the correct formula

Since there are 3° 45' between each base-angle, the difference in minutes between each is 225', and the measure of first or average difference of equation for each intermediate minute of anomaly is the difference between two consecutive equations divided by 225. Taken in seconds, this difference is given in col 6. Multiply the minutes of difference between the base-angle and the given anomaly-angle by the amount given in col 6, and, taking the result in seconds, apply it to the base-equation, and you have the correct equation for the given anomaly-angle

For an example take the 2nd and 3rd sines The 2nd sine, i.e. of anomaly-angle 7° 30', is 449' Multiply by 3 and divide by 80 Result 0° 16' 50" 25

The 3rd sine, of anomaly 11°15′, is 671′ Multiply by 3 and divide by 80 Result 0° 25′ 9″ 75

The difference between the two results is 8' 19" 50 This is the total difference in 225', which is the difference between the two anomaly-angles 8' 19" 50 divided by 225 gives for each minute of angle the increment 2" 22

B Equation of the centre by the $S\bar{u}rya$ - $Siddh\bar{u}nta$ —This calculation is made on the same fundamental principle

The $S\bar{u}rya$ - $Siddh\bar{u}nta$ (cf. Jacobi, aboie, I, 441) assumes a contraction of the epicycle amounting to 20' at the end of each of the odd quadrants. If this contraction at any point is called q, we have q=20', $\sin \alpha \sin 90^\circ$, $q=20\frac{\sin \alpha}{\sin 90^\circ} \sin 90^\circ = 3438'$ (see Table XLVII).

Hence $q = \frac{20'}{3438'} \sin \alpha$ The $S\bar{u}rya$ - $Siddh\bar{u}nta$ gives for the dimension of the epicycle 14°.

Hence the formula for the equation without the contraction would be $\frac{14'}{360'}$ sin α With the

contraction it is
$$\frac{14'}{360'} \sin \alpha - \frac{20'}{3438' \times 21600'} \sin^2 \alpha$$
, or, finally $\frac{14}{360} \sin \alpha - \frac{\sin^2 \alpha}{3713040}$

Each equation for the several base angles has been calculated by this formula and fully worked out for nine decimals of a second. The results are given in full in Table XLVIIA, col. 7, and in abbreviated form in Table XLVII, col. 7. The difference in equation per minute of anomaly-arc has been calculated by dividing the difference between consecutive base-equations in minutes by 225, and taking the result in seconds. This is tabulated in full in Table XLVIIA, col. 8, and in abbreviated form in Table XLVII, col. 8

253 C Equation of the centre by the Second Ārya-Siddhānta and Siddhānta-Śirōmani — The same fundamental principle holds good The epicycle is (Epig Ind I 341) 13°

When an angle is very small, as is the case with even the greatest of the equation-angles, which is only gion to 2° 10', the sine is taken to be equal to the arc. Hence the presumed equality in the text of "sin. equation" and "equation centre" Table XLVII shows that the sine of 3° 45 is 225', the same as the arc. The sine of 1 is 60', also the same as the arc.

40' or 820' There is no contraction. Minutes in the orbit, 21600' Hence the equation is $\frac{820}{21600} \sin \alpha$, or $\frac{41}{1080} \sin \alpha$. The entries are made in abbreviated form in Table XLVII, cols 9, 10, and in full in Table XLVIIA, cols 9, 10

254 The sun's mean anomaly, and the starting-point for its valuation. The sun's daily mean motion, i.e. his mean motion in 24 hours, is given according to the several Hindu authorities in Table XLIII, so that, given his exact mean place at the moment of true Měshasamkränti when the true sun was at 0°, his mean position at the end of every 24-hour period is obtained by simple addition. We must, therefore, fix with great care the value of his mean anomaly when the true sun was at 0°

- (1) By the First Ārya-Siddhānta —S B Dikshit's valuation of the equation by this Siddhānta, 2° 6′ 59″ 9421, was a trifle too great Dr Schram's, 2° 6′ 57″ 323496, is exact down to the fifth decimal M de Ries with almost painful accuracy has carried it as far as sixteen decimals of a second. Tested by the sine-table, his valuation is found exact. The equation (I give nine decimals of a second, the amount which I have generally used in these calculations) is + 2° 6′ 57″ 323494885, or, in 10,000ths of the circle, 58 775644170. This is correct for the corresponding mean longitude value 357° 53′ 2″ 676505115, or 357° 53′ 044608419, or in 10,000ths of circle 9941 224355830, the two added together amounting to exactly 360°. Thus, the perigee-point of the orbit being by this Siddhānta fixed at 258°, or, in 10,000ths of the circle, 7166 6, we have found the sun's mean anomaly at true Mēsha-samkrānti to have been 99° 53′ 2″ 676505115 or 99° 53′ 044608419, or in ten-thousandths of the circle 2774 557689163 (i.e. 9041 224355830 7166 6). This then is our starting-point for cols 2, 3, 4, 5, of Table XLVIIIA
- (11) By the Present Sūrya-Siddhānta—In this case we have to deal with an authority which postulates a slight movement in the line of apsides of the sun's orbit, the apogee and perigee-points moving eastwards at the rate of 0" 1161 per ann, and before working for a correct valuation of the sun's mean anomaly at true Mēsha-samkrānti in any year, we have first to decide which year to select as base of operations. I have chosen the year K Y 4500 or A D 1399-1400, roughly A D 1400, for reasons which follow. The period covered by Indian Epigraphy, the historical period, that is, of Indian History, may be taken as the period K Y 3500 to 5000, A.D 400 to 1900, or the last 1500 years, the bulk of the inscriptions belonging to the last millennium K Y 4000 to 5000 or A D 900 to 1900. I take the central year of this millennium as my base. In K Y 4000 the perigee-point was at 257° 15' 32" 4, and in K Y 5000 it was at 257° 17' 28" 5. Hence in K Y 4500, say A D 1400, it was 257° 16' 20" 45, or, in 10,000ths of the circle 7146 53125 1. The difference in the sun's equation of the centre and true longitude, caused by this shift of the apsis, is exceedingly small and may well be ignored.

For we are concerned only with the period AD 400 to 1900, and calculation by the equation-table on the value of the sun's mean anomaly at the beginning of the Hindu sclar year AD 400-01 and at the beginning of A.D. 1900-01, allowing for the shift of the perigeopoint, proves that the total difference in the equation in the whole period of 1500 years was 1"0739. This constitutes also the total difference in the sun's true longitude, which is his mean longitude the equation, the mean longitude remaining the same whatever may be the shift in the line of apsides.

To assist those interested, however, I append a Table shewing the cumulative change of position of the apsidal points

The annual shift is a forward one, and, as the longitude of perigee increases, so the mean anomaly decreases. Hence for years earlier than K Y 4500, AD 1400, the amounts entered in col 3 must be added to, and for years later deducted from, the sun's mean anomaly as found by calculation

Change of position of sun's apsidal points according to the Present Surya-Siddhanta

No of Years	Cha	nge ,	No of Years	Cha	nge (*	No of lears	Cha	1 - 11
1	2	3	1	2	3	1	2 2	3-"(1"
<	n	10,000ths of circle	ı	- W +,	10,000ths of circle		sip i by 5	10,000ths
1	0 1161	0 0000	10	1,161	0 0000	~(foo '	0,11,61	(00896)
2	0 2322	0 0018	20	· ·2 322	0 0179	' 200 '	0 23 22	0 1792 11
3	0 3483	0 0027	30	3 483	0 0269	- 300 <u>-</u>	0 34 83	0 2687.
4	0 4644	0 0036	40	, 4 644	0 0358	⁷ 400	0 46 44	~0ॣ358â <u>^</u>
5	0 5805	0 0045	50	5 805	0 0448	'' <i>'</i> '500	0 58 05	0 4479
6	0 6966	0 0054	60	6 966	0 0537	, , , edo _	1 966	0,5375
7	0 8127	0 0063	70	2 8 127	0 0627	~ 70Ó	1 21 27	0 6271
8	0 9288	0 0072	80	9 288	0,0717	800	1 32 88 L	0,7167
9	1 0449	0 0081	90	10 449	0 0806	900	1 44 49	0 8062
•	11	,	-	- 11 1		1000	1-56:1	

255. Dr Schram's valuation of the equation of the centre according to the Arya-Siddhānta was proved to be so accurate that we need not have any hesitation in accepting his similar valuation of the same by the Sūrya-Siddhānta He fixes this for K Y 4000 as 2° 8′ 18″ 472169, and for K Y 5000 as 2° 8′ 19″ 1842321 The equation, therefore, in K Y 4500, the base year of my Table, was 2° 8′ 18″ 828200553, or in ten-thousandths of the circle 59 404538584.

The sun's mean anomaly at the moment of true Mesha-samkranti is 360° less the combined longitude of perigee and equation of centre, or 360° — (257° 16′ 30″ 45 + 2° 8′ 18″ 828200553). The mean anomaly was therefore 100° 35′ 10″ 721799447, or 100° 35′ 178696657; or in tenthousandths of the circle 2794 064211415. This is the valuation which I beveradopted for the starting-point for cols 2, 3, of Table XLVIIIB

The sun's mean longitude at the same moment, true Mesha-samkrant, is his mean anomaly plus the longitude of perigee, ie 100° 35′ 10″ 721799447 + 257° 16′ 30″ 45 It was, therefore, 357° 51′ 41″ 171799147, or in ten-thousandths of the circle 9940 595461415 Table XLVIIIB, cols 4, 5, start from this point,

256 In calculating the true sun's correct longitude and equation for each day for the preparation of Tables XLVIIIA and B I have obtained the equation by using the first or average difference in seconds as given in Table XLVII, cols 6, 8, for each minute of anomaly-angle between the base-angle of the Table and the given angle, in the belief that this represents the practice of the Hindus in bygone centuries. It is possible to calculate with still greater minuteness. We might perhaps be able, by use of some complicated formula, to find out a more exact value of the difference in seconds applicable to the anomaly-angle under consideration, but this system would be so troublesome that it may be reasonably assumed to have never been adopted

256 a An example will best illustrate how each calculation for the 24-hour periods given in Tables XLVIII and XLVIIIA was made. The value of the equation is based on the angle of mean anomaly, c, given in col 2. The base-equation used is that for the base-angle next lower in the sine-table (XLVII, col 5 or 7), the increment in the equation for the difference in angle between the base-angle and the given angle of anomaly keing found by multiplying that difference in minutes and decimals by the amount given (col 6 or 8) in seconds (this being the equation-difference per minute of anomaly-difference). The increment is added to or subtracted from the base-equations according as the consecutive base-equations are increasing or diminishing. The result is the exact equation for the given anomaly-angle, and this is entered in Table XLVIIIA or B, cols 6, 7. This equation is added to or subtracted from the mean longitude of the sun (Table XLVIIIA or B, cols 4, 5), and the result is the sun's true longitude, s (cols 8, 9). The heading of the sine-Table (cols 2, 11) shows whether the equation is plus or minus.

For an example I take Day 27 and work by the Arya-Sıddhānta, using only the number of decimals given in my Tables

	Mean anomaly	(Table XLVIIIA, col	2) .	•	•		126	29'	72124
	Next-lower bas	e-anomaly (Table XLV	II, col	2)	•	•	123	45	
	Difference	•	•		•		2	° 44′	72124
		multiplier per minute o :215 7848244 215"=3		ence Her	•	6) I	l" 31		
*		for anomaly 123° 45' ('			•	5)	7'	47'	12" 75
	-	equation above found,			•	•	~		~= 10
	values in	col 5 are diminishing	•	•				3	35 7848244
	Exact equation	for given anomaly	•		•	•	1	° 43′	36" 9651756
		ngitade (Table XLVII		4)	•	•	249	29'	43" 27
	Equation foun	d (for sign column-head	ding)	•	•	•	+1	43	36 97
	Exact value of	sun's true longitude, s		•	•	•	26°	· 13′	20" 24

This is converted into 10,000ths of the circle by Table XLVA, and both values are entered in cols 8, 9, of Table XLVIII. Work by the other Siddhantas is precisely the same, the base equations and multipliers being used, each set for its own authority.

In this way every figure of equation and true longitude has been worked out for every ay of the year.

In applying these results to inscription-dates we calculate the s for mean sunrise as described above, § 238

If anyone should wish to calculate with a greater number of decimals than the four given in the principal Tables he can work as follows. In § 254 above I have given by both the Siddhāntas, with nine decimals of a second, the exact mean anomaly of the sun and mean longitude at true Mēsha samkrānti each year. Add for the intervening days, i.e. from the day on which Mēsha-samkrānti occurred down to the day in question (included), the quantity obtained by multiplying the figure given for one day in Table XLIII by the number of intervening days. This gives, with eight decimals of a second, the value of mean anomaly and mean longitude for the day. In calculating for the equation note that the base-equations according to the Ārya-Siddhānta are complete as given in Table XLVII. They are given in full for the other authorities in Table XLVIIA

TABLE XLIII

MEAN MOTION OF THE SUN IN THE ECLIPTIC according to the several Hindu astronomical authorities.

(Details worked out by M Louis de Ries)

Serial numberss in Table XXXVII of "Indiau Chronography"	Hındu suthority	Per Day of	24 hours	Per I	Hour	
		Parts of degrees	10,000ths of	Parts of degrees	10,000ths of	
			Circle		Circle	
		, 11		, ,	} }	
5,6	Original Sūrya-Siddhānta Utpa- la's Paulisa-Siddhānta	59 8 16961,948	27 37785,2002	2 27 84040,081	1 14074,3833	
7	First Ārya-Siddhānta (the Āryabhafiya)	59 8 17029,407	27 37785,7207	2 27 84042,892	1 14074,4050	
8,13	Brahma Sıddhänta. Sıddhänta Sırömanı	59 8 17265,515	27 37787,5426	2 27 84052,989	1 14074,4829	
9	Paräsara Seddhänta .	59 8 17013,667	27 37785,5993	2 27 84042,236	1 14074,4000	
10	Second Arya-Siddhania	59 8 17019,963	27 37785,6479	2 27 84042,498	1 14074,4020	
11	Rājamrīgānka .	59 8 17019,064	27 37785,6409	2 27 84042,461	1 14074,4017	
12	Present Sürya-Siddhänta (with or without the bija)	59 8 16955,652	27 87785,1516	2 27 84039,819	1 14074,3813	
************	Hindu authority	Pêr mı	nute.	Per se	cond	
		77	10,000ths of		10,000ths of	
	-	Parts of degrees	circle	Parts of degrees	Circle	
5, 6	Original Sürya Siddhänta Utpa- la's Paulisa-Siddhänta	2 46400,6680	0 01901,2397	0 04106,6778) i	
7	First Arya Siddhānta (the Aryabhafīya).	2 46400,7149	0 01901,2401	0 04106,6786		
8, 13	Brahma Siddhänta Siddhänta- Śirōmani	2 46400,8788	0 01501,2414	0 04106,6813		
9	Parāsara Siddhānta	2 46400,7039	0 01901,24000	0-04106,6784	0 00031,6873	
10	Second Arya-Siddhanta	2 46400,7083	0 01901,24003	}		
11	Rājamrigānka	2 46400,7077	0 01901,24003	1		
12	Present Sürya-Siddhānta (with or without the bija)	2 46400,6636	0,01901,2397	0 04168,6777		
		·	<u> </u>			

TABLE XLIV.

THY SUN'S MEAN MOTION

per eivil day of 24 hours, hour, minute and second, according to the First Arya-Sidilhänta, but generally applicable to all the Indian astronomical Sidilhäntas (see for t-nois)

																	
1		10,000ths of cu cle	8000	0 0101	0 0105	0 0108	0 0111	11100	0 0117	0 0120	0 0124	00127	0.013	0 0133	0 0 3 3 6	0 0139	0 0143
	puoses .	Degrees, etc	1 97	131	1 36	1 10	111	1 48	1 53	1 56	1 60	164	1 68	1 72	177	181	186
ļ	e por	No	=	32	33	48	33	36	37	38	30	40	41	23	43	7	45
1	Collective increase por second	10,000ths of circle	0000	90000	0 0010	0 0013	0 0016	0 0019	0 0022	0 0023	0 0029	0 0032	0 0035	0 0038	0 0041	11000	0 00 48
*	Collee	Degrees, etc	, 0	0 08	0.12	0 16	0 21	0 25	0 29	0 33	460	0 11	0 45	0 49	0 53	0 27	3 9 0
,		No	,-	63	ဗ	44	າລ	ဗ	4	∞	G	10	I	12	13	7,	15
1		10,000rhs of cuck	0.5894	0 6034	1 4 2 9 0	0 6461	9 GG5 t	11890	0 7035	0 7225	07115	0 7605	0 7795	0 7985	0 8175	0 8305	0 8556
***************************************	ı mınıte	Degrees, ttc	1 1638	1 1885	1 21 31	1 23 78	1 2624	1 28 70	1 31 17	1 33 63	1 36 10	1 3856	1 41 02	1 43 49	1 4595	1 48 12	1 6088
	ed es	No		32	33	34	35	92	32	38	39	\$	41	-S.	43	7	45
	Collective inciense per minite	10,000ths of curcle	00100		0 0 0 2 2 0	09400	0 0021	0 1141	0 1331	01521	0 1711	0 1001	0 2091	0 2281	0 2172	0 2662	0 2852
	Colle	Degras, oto	0 2 16	0 493	0 739	0 986	0 12 32	0 1478	0 17 29	0 19 71	0 22 18	0 2161	0 27 10	0 29 57	0 32 03	0 34 50	0 36 96
-	i	No No		63	6	-4	10	9	-4	8	6	10	11	13	13	11	32
	Collective increase per hour	10,000ths of circle	1 1407	2 2815	3 1222	4 5630	6 7037	6 8445	7 0852	9 1200	10 2667	11 407 1	12 5182	13 6889	14 8297	15 9704	17 1112
	e incre hour		27.84	55 69	23 52	51 36	19 20	47 04	1488	42 72	10 56	38 40	6 24	34 09	1 93	29 77	19 49
1	ective	Degrees, ctc	- 6		7	c	12	7.	11	19	53	24	27	29	32	34	30
j	Coll	No	-	େ	က	*	ıς	9	۲-	8	G	10	11	12	13	#	25
***	Collective incr. nee per civil	10,000ths of curcle	04.6.46	547557	52 1336	100 5114	136 8893	164 2671	191 6450	219 0229	246 1007	273 7786	301 1564	328 5343	365 9121	383 2900	410 0020
	ncr. nee day	otc.	71.8	1631	24 51	32 68	40 85	49 02	67 19	5 36	13 53	21 70	29 87	38 04	46 21	54 38	2 55
	ctive 1	Degrees, otc.	~ €		22	93	55	24	53	53	23	51	20	40	48	47	47
	Collc	Del	۰۰	· H	63	60	₹	10	8	-	œ	6	10	1	12	13	14
ļ		No	-	1 61	es	*	10	9	4	80	6	10	11	12	13	14	15

												===				===	===	===		===
0 0146	0 0149	0 0152	0 0155	0 0158	0 0162	0.0165	89100	0 0171	0 0 1 7 4	22100	18100	0 0184	0 0187	·						
189	1 93	161	201	2 05	2 09	214	2 18	2 22	2 26	2 30	2 34	2 38	2 42							
46	47	84	43	20	51	5 <u>2</u>	83	20	35	56	29	58	23							
0 0051	0 0054	0 0057	09000	0 0003	2900 0	0 0000	0 0073	9400 0	6400 0	0 0083	9800 0	0 0083	0 0092	0 0095						
990	070	0.74	0.78	0-83	98 0	0 0	#60	66 0	103	107	111	115	119	1.23						
16	17	18	13	83	21	23	23	234	22	26	27	28	29	98						
0 8746	0 8936	0 9126	0 9316	0 9506	9696 0	9886 0	1 0077	1 0267	1 0457	1 0647	1 0837	1 1027	11217							
53 53 54	55.81	58 27	0.74	3 20	200	8 13	10 59	13 06	16 52	17 98	20 45	22 91	25 38							
# 						64		<u></u>	64	63	C2	63	<u>64</u>							
1 46	47					22	<u> </u>	<u>z</u>	52	200	29		29							
0 3042	0.3232	0 3432	0 3612	0 3802	0 3993	0 4183	0 4373	0 4563	0 4753	0 1943	0 5133	0 5323	0 5514	0 5704					· · · · · · · · · · · · · · · · · · ·	
67 08 O	08 17 0	44.35	0.46.82	0 49 28	0 51-74	0 5421	0 56 67	0 5914	1 160	1 406	1 653	1 8 99	1 11 46	1 13 92						
18		- α	2 2	3 8	3 1	22	23	24	55	26	27	28	23	30						
1 12 9510 E	200001	13 5240	21 6741				26 2371													
2 7 7		62 60	70 07	16.81	44 65	12 49	ဗ္ဗ													
6	3 :		\$ 5																	
5	2 5	7 6	9 9	3 5	3 5	23	23													
4370 007	10#0 00# 10#0 00#	400 GOT A	#30 00F#	K 47 K 571	574 9350	602 3129	629 6907	657 0686	684 4464	711 8243	739 2021	768 5800	793 9579	821 3357	848 7136	2737 7857	5475 5714	8213 3672	9092 9179	
10.70	10.00	20.07	76 76	49.43	51 58	59 75	7-93	16 09	24 26	32 43	40 60	48 77	66 94	211	13 28	37 03	1106	51 00	42 16	
	\$ #	2 4			4						36			34	33	33	7	40	41 4	
, ¥	7	3 2	÷ 2	2 5	202	3	22	23	55	15	56	27	28	29	30	98	197	296	369	
ğ	4 5	; ¢	2 2	৪	77	22	23	75	25	28	37	28	20	8	ន	100	200	300	365	

Sidhanta-Siromani the difference amounts to 0'86 or (in 10,000ths of the circle) 0 0066, by which these are greater than the figures given, their total Note -The Table figures are calculated by the First Arya-Siddhanta The difference between these and the same according to the Present Sin ya Siddhanta, Parafaru and Second Arya Siddhantas and the Razamrıganka is negligeable For the total of 365 days according to the Brahma-Siddhanta and for 365 days being 359° 44' 43" 02 or (in 10,000ths of the circle) 9992 9245. It is not necessary for historical purposes to trouble about the Original Saryaor Raulisa-Sidahanta. Any one desiring to do so can calculate them from Table XLIII.

TABLE XLIVA

LONGITUDE OF SUN'S APSIS (PEPIGEF) AND EQUATION OF CENTRE at different millenniums, according to the Hindu standard authorities

[Position of apsis is given according to Jacobi, Epig Ind I, 440, 450; the equation has been calculated by Dr Schram]

	First .	Ārya-S	idd)	iānta (.	Ārya	bha	itīya)	Present Sürya Sıddhänta									
Kalı-	Christian year (roughly)	Long apsis	of s (per	un's gec)	Sucent	re s	equation of it true Mēsha- nkrānti	Kalı- yuga	Christian year (roughly)	Long	of (per	sun's ngee)	cen	tre	equation of at true Mēsha- imkrānti		
ŀ	BC	•	,	7	•	,	η		вс	•	,	7	۰	,	7		
0	3100	j						0	3100	257	7	48 0	2	8	15 623883311		
1000	2100							1000	2100	257	9	44 1	2	8	16 335959734		
2000	1100]						2000	1100	257	11	40 2	2	8	17 048032824		
3000	100	258	0	0	2	6	57 323494885	3000	100	257	13	363	2	8	17 760102582		
	AD								A.D								
4000	900							4000	900	257	15	32 4	2	8	18 472169007		
5000	1900	}						5000	1900	257	17	28 5	2	8	19 184232099		
·	· · · · · · · · · · · · · · · · · · ·			Sıddhānta Śrrōmanı													
	ВС							B C.			,						
0	3100	257	45	36	2	8	26 527631345	0	3100	257	45	36	` 2	8	26 527631345		
1000	2100	257	48	0	2	8	27 432241607	1000	2100	258	3	0	2	8	33·0S6055747		
2000	1100	257	50	24	2	8	28 336851869	2000	1100	258	20	24	2	8	39 644480150		
3000	100	257	52	48	2	8	29 241462132	3000	100	258	37	48	2	8	46 202904552		
	ΑD								AD						~		
4000	900	257	55	12	2	8	30 146072394	4000	900	258	55	12	2	8	52 761328955		
5000	1900	257	57	36	2	8	31-050682657	5000	1900	259	12	36	2	8	59 319753357		
***************************************	•	Secon	d A	rya-Sıd	ldhān	ita.			<u> </u>			.,					
	вс																
0	3100	257	45	36 0	2	8	26 527631345	-	-						~		
1900	2100	257	47	54 3	2	8	27 396434118										
2000	1100	257	50	126	2	8	28 265236890										
3000	100	257	52	30 9	2	8	29 134039663										
	A D																
4000	900	257	54	492	2	8	30-002842436										
500 0	1900	257	57	75	2	8	30-871645209										



TABLE ALVA
FOR CONTERSION OF DEGREES, MINUTES AND SICONDS INTO MEASUREMENT BY 10,000THE OF THE CIPCLE

F	OR CONT	FR	SION OF	DEG	RIFS, MI	\U1	ES AND	srcc	NDB INT	0 31	rabultnik 41	11	10,0007119	or the circle				
		DE	CREES (c)				Minei	rs (')		Brcon	D# ("	'}	PECOMPE ()				
Уо	10 cooths of circle	ا ،،	in cortis of circle	No	10,000ths of circle	١٥	10 000ths of circle	No	10 000ths of circle	١٥	10,000th+ of electe	١٥	10 000 la of circle	5 0	10 (ra) 1 u of circle			
1	27 7	16	1277 7	91	2527 7	1	0 402v	31	1,4 1,19	1	0.007,710 019	31	0 237,147,531	01	0 010,771,675			
2	5o 5	47	1365 5	92	2.55 5	2	0 925	32	14-914	2	0-015,412,070	32	0 210,910,5-0	02	01001,513,210			
3	83 3	49	1333 3	03	2583 3	3	1 33	33	15.27	3	0 023,119	23	0 251 520	03	0 000,3is4			
4	111 1	49	1361 1	04	2611 1	4	1 851	31	15 710	4	0 030,561 107	34	0 202,345 079	0 8	0703 0~7 120			
5	139 8	03	1368-8	Đυ	2638 8	5	2 3119	35	10-2037	5	0 675,2 0 247	35	0-270,001,720	os	01007,939,025			
6	166 G	51	1416 6	96	2666 6	в	27	26	10 6	c	0.016,23	36	027	0.0	0 003 029			
7	104.4	52	1411	97	2691 1	7	3 2407	37	17 1296	7	0 034,012 346	37	0 243,400 627	07	0.002 407,225			
8	222 2	53	1472 2	08	2722 2	8	3 703	39	17 503	8	0 0:1,725,305	34	0.207,200,677	30	0 00-,172 640			
ð	2.0	54	1500	00	2750	Ð	4 16	37	15 ณี	D	0.0673	20	0 370,025	00	0.000,01			
10	277 7	55	1527 7	100	2777 7	10	4 629	40	19 518	10	0 077,160,491	40	0 309,641,675					
11	305 5	93	1555 5	110	3055 5	11	5 0325	41	18 2513	11	0.081 876 213	41	0 317,355,025					
12	i i	57	15F3 B	120	3333 3	12	5 5	42	10.4	12	0 0025	42	0*221,07					
13	361 1	58	1611 1	130	3611 1	13	6 0152	43	10-0/174	13	0 100 203 642	43	0°331,700 121					
14	399 8	59	1638 8	140	3858 8	14	6 491	14	20 370	14	0-109,021,031	43	0-330,000 173					
10	416 6	60	1666 3	150	4166 6	15	6.61	15	20.83	15	0 115,740	45	0 3172					
16	441 4	61	1694 4	160	4111 1	16	7 407	46	21 _00	16	0 123 456,700	43	0 3.4 939,272					
17 18	472 2	62	1722 2	170	4722-2	17	7 8703	17	21 7502	17	0 131,172,810	47	0°362,654,321					
19	500	63	1750	180	5000	18	83	48	22 2	18	0 139	49	0-378,080,420					
20	527 7 555 5	61	1777 7	100	5277 7	19	8 7962	40	22 6851	10	0 164 320,059	50	0'385,802,400					
21	583 3	65 66	1605 5	200	5555 5	20	0 259	50	23 118	20 21	0 162,037	51	0 303,518					
22	611 1		1833 3	210	5833 3	21	0 72 10 185	51 52	23 01	22	0 169,753,056	52	0 401,231,568					
23	038.8		1558 8	220	6398 8	22 23	10 6481	53	24 5370	23	0 177,469,130	53	0 408 950,617					
24	666 6		1910 6	240	6666 6	23	11 1	54	25	24	0 185	54	0 730					
25	691 4		1014 4	250	6911 1	25	11 5740	55	25 1620	25	0 192,901,235	55	0-124,882,716					
26	722 2		1972 2	260	7222-2	26	12 037	56	25-925	26	0 200,617,281	56	0 132,009 765					
27	750	72	2000	270	7500	27	12 5	57	26 38	27	0-2023	57	0°430,814					
28	777 7	73	2027 7	280	7777 7	28	12 062	58	26 851	28	0 216 049,383	58	0 417,530 864					
29	805 .	74	2055 5	290	8055 5	29	13 1200	50	27 3148	29	0 223,765 432	59	0 455,216,014					
30	833 3	75	2093 3	300	6333 3	30	13 8	60	27 7	30	0 231,48	60	0 4629					
31	861 1	76	2111 1	310	8611 1													
82	888 8	77	2139 8	320	8888 8													
33	916 (78	2168 6	330	9166 6							-						
3:	1	70	21014	310	9144 4													
8	1 0.00	80	2222 2	3-0	9722 2	1												
3	_	81	1	360	10 000							ł						
3	.	1	1															
8		1	ì	- 1					1									
	0 1111	ı	1	1		1												
	1111	i	1	- 1														
	12 1168	1	1	ı			1			1								
	13 1194		1	- 1														
	45 1522			ı				1										
,	1250	8	2500							l								
7		_		<u></u> -		<u> </u>	·		1		l .	1	;					

TABLE XLVB

FOR CONVERSION OF MEASUREMENT BY 10,000THS OF THE CIRCLE INTO MEASUREMENT BY DEGREES, MINUTES AND EECONDS (° '").

TOR CO.						AND SEC	:0\D:	(°	1 1	}.				M1 DAG:			
10 000ths of circle	8	0 /	IO 000ths of circle	•	,	10,000ths of circle	۰	,	"	10 000ths of circle	٥	,	"	10 000ths of circle	•	,	"
1000		86 O	100	3	38	1	0	2	96	41	1	28	33 6	81	2	54	57 6
2000		72 0	200	7	12	2	0	4	19 2	42	1	30	43 2	82	2	57	7 2
2000		108 0	300	10	48	3	0	6	28 8	43	1	32	62 8	83	2	59	16 8
4000		144 0	400	14	21	4	0	8	38 4	45	1	35	2 4	64	3	1	26 4
5000		180 0	500	18	0	Б	0	10	48 0	45	1	37	12 0	85	3	8	36*0
6000		216 0	600	21	38	6	0	12	57 G	46	1	39	21 6	86	3	5	45 6
7000		2,2 0	700	25	12	7	0	15	72	47	1	41	31 2	87	3	7	55 2
8000	- (258 0	CO3	28	48	8	0	17	16 8	49	1	43	40 8	88	3	10	48
5000	- {	324 0	900	32		0	0	19	26 4	49		45	50 4	89	3		14 4
10,000		360 0	1000	36	0	10	0	21	35 0	50	1		00	90	3	14	210
***************************************						11	0	23	45 6	51	1		96	91	3	16	33 6
						12	0	25	55 2	52	1		102	92	3	18	43'2
						13	0	28	48	63	1	54	28 8	93	3	20	52 8
•						14	0	30	14 4	54 55	1	56 58	38 4 48 0	94 95	3	23 25	2 4 12 0
						15	0	32 34	24 0 33 6	56	2	0	67 G	98	3	27	21 6
						18 17	0	38	43 2	57	2	3	7 2	97	3	29	31 2
			S OF UNIT			18	0	38		58	2	5	168	93	3		40 8
	(1	LU,UUU£	hs of circle	;)	_	19	0	41	24	59	2	7	26 1	99	3	33	50 4
ī	Unit	, ,,	Unit	11	7	20	0	43		60	2	9	36 0	100	3	36	0 0
-			- -		·	21	0		21 6	61	2	11	45 6	}			
•	01	0 12 9	1 1	1 296	1	22	0	46		62	2	13	65 2	l			
	0.2	0 259	1 1	2 592		23	0	48	40 8	63	2	16	4.8				
1	0.3	0 388	• •	3 888	1	24	0	50	50 4	64	2	18	14 4				
1	0.4	0 51 8	1 1	5*184		25	0	54	0.0	65	2	20	24 0				
- 1	08	1 48	1 1	6 480		26	0	56	96	66	2	22	33 6	1	l		
1	07	1 30 2	1 1	7 778 9 072		27	0	58	19 2	67	2	24	43 2				
1	8.0	1 43		10 869		28	1	0	28 8	68	2	26	<i>6</i> 2 8				
1	Q.O	1 50	1 1	11 664		29	1	2	38 4	69	2	29	2 4	j			
Ļ		<u> </u>	1 1		J	80	1	4	48 0	70	2		12 0	1	}		
100	nove th	e averm	essive decima il point of se	d of uni	t e	31	1	6	<i>5</i> 7 8	71			21 6	1			
Þ	lace to	1011			•	33	1		-	72	2		31.2	l			
						33	1		16 8	73	1	37		1			
						34	1		28 4	74 75	2	30 42		1			
						35 36	1		36 0	78	i	41		l	l		
						37	•		45 8 55 2	77	{		19 2	1			
						38	1	22		78	1		28 8				
						39	1		144	79	2	50	38 4		,		
						40	l		240	80	2	52	48 0				
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						1				1					İ		
										1				1			

TABLE XLVI INDICES OF NAKSHATRAS AND YOGAS To take for close work the place of Table VIII, cols 6 to 13, of the "Indian Calendar"

			N.	AESHATRA					Yoga	
Sorial number	Name	Ending po Equal syst	ont by the space em		omt by the f Garga	Ending po Brs) Siddl	int by the ima- iants	number.	Name	Ending point.
Sorial		0 , 1	0,000: hs of circle	• '	10,000ths of circle.	0 , 11	10,000ths of circle			Endan
1	2	3	4	5	6	7	8	9	10	11
1	Aśvinī*	13 20	370 370	13 20	370 ∙370	13 10 35	366-0108	1	Viehkambha	h
ք	Bharanī .	26 40	740-740	20 0	655 5	19 45 52}	549 0051	2	Prītí .	4
3	Krittikā .	40 0	1111 i	33 20	925 925	32 56 271	915 0270	3	Ayushmat	
ş	Rōbinī .	53 20	1481 481	53 20	1481 481	52 42 20	1464 0432	4	Saubhāgya	Col
б	Mrigasiras	66 49	1851 851	66 40	1851 851	65 52 55	1830 0540	5	Söbhana .	क्ष द्वारक्ष भ्रम ट्वीड, 3,
6	Ārdrā .	80 0	2222 2	73 20	2037-037	72 28 121	2013 0594	6	Atiganda .	18 8
7	Punarvasu	93 20	2592 592	93 20	2592 592	92 14 5	2562-0756	7	Sukarman ,	Ę,
8	Pushya .	106 40	2962 962	106 40	2962 962	105 24 40	2928 0864	8	Dhriti e	the cam of the equal space nakehatra (number by number)
9	Āslēsbā	120 0	8333 \$	113 20	3148 148	111 59 571	3111-0918	9	Śtila	by r
10	Maghā .	133 20	3703-703	126 40	3518 518	125 10 321	3477 1026	10	Ganda .	nber
11	Pürva Phalguni	146 40	4074-074	140 0	\$888 8	138 21 7	3843 1134	11	Vriddhr .	i ii
12	Uttara Phalguni	160 0	4444 4	160 0	4444 4	158 7 0	4392 1296	12	Dhrova .	atra
13	Hasta	173 20	4814 814	173, 20	4814 814	171 17 35	4758 1404	13	Vyāghāta .	la ke
14	Chitra	186 40	5185 185	186 40	5185 185	184 28 10	51241512	14	Harshana .	1 63
15	Srāti .	200 0	5555 5	193 20	6370-870	191 3 27	5307-1566	15	Vajra .	la la
16	Višakha .	218 20	5925 925	213 20	5925-925	210 49 20	5856 1728	16	Siddhi, or Asrij	nbo o
17	Anurādbā .	. 226 40	6296 296	226 40	6296-296	223 59 55	6222 1836	17	Vyatīpāts	# #
18	Jyčsbthā	. 240 0	6665 B	233 20	0481 481	230 35 12	6405 1890	18	Variyas .	9
1	Mūls	. 253 20	7037 037	246 40	6351 851	243 45 47	6771 1998	19	Parigha .	the c
2	Pūrva Āsbādbā	265 40	7407 407	260 (7222-2	256 56 22	7137 2106	20	Šira .	E E
2	1 Vitara Ashādbā	280 D	7777 7	230 (77777	276 42 15	7686 2269	21	Siddha .	
	Abb jith .					280 56 30	7803-9352			1 4
2	2 Śravena .	. 293 20	8145 145	3 293 20	8148 148	294 7 5	8169-9460	22	Sādhya .	Tile ending point is the same
8	3 Dhanishtha (Sravishtha	306 40	8518 51	8 306 44	8518 518	307 17 40	8535-9568	23	Śubha	[] 경
2	1.5	sz 820 C	8588-8	313 20	8703 703	313 52 57	8718-9622	24	Śukla .	ding
3	Pürva Ehadr radi	823 20	9259-26	9 326 4	9074-074	327 8 82	9084 9730	25	Brahman	00 00 00 00 00 00 00 00
4	Uttara Bhadr pada.	a- 846 4	9629-62	9 346 4	0 8623-623	316 49 25	9633-9892	26	Indra.	F
;	er Eireili .	. 350	10,000	260	10,000	360	10,000	27	Vaidbriti .	ز
	* Aiviol begins	al Co he a	l) excluses					====		

^{*} Airlol begins at 0° by all systems.

[†] Though, properly speaking, there is no Abbijit in the equal-space system in ordinary use, sometimes it is referred to as a secondary detail. When this is the case, it has the same limits as fixed by the Brahma-Siddhāsia, v.z. 270° 42′ 12° to 280° 56′ 30°, or, in 10,000ths of the circle, 7686-2269 to 7803-2352.

TABLE XLVII

HINDU SINES, AND EQUATIONS OF SUN'S CENTRE.

- NB. :—The sines, col 3, stand, it is believed, for all authorities except the Brahma-Siddhānta (see Sūrya-Siddhānta, ii 15-27)
 - " "Equation +" or "-" means that the amount of the equation, added to or subtracted from the sun's mean long, gives his true or apparent long.
 - ... This Table is assimilated to that of Prof Jacobi (Epig. Ind., 1. 459)
 - .. w-First Arya figures are exact For fuller details see next Table.

Ī				Sur	's fQU	TIOY	OF T	HF CEN	TRE A	CCOBI	ord to	THE	T			Ī
r of sine	Sun's mean Akomaul	io unis A mora			et Āry dhānt			ent Sü ldhān		and	ond Ā Siddh rōmaņ	ānta-	50		nean ait	r of sine
terial number		Minutes		Base eq	nortang	2 -	Base r	quation	per min	Base (quation	per min				Sqrist number of sine
, u	Equation +	Ä	בים			O P			Diff			Dist	Eq	uati	lon —	85
1	2	3	4		5	6		7	8		9	10		1	1	1
1		,	,	0 ,	H	ı,	0 /	7	*	. ,	ų	,	91	,		1
0	0 0 199 0	0	225	0 0	0	2 25	0 0	0	2 33	0 0	0	2 28	180	0	360	0 0
- 1	3 45 178 15	225	224	0 8	26 25	2 24	0 8	44 18	2 31	0 8	82 50	2 27	183	45	356	15 1
2	7 30 172 30	449	222	0 16	50-25	2 22	0 17	24 41	2 28	0 17	272	! !	187`	80	352	80 2
B	11 15 168 45	671		0 25	9 75	1	0 25	58 39		0 25	28 89	2 25	191	15	848	45 3
ă.	15 0 165 0	890	219	0 33	22 50	2 19	0 34	23 87	2 25		47 22	2 22	195	0	845	0 4
B	18 45 161 15	1105	215	0 41	26 25	215	0 42	38 60	2 20	0 41	56 9 <u>4</u>	2 18	199	45	841	15 5
8	12 80 157 30	1315	210	0 49	18.75	2 10	0 50	40 39	2.14	σ 49	55.28	2 12	202	80	387	80 6
7	26 15 153 45	1520	205	0 57	0.0	2 05	0 58	29 33	2.08	0 57	42 22	2 08	206	15	888	46 7
8	80 to 150 O	1719	199	1 4	27-75	1 99	1 6	8 25	2 02	1 5	15.20	2 01	210	0	880	0 8
*	88 48 148 15	1910	191	1 11	87 50	1 91	1 13	1772	1 93	1 12	80 56	1 93	218 4	45	826	1
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11	41 18 183 45	2267	174	1 25	075	174	1		1.75	1 26	8 72	178	221	- 1	818 4	- (
į,	11.	2431	164	1 81	9 75	1 64			1.65	1 82		1 66		0		1
11	1 1	2585	154	1 36	56 25	1 54			1 54	1 88		1 56	228 4		811 1	0 12
14		2728	143	1 42		1 43	1 44	4 98	1 43	1 43		1 45		- 1		1
14]]	2859	131		1275	181	1 48		1.81		82 17	1 93	282 8	1	807 8	-
16	1 1	2078	119	1 51		1 10			1 18	1 53		1.20	286 1	į	808 4	ĺ
17	1	3084	106	1 55	890	1-06	1 57	_	1.05		8 22	1.07		0		010
	87 80 112 60	8177	23	1 59	8 25	0 83			0 92	1 57	4 67	0 94	243 4	J	296 1	ł
	71 16 105 45	1	79	}		0.79		49-90	0 78		86 50	0 80	247 8	- 1	292 8	1
	1 1	8256	65	2 2	60	0 65	1	46 02	0 64		86 44	0 66	251 1	- 1	288 4	1
	76 0 105 0	8321	61	ł	82 25	0 51		10 78	O 50	2 6	4 50	0 52	255	- 1	285	1
23	1 1	2872	87	ļ	27 0	0-87	2 8	4 26	0 87	2 8	- }	0 37	258 4	- 1	281 1	}
	82 80 97 80	8400	22	ĺ	50 25	0.22		26 54	O 22		24 94	0 22	262 3	- 1	277 8	ļ
	86 18 98 46	8481	7	1	86.75	0.07		16:44	0 07		15 08	0 07	268 1	- 1	278 4	1
ari Yan	90 0 90 0	8438		28	85 50		2 10	81.0		2 10	810		270	0	270 (24

TABLE XLVIIA.

(Supplementary to the Sine and Equation Table)

Giving fuller details of the entries in Table XLVII, cols 7, 8, 9, 10, viz. base equations and differences per minute of arc, for use in close calculation, according to—

- (1) The Present Sūrya-Siddhānta,
- (11) The Second Ārya-Siddhānta and Siddhānta-Širömanı

num-		Pre	sent Sürya-Sıddh	ānta	:	Ind Ar Sidd	ya Sıddhā: hânta-Śırö	īnta and ōman	
Sorial number of sing		Base eq	uation	Diff per minute of anom arc	Base	equat	ion	Diff per minute of anom arc	
1			7	8		9		10	
	0	,	11	"	0	,	"	"	
0	0	0	00	0.000	0	0	0 0		
1	0	8	44 18193720	2 3297	0	8	32 5	2 2777	
2	0	17	24 40894254	2 3121 '	0	17	2 72	2 2677	
3	0	25	58 39110270	2 2844	0	25	28 38	2 24740	
4	0	34	23 86691232	2 2466	0	33	47 2	2 21703	
5	0	42	38 60246580	2 1988	0	41	56 94	2 1765	
6	0	50	40 39032702	2 1413	0	49	55 27	2 1215	
7	0	58	29 33229918	2 0842				2 0753	
8	_			2 0174	0	57	42 2	2 0146	
	1	6	3 25	1 9310	1	5	15 5	1 9336	
9	1	13	17 71604934	1 8452	1	12	30 5	1 8526	
10	1	20	12 87859542	1 7500	1	19	27 38	1 76148	
11	1	26	46 61953014	1 6454	1	26	3.72	1 6602	
12	1	32	56 83576962	1 5416	1	32 ~	17 27	1 5590	
13	1	38	43 68681726	1 4279	1	38	8 0 5	1 4477	
14	1	44	4 95633636	1	1	43	33 7	1 3262	
15	1	48	58 91603494	1 3065	1	48	32 16		
16	1	53	25 35847716	1 1842	1	53	3 2	1 2047	
17	1	57	22 30831878	1 0531	1	57	46	1 0731	
18	2	0	49 89921462	0.9226	2	0	36 5	0 941 18	
19	2	3	46 02029604	0 7828	2	3	36 4	0 7998	
20	2	6	10 77879576	0 6434	2	6	45	0 6580	
21	2	8	4 26294360	0 5044	2	8	06	0 5163	
22	2	9	26 54196564	0-3657	2	9	24 94	0 3746	
23	2	10	15 44365260	0.2173	2	10	15 05	0 2227	
24	2	10	31 0	0 0691	2	10	31 0	0 0709	

NB-In col. 9 under " (seconds) and opposite lines Nos 1, 8, 18, 20, the last figure, " 5", is not, like the rest, a recurring decimal

TABLES XLVIII A AND B. Elements of the Sun's Longitude for the Hindu Solar Year. First Ārya and Sūrya Siddhāntas.

TABLE XLVIII A

Kerments of the son's longitude for the Hindu solar year

according to the First Arya-Siddhanta.

in periods of 24-hours each from the moment of true Mesha-sankranti.

the astronomical beginning of the solar year.

(Exact for all years.)

[True longitude = mean longitude ± equation of centre]

lst Arya-Siddhantn.

o / " 10,000ths of cirole, of cir	24-hour period from true Media sutheranti.	Sun's mean anomaly (or mean sun's distance from pougges-pout)	asly (or mean from pergee- t)	Sun's moan longitude	longıtudo	Sun's equation of the centre. +	of the centre.	Sun's true longitudo (66 8 %).	ongitudo ?).
10,0000ths o " 10,000ths o " 10,000ths o " of orcole.		63	es	*	13	9	7	8	6
		0	10,000ths of circle.	. 0	10,090ths of circle,	•	10,000ths of circle.	•	10,000ths of circle.

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At moment of true Minha-	Hinha-	88	2\$ 04461	2774 5577	357	63	8 9 8	7F27 1766	03	9	67 32	58 7756	0	0	00	00
edmintants.	-	20	82 18078				280	9968 6022	Q	9	35 44	28 6068	0	63	46 29	27 2090
	• • •	100	51 31695				19 02	9895 9801	сs	9	8 48	58 3987	, (21		54 3788
	(7	102	50 45312				27 19	23 3579	C?	1¢	38 32	58 1660	64	Z		81 5240
	4	103	49 58929				35 36	50 7358	C3	ນ	8 16	67 0333	က	嚣		109 0001
	20	200	48 72547	2911 4470	64	48	43 53	78 1136	63	*	38 00	57 7006	*	B		135 8143
	40	3	47 80164	2038 8248	က		51 70		63	*	1 14	57 4162	10	12		
	1	2	46 99781	2966 2027	4		29 87		C4	ಣ	22 70	57 1196	ဗ	ස		-
	80	104	46 13398	2993 5805	10		₹ 08		63	63	44 26	56 8230	<u>-</u>	48		
	6	108	45 27015	3020-9584	တ	45	16 21	187 6251	63	C4	5 79	56 5261	œ	47	22 00	244 1512
	2	60	44 40632	3048 3363	7		24 38	215 0029	63	-	10 01	56 1657	c	45		
	11	110	43 54250	3075 7141	∞		32 55		63	0	32 35	55 8052	10	#	8	
	22	111	42 67867		6		10 72		-	20	46 03	55 4447	77	4 2	26 35	
	23	211	41 81484	3130 4698	2	7	48 89	297 1365	~	28	57 27	65 0715	737	\$	46 15	352 2080
	74	13	40-95101		=		57.06		,	88	2 26	54 6471	13	38	59 33	
	22	717	40-08718		2		5.33		,	23	7.27	64 2228	71	37	12 50	

6	133 0685 159 9985 486 8927 513 7569 540 6811	667 5402 504 3751 621 2100 648 0448 674 8367	701 6168 728 3969 755 1770 781 9034 808 6288	833 3	835 3511 862 0700 888 7458 915 1210 942 0961	968 7544 995 3839 1022 9134 1048 6429 1075 2466	1101 8305 1128 4144 1154 9983 1181 5510 1208 0938	1234 6366 1261 1704 1281 1704 1287 1874 1314 1837 1340 7000
	25 67 35 81 41 30 46.78 62 27	53 22 61 01 48 81 16 61 38 84	20 24 10 24 54 68 38 29	00	21 90 4 36 41 16 18 56 55 66	30 56 1 76 32 94 4 13 31 96	57 24 22 51 20 50 28 95	18 91 8 86 24 28 39 50 54 72
8	######################################	12222	525 80	0	401862	없음학급점	83248	26 22 13 15 15
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r	63 7084 53 3506 52 8660 62 3832 51 8996	51 3808 50 8370 50 2010 40 7610	18 5082 17 0704 17 3727 46 7212 46 0057	15 4655	15 1162 44 7648 41 0522 43 3495 12 6168	41 9271 41 1788 40 1305 39 6821 38 9080	38 11 t0 37 3201 36 5261 35 7008 34 8659	34 0308 33 1958 32 3259 31 4547 30 5828
9	12 27 14 24 11 55 8 87 6 10	58 96 48 50 38 22 27 85 11 90	64 43 38 97 10.50 55 07 30 50	12 33	5 04 10 23 10 16 38 09 7 02	33.76 56.77 19.79 12.81 2.47	19 58 36 68 53 78 6 83 19 61	30 40 42 18 49 43 56 48 3 53
	22222	65 45 45 46	44468	38	823255	252 33 524 53	22 20 11 17	113
		ped ped ped ped	~ ~ ~ ~ ~ ~	~				
១	379 2701 406 6179 131 0259 461 4036 189 7815	516 1594 513 5372 570 9151 598 2929 625 6708	663 0486 680 1265 707 8011 735 1822 762 5601	787 8678	789 9379 817 3158 844 6936 872 0715 899 4494	926 8272 954 2051 981 5829 1008 9608 1036 3386	1063 7165 1091 0944 1118 4722 1145 8501 1173 2279	1200 6058 1227 9836 1255 3615 1282 7394 1310 1172
	13 10 21 57 29 74 37 91 16 08	54 25 2 42 10 59 18 76 26 93	35 10 43 27 51 44 59 62 7 79	47 67	15 96 24 13 32 30 10 47 48 64	56 81 4 98 13 15 21 32 29 49	37 66 45 83 64 00 2 17 10 34	18 51 26 68 34 85 43 02 51 19
~g t	33 33 35 35	##885	272899	21	52252	12822	112	22110 e
t ~	2222	10 10 10 10 10 10 10 10 10 10 10 10 10	56653	88	888888	33,54	866444	£ 4 4 5 5 4 4 4 5 5 4 4 5 5 4 4 5 5 4 4 5 5 4 5 6 5 6
က	3212 6034 3239 9813 3267 3591 3294 7370 3329 1148	3349 1927 3376 8705 3434 8263 3431 6263 3459 0041	3486 3820 3513 7598 3541 1377 3508 5155 3595 8934	3621 2011	3623 2713 3650 6491 3678 0270 3705 1648 3732 7827	3760 1605 3787 5384 3814 9163 3842 2941 3869 6729	3897 0498 3924 4277 3951 8055 3979 1834 4006 5613	4033 9391 1061 3170 4088 6948 4116 0727 4143 4505
-	39 22335 38 35952 37 49570 36 63187 35 76804	34 90421 34 01038 33 17655 32 31273 31 44890	30 58507 20 72121 28 85711 27 09358 27 12970	87 79443	26 26593 25 40210 24 53827 23 67444 22 81061	21 04678 21 08296 20 21913 10 36530 18 49147	17 62764 16 76381 15 89999 16 03616 14 17233	13 30850 12 44467 11 58084 10 71702 9 85319
C3	115 116 117 118	123	126 128 128 128	130	133 133 133 134	135 136 137 138 138	140 141 142 143 144	145 146 147 148 149
1	16 17 18 19 20	22 22 23 24 24 24	20 20 30 30	At true Vrishabha samk	33.33.33.33.33.33.33.33.33.33.33.33.33.	40 30 40 40 40	44 44 44 44 46	46 47 48 49 60 50

TABLE XLVIII A-Conid.

Āryn Sliddhinta	Sun's true Longitudo	G	10,000ths of circlo	1367 2008 1393 6706 1420 1404 1446 6103 1473 6706	1 100 5130 1525 9555 1552 3970 1678 8280 1605 2476	1631 6673 1658 0869	1684 4807	1710 8865 1737 2833 1763 6801 1790 0599	1816 4386 1842 8171 1860 1930 1895 5588 1921 9236	
16	9 true Lon (66 9 *),		2 -	9 22 19 71 30 20 40 60 40 96	56 89 3 83 10 77 16 11 20 09	24 08 28 06	20 86	31 92 32 95 31 77	30 43 22 63 24 53 24 13 21 30	
	Sun	ဆ	-	113 10 12 13	55 53 54 50	#	0 85 75	8888	23 17 14 11	
			0	40 50 53 53	5555	50 53	00 00	2882	65 67 69 69	
	Sun's equation of the centro	1	10,000ths of circlo	29 7057 28 7977 27 8897 26 9817 26 0641	26 1257 24 1033 23 2570 22 3101 21 3518	20 3936 19 4354	19 1227	10 4983 16 6172 14 6191	13 5190 12 5206 11 5195 10 5065 0 4936	
	nation +		t	986 1218 1450 1682 1791	16 68 15 45 14 22 11 38 7 20	3 01 58 83	18 31 62 46	38 17 31 03 21 68	12 17 2 67 52 03 41 65 30 37	
	្នំ	9	` \	66 66 66	480224	44	33	333	88228	
1	Sur		0	00	00000	00	0 00	000	00000	
TABLE XLVIII A—Conta	opntisuo	ນ	10,000ths of errele,	1337 1951 1361 8729 1392 2508 1410 6286 1447 6066	1474 3844 1501 7622 1529 1401 1556 5170 1683 8958	1611-2736 1638 6515	1647 5439 1666 0294 1693 1072	1720 7851 1748 1620 1775 5108	1802 9186 1830 2965 1857 67 44 1885 0522 1912 4301	
E XLVII	Sun's moun Longitudo			59 36 7 53 15 70 23 87 32 04	40 21 48 38 56 55 4 72 12 89	21 00 29 23	41 69 37 41 45 58	53 75 1 92 10 09	18 26 26 43 31 60 12 77 50 94	
178		-47	49	-	88795	₩ 80 63 54 ₩	0 ရွှ	18 58 57	55 55 55	488228
TY !			o	48 50 51 52 52	55 55 50 50 50 50 50 50 50 50 50 50 50 5	52 82	59 59 60	222	48888 8988	
	aly (or mean om perigeo-	က	10,000ths of errele.	1170 8284 1198 2063 1225 5841 1252 5620 4250 3368	4307 7177 1335 0955 1362 1734 4399 8613 1417 2201	4114-6070	4480 8772 4199 3627 4526 7106	4554 1184 4581 1963 4608 8741	4036 2520 4063 6208 4691 0077 4718 3856 4745 7631	
	Sun's mean mount from from pount)	ci		9 98936 8-12653 7 26170 6 39787 6 53404	1 07022 3 50639 2 94266 2 07873 1 21190	0 35107 59 18725	78 69490 68 623 12 67 76959	56 89576 56 03193 55 16810	64 30428 63 44046 52 57662 61 M279 60 84896	
	Sun'a		0	151 151 150	155 156 157 159 159	88	161 161 162	163 164 165	160 167 168 169 170	
	91 have periods from true Moha exukekuti,			61 62 63 64 65	57 57 50 50 50 50 50 50 50 50 50 50 50 50 50	69	At true Mithuna sam krūns 63	65 66 67	68 69 70 71 72	
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A-Contd
XLVIII
TABLE

Ārya-Siddhilnta.	Sun's tru3 Longibudo (66 8 ??).	0	10,000ths of errele	2633 7335 2660 1303 2686 5428 2712 9625 2739 3821	2765 8017 2792 2416 2818 6840 2845 1264 2871 5711	2898 0409 2924 5107 2950 9806 2977 4605 3003 9668	3030 4731 3056 9794 3083 5030 3110 0458 3136 5886	3163 1314 3189 7016 3216 2856 3242 8694 3269 4533	3296 0765 3322 7061
1st	(66 8 29)		3	51 86 52 88 55 95 59 93 3 92	7 90 14 51 21 45 28 39 35 61	46 10 56 59 7 08 18 87 34 09	49 31 4 54 21 98 41 93 1 88	21 83 45 33 10 61 36 88 1 15	31 52 2 71
1	Sun	8	~	84448 830 72 72	22222	13 14 14 8	80 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	234443	30
			0	94 95 97 98	99 100 101 102 103	104 105 106 107 108	109 110 111 111 112	113 114 116 116	118
	Sun's equation of the centre —	7	10,000ths of orrele	17 8988 18 8798 19 8451 20 8033 21 7610	22 7108 23 0578 24 5932 25 5280 26 4618	27 3099 28 2779 29 1859 30 0839 30 9554	31 8270 32 6985 33 8528 34 3879 35 2229	36 0579 36 8656 37 6695 38 4535 39 2476	40 0021
	nation c		Ł	39 68 46 82 51 93 56 11 0 30	4 48 6 05 7 28 8 51 9 45	7 14 4 82 2 50 58 88 51 83	44.78 37.73 28.45 16.67 4.89	53 11 37 78 20 68 3 57 46 47	24 27 1 26
	յв շվլ	9	`	38 44 44 44 44 44 44 44 44 44 44 44 44 44	49 61 63 67	€5 ± € 4 9	8 0 2 4 4 5	22222	28 28
	Sun		0	00000	00000	0		~~~~	~~
TABLE XLVIII A—Conid	Sun's mean Longitude ']	5	10,000ths of ourolo	2651 6322 2679 0101 2706 3879 2733 7658 2761 1436	2788 5215 2815 5991 2843 2772 2870 6551 2808 0329	2925 4108 2952 7886 2980 1665 3007 5444 3034 9222	3062 3001 3089 6779 3117 0558 3144 4336 3171 8115	3199 1894 3226 5672 3253 9451 3281 3229 3381 3229	3336 0786 3363 4565
A XLVIII A	в теап І			31 54 39 71 17 88 56 05 4 22	12 39 20 56 28 73 36 90 45 07	63 24 1 41 0 58 17 76 26 92	34 09 42 26 50 13 58 60 6 77	11 94 23 11 31 28 39 45 47 62	55 79 3 96
BLI	Sun,	4		22222	ន្លន្លន្នន	18 17 16 15	111234	0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	נט נט
TA			0	95 96 97 98 98	100 100 100 100 100 100 100	105 106 108 109	111 112 113 14	116 116 117 118 119	120
	sly or (mean om perigee).	3	10,000ths of cirolo,	6184 9050 6512 3134 6539 7213 6567 0991 6591 4770	5621 8548 5649 2327 5676 0106 5703 9884 5731 3663	6768 7111 6786 1220 6813 4908 6840 8777 6868 2556	5895 6334 5923 0113 5950 3891 5977 7670 6005 1448	6033 5227 6059 9006 6087 2784 6114 6563 6142 0341	6169 4120 6196 7898
	Sun's mean anomaly sun's distance from point)	63	,	27 52559 26 66177 25 79791 24 93411 21 07028	23 20646 22 34262 21 47879 20 61407 19 75114	18 88731 18 02318 17 15965 16 29582 16 43200	14 56817 13 70434 12 84051 11 97668 11 11285	10 24902 9 38520 8 52137 7 65754 6 79371	5 9298 5 06605
	Sun's 1 sun's		0	197 198 190 200 200	202 203 204 205 206	203 209 210 211	212 213 214 216 216	217 218 220 220 221	223
	21 hour periods from true Mesha camkrānti,	1		100 100 100 100 100 100	104 105 106 107 107	100 110 111 112 113	116 116 116 117 117	1 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2	124

9	3333 3	33 t9 33 55 3375 9677 3402 6429 3420 3180 3455 9932	3482 6810 3509 1063 3536 1317 3562 8570 3589 6068	3616 3869 3643 1670 3669 9472 3696 7624 3723 5973	3750 1322 3777 2670 3801 1515 3831 0157 3857 9399	3881 8311 3911 7895 3938 7430 3965 6965 3992 6646	4019 6820 4016 6993 4073 7167 4100 7611 4127 8424	4154 9237
	00	33 89 5 11 19 61 15 67 17 66	36 46 20 06 20 06 46 37 33 05	23.75 14.45 5.15 0.41 58.21	56 01 53 80 58 04 3 53 9 01	14 50 27 93 41 10 54 27 9 33	30 78 52 23 13 69 38 64 8 37	38 11
ဆ	0	22832	20 13 13 13	202001	55 55 55 5 55 55 55 55 55 55 55 55 55 55	26651	33 85 8	3.
	120	855555	125 127 128 129	132 132 133	135 136 137 138	1225	1110	149
L.	161011	41 1088 12 2145 12 9472 13 6409 44 3526	46 0427 46 6952 40 3477 47 0002 47 6289	48 2251 18 8238 49 1215 49 9841 50 5271	61 0701 61 6131 62 1064 62 5901 63 0737	63 5574 53 9708 54 1042 61 8286 55 2384	55 5988 56 9693 56 3198 56 6532 56 9498	67 2161
Augh Troub A	39 26	38 24 14 59 45 96 17 03 48 10	17 53 42 10 6 66 31 23 52 63	10 00 27 56 45 03 67 94 8 31	18 68 29 05 72 90 35 67 38 36	41 04 35 79 30 78 25 78 18 89	5 61 52 33 39 04 22 26 0 70	39 14
•	SS	84848	당왕숙독韓	######################################	82224	55 50 50 50 50	00-016	က
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10	3371 3821	3390 8344 3418 2122 3445 5901 3472 9679 3500 3468	3527 7236 3535 1015 3582 4794 3609 8572 3637 2361	3604 6120 3671 0908 3719 3687 3714 7467	3528 8801 3528 8801 3876 2579 3883 6368	3938 3915 3995 7604 3993 1472 4020 5251 4047 9029	1075 2808 1102 6587 4130 0365 1167 4144 1184 7922	4212 1701
	39 96	12 13 20 30 28 47 36 64 41 81	52 90 1 16 9 33 17 50 25 67	50 18 50 18 50 35 50 35	11 60 22 86 31 03 39 20 47 37	55 54 3 71 11 88 20 05 28 22	36 39 44 56 52 73 0 90 9 07	17.24
***	88	####O	50 50 57 50 57	55855	55 55 55 55 55 55 55 55 55 55 55 55 55	**************************************	44448	38
-	121	<u> </u>	120 120 130 130 130 130 130 130 130 130 130 13	E E E E E E	136 137 138 139 140	12222	146 117 118 149 150	151
က	6207 7158	6221 1677 6251 5456 6278 9234 6306 3913 6333 6791	6381 0570 6388 43.18 6416 8127 6413 1906 6470 5684	6497 6463 6525 3241 6552 7020 8580 6798 6607 1677	6674 8356 6662 2134 6689 5913 6716 9641 6744 3470	6771 7218 6799 1027 6826 4806 6853 8784 6881 2363	6908 6141 6935 9920 6963 3698 6990 7477- 7018 1256	7045 5034
61	£8 66604		50 88308 50 01920 58 15548 57 29160 56 42777	55 56391 54 70011 63 83628 62 97246 62 10863	61 21180 60 38097 19 61714 18 65331 47 78919	16 92566 16 06183 45 19800 14 33417 43 47034	42 60652 41 74269 40 87880 40 01503 39 15120	38 28737
	203	223 223 228 228	8888888	ន្តដូន្មន	238 210 211 212	2222222222	249 250 251 252	253
*	At true Simha samkrānti		, 131 132 133 134 134	136 137 138 139 140	141 112 143 144 144	146 147 118 119 150	161 162 163 164 164	156

TABLE XLVIII A-Contd

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Ārya Sledhānte.	Sun's truo Longitudo (" 5 ") (** 5 **).	6	10,000ths of circle	5833 3	5839 1304 5967 2109 5995 7253 5923 4515 5931 5777	6007 8728 6007 8728 6036 0445 6064 2164 6092 3937	6120 6066 6118 8197 6177 0323 6203 2372 6203 3086	6261 7.550 6290 0053 6318 2738 6316 6597 6371 8436	6403 171.7 6471 4370 6459 7503 6459 6637 6516 3768
181	no Long			00	20 20 20 20 20 20 20 20 20 20 20 20 20 2	42 43 45 45 45 45 45 45 45 45 45 45 45 45 45	12338 12388 12388	23 25 24 25 37 25 39 25 39 25 39 25 30 br>30 30 30 30 30 30 30 30 30 30 30 30	245 245 25 25 25 25 25 25 25 25 25 25 25 25 25
	n's ti	∞	•	0	22222 2222	27728	ឧតខានត	ยลนลย	85858
	Su		٥	017	20000	215 217 218 218	នួនខ្លួនដ	អ្នងស្ន	និត្តពិត្តតិ
	Sun's equation of the centre	7	10,000ths of circle	is 2341	43 0890 12 3863 41 6198 10 9014 10 1631	39 1018 38 6137 37 8197 37 0268 36 2264	35 3914 34 5563 33 7213 32 3713 32 9028	31 1313 30 2598 20 3691 29 4611 27 5631	26 6451 25 7174 24 7870 23 8167
	quation		"	23 14	434 3327 5781 2083 1384	6 86 21.34 41.44 58 54 14.94	26 72 38 70 50 28 0 51 7 56	14 61 21 66 28 56 30 88	33 20 32 37 30 21 29 21 29 21
	ກ'ສ ຕ	9	•	33	ន្តន្តន្តន្	នួនឧដ្ឋន	24210	22234	52322
tđ	Su		0	7)			00000
TABLE XLVIII A—Contd	ongrtudo	ις	10,000ths of circlo	\$876 5674	5882 2104 5909 5972 5936 9751 5964 3529 5991 7308	6010 1087 6046 1865 6073 8644 6101 2422 6128 6201	6155 9979 6183 3758 6210 7537 6238 1315 6265 5094	6202 8872 6320 2651 6347 6429 6375 6208 6402 3987	6420 7765 6457 1514 6484 5322 6511 9101 6539 2879
E XLVII	Sun's mean Longitude			23 14	35 63 43 80 51 97 0 14 8 31	16 48 24 65 32 82 40 99 19 16	67 33 6 50 13 67 30 01	38 18 46 36 54 52 2 70 10 87	19 04 27 21 36 38 43 55 51.72
ABL		**	-	33	# # 444	46882	888888	ដ្ឋមន្ត្	25822
턴			0	211	22222	216 217 218 219 220	223 223 224 224	ន្តម្ភិន្ត្តិនិត្ត	22222 222222
	om perigeo	က	10,000ths of circle	8709 9007	8716 5527 8742 9306 8770 3084 8797 6863 8826 0641	8852 4420 8879 8198 8907 1977 8934 6766 8961 9634	8089 3313 0016 7091 0044 0870 9071 4648 9098 8427	9126 2206 9153 5984 9180 9763 9208 3541 9235 7320	9263 1098 9290 4877 9317 8656 9346 2434 9372 6213
	Sun's mean anomaly sun's distance from point) (66.0%),	2		33 38561	45 59384 44 73001 43 86618 43 00235 42 13853	41 27470 40 41087 39 54704 38 68321 37 81938	36 95555 36 09173 35 22790 34 36407 33 50024	32 63641 31 77258 30 90876 30 04493 29 18110	28 31727 27 45344 26 58961 25 72578 24 86196
	San's sun'r			, 313	313 314 316 316 317	318 319 320 321 322	323 324 326 326 327	328 329 331 332 332	333 334 335 336 337
•	24 hour periods from truo Mesha samkranti,	1		As true Prischika saml	217 218 218 219 220 220	225 224 224 224 225 225 225 225 225 225	227 228 229 230 230 231	8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8	220 220 2410

6544 7109 6673 0470 6601 3831 6629 7216 6658 0805	9 9999	6686 4304 6714 7083 6743 1628 3771 5399 6799 9171	6828 2942 6856 6782 6885 0690 691 14599 6941 8507	6970 2470 6998 6478 7027 0478 7055 4478 7083 8518	7112 2563 7140 6608	9 9912		7169 0654 7197 4699 7225 8744 7254 2789 7282 6822
34 53 46 89 59 25 11 92 27 24	00	12 55 67 86 13 89 31 57 40 25	6 93 25 40 14 94 4 10 23 85	41 12 4 76 25 39 16 03 7 19	28 42 40 64	00		10 87 32 10 53 32 14 55 35 61
38 33 10 10 10 10 10 10 10 10 10 10 10 10 10	0	555	52225	52 53 53 53 53 53 53 53 53 53 53 53 53 53	c3 t3	0		70 0 7 C O
236 237 237 239	310	0 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	22222 2222 2222 2222 2222 2222 2222 2222	253 253 253 253 253 253 253 253 253 253	256 257	258	۰	258 250 260 261 261
21 9549 20 9987 20 0384 19 0777 18 0967	17 7997	17 1157 16 1346 16 1480 14 1488 13 1496	12 1502 11 1410 10 1311 9 1181 8 1051	7 0858 6 0637 5 0416 4 0195 2 9933	1 9666 0 940¢	00	st reackes 180	Sun's equation of the centre 0 0 11 24 0 2 24 29 0 4 37 35 0 6 50 41 0 9 3 30 4 1921
25 35 21 17 16 98 12 48 6 33	78 97	58 19 51 05 43 19 24 17	14 66 4 27 52 99 41 70 30 42	18 32 5 85 63 39 40 92 27 93	14 88 1 82	00	360 til	37 35 30 30 30 30 30 30 30 30 30 30 30 30 30
45 43 41 30	38	28 33 1 3	12 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2	ಸಪರಾಣಕ	₩ 64	0		20 0 4 4 8 C
,00000	0	00000	00000	00000	00	0	สหอท	Sun 0 0 0 0
6566 6658 6504 0437 6621 4215 6648 7994 6676 1772	E991 1899	6703 6561 6730 9329 6758 3108 6785 6887 6813 0665	6840 1111 6867 822 6895 2001 6922 6779 6949 9558	6977 3337 7004 7115 7032 0894 7059 1672 7086 8451	7114 2229 7141 6008	9 9912	after his mean	7168 9787 7106 3565 7223 7344 7251 1122 7278 4001
59 89 8 06 16 23 24 40 32 57	PS 97	10 74 48 91 57 08 5 25 13 42	21 59 29 76 37 93 46 10 54 27	2 44 10 61 18 78 26 95 35 12	43 29 51 46	00	(sn/d) +	59 63 7 80 15 97 24 15 32 32
ឧឌឌឌឧ	38	, 12 12 13 14 15 16 17 16 17 16 17 16 16 16 16 16 16 16 16 16 16 16 16 16	2222	100 00 87	ຄວ	0	re 78	44001-
22222	310	######################################	222 222 223 223 223 223 223 223 223 223	251 253 254 254	266 267	258	of cent	258 260 261 261 262
9309 9991 9427 3770 9464 7648 9482 1327 9609 6100	9517 7997	9536 8884 9564 2663 9591 6441 9619 0220 9646 3998	9673 7777 9701 1556 9728 5334 9765 9113 9783 2891	9810 0670 9838 0448 9865 4227 9892 8006 9920 1784	9947 5563 9974 9311	10000 0	Sun's equation	2 3120 29 6898 57 0677 84 4456 111 8234
23 13430 22 27047 21 10664 20 54281	38 44730	19 67899 18 81616 17 96133 17 08760 16 22367	15 35984 14 49601 13 63219 12 76836 11 90453	11 04070 10 17687 9 31304 8 14922 7 58539	6 72156 5 85773	00		4 09390 4 13007 3 26625 2 10242 1 53859
338	34G	345 345 345 347	348 350 351 352	354 354 355 357 357	359 359	360		360
243 243 244 245 246 246 246		2 148 248 248 248 250 250 250 251	262 263 264 264 266 266	257 258 250 250 260	262	Sun at 258° (pergee)	•	264 265 266 267 207 208
	338 23 04813 9390 0901 236 23 69 0566 6658 0 47 25 35 31 53 31 53 31 53 31 53 32 50 0481 32 50 0481 32 50 0481 32 50 0481 32 50 0481 32 50 0481 32 50 0481 32 50 0481 32 50 0481 32 50 0481 33 50 0481 33 50 0481 33 50 0481 33 50 0481 33 50 0481 33 50 0481 33 50 0481 33 50 0481 33 50 0481 33 50 0481 33 50 0481 34 50 0481 34 50 0481 33 50 0481 33 50 0481 34 50 0481	242 338 23 94813 9369 90901 236 23 59 80 6666 6668 667 25 35 21 6519 236 31 31 31 31 31 31 31 31 31 31 31 32 31 31 31 31 32 32 31 32 31 3	242 338 23 99813 9399 9901 236 23 69 6664 6668 0 47 25 76 21 0519 235 36 31 53 23 36 31 53 31	242 338 23 94813 9399 9991 236 23 69 9 6666 6668 0 47 25 75 21 95 19 235 37 46 89 24.5 35 23 13430 9454 7648 237 23 8 96 6604 0.47 25 75 7 20 9967 276 37 46 89 24.5 340 22 27047 9454 7648 237 23 21 24 9 6621 4215 0 4.3 16 98 20 9981 237 38 69 25 24 25 25 24 25 25 24 25 25 25 24 25 25 25 25 24 25 25 25 25 25 25 25 25 25 25 25 25 25	243 338 22 9/813 940 0991 236 22 69 80 6664 6458 0 47 25 75 5 5 105 10 5 10 5 10 5 10 5 10 5 10	242 338 23 PWB13 9399 BWB1 236 65 BWB1 0 47 25 75 21 05 BWB1 21 07 BWB1 21 17 20 BWB1 21 17 20 BWB1 21 17 20 BWB1 21 17 20 BWB1 21 17 BWB1 21 18 BWB1	245 358 22 99813 9390 9990 235 23 806 GG00 0008 0 47 25 177 216 15 17 20 19 17 15 17 16 18 18 18 18 18 18 18 18 18 18 18 18 18	243 338 23 9813 9815 9815 9815 9815 9815 9815 9815 9815

TABLE XLVIII A-Contd

Ārya Siddhānta.	Sun's truc Longitudo (66 8 99 10	0	10,000ths of orrele	7311 0922 7330 1921 7367 8821 7396 2777	7153 0591	7200 0	7509 8310 7718 2090 7646 3862 7591 9633 7623 3247	7671 6836 7680 0425 7708 1880 7736 7311	7793 1082 7821 7385 7830 0518 7878 3050 7084 6783
151	's truo L (66 S):			56 25 16 88 37 52 57 59 17 04	36 50 55 95	00	11 21 31 89 19 57 7 25	33 51 33 51 33 50 33 53	CESES
	Sun	œ	`	12121	13	0	ដដ្ឋដូច្ច	28523	22228
			٥	263 265 265 267	268 269	270	55555	175 175 175 175 175 175 175 175 175 175	28.5 28.5 28.5 28.5 28.5 28.5 28.5 28.5
	Sun's equation of the centre +	7	10,000ths of circle	5 21 12 6 2303 7 2584 8 2762 9 2892	10 3022 11 3151	11 9727	12 3199 13 3182 14 3175 15 3168	17 2811 18 2021 19 2421 20 2003	22 1167 23 0091 21 0043 21 0043 25 8761
	ation			28 23 40 60 3 88	15 16 26 14	99 19	36 74 16 04 57 55 17 50 17 50	19 66 26 81 33 77 37 96 12 14	55858 85833 85833
	a edn	ဗ		11 1 11 2 15 4 17 5	22 22 23	25 5	23 23 23 23 23 23 23 23 23 24 25 24 25 25 25 25 25 25 25 25 25 25 25 25 25	F=====================================	55 55 55 55 55 55 55 55 55 55 55 55 55
	Sun'		0	0000	00	0	00000	00000	00000
III A—Contd	ongifude	ō	10,000ths of circlo	7305 8679 733 2458 7360 6237 738 0015 7416 3794	7412 7572 7470 1351	7488 0273	7407 5120 7521 8908 7572 2687 7579 6165 7607 0214	7631 4022 7661 7801 7689 1679 7716 5378	7771-2915 7708 6694 7826 0472 7853 1251 7880 8029
LABLE ALVIII	Sun's mean Longitude		u	40 49 48 66 56 83 5 00 13 17	21 34 29 51	8 31	37 68 15 85 64 02 2 10 10 36	18 53 26 70 34 87 43 04 61 21	59 18 7 55 115 72 23 89 32 96
279		4	`	55 55 57 57	55	33	525555	50 48 48 48	花花菜끖켨
TA			0	263 263 264 265 265	267 268	, 692	269 272 272 273	271 276 276 278 772	288 888 888 888 888 888
	aly (or mean om perigee	င	10,000ths of circle	139 2013 166 6791 193 9570 221 3148 248 7127	276 0906 303 1684	321 3607	330 8463 358 2241 386 6020 412 9798 410 3577	467 7356 405 1131 522 1913 549 8691 577 2170	604 6219 632 0027 679 3806 686 7584 711 1363
	Sun's mern anomal sun's distance fron point) (66 C)*)	63	`	0 67476 59 81093 58 94710 58 08327 57 21915	56 15 62 55 49179	31 13893	54 62796 63 76413 62 90030 62 03648 51 17265	50 30882 49 11499 18 58110 47 71733 46 85351	45 98908 45-12585 44 20202 43 10819 42 57136
	Sun's sun's		0	73 73 75 75 75	00	. 11	121243	16 17 18 19 20	22222
	21 hour periods from truo Mesha samkränti	-		260 270 271 271 272 273	271	t true Makara sam krāntı	276 277 278 278 279 280	281 282 283 284 284	280 287 288 288 280
	24 h					Al Ārā			

6	7071 9702 7963 2651 7691 6610 8019 8769 8048 0992	8076 3186 8104 5980 8132 8473 8161 0660 8189 2789	8217 8918 8245 7032 8273 8760 8302 0468 8330 2180	8333 3	8358 3748 8386 5060 8414 6322 8112 7584 8470 8651	8408 9456 8527 0262 8555 1067 8683 1561 8611 1864	8639 2168 8667 2471 8695 2328 8723 2084 8761 1840	8779 1589 8807 0797 8835 0006 8862 9214 8890 8299
	33 31 39 16 45 01 50 86	54 77 57 90 57 02 54 15 50 54	16 93 31 20 25 26 16 33	00	603 51 18 36 33 4 12	43 35 22 59 1 83 37 03 9 76	42 50 15 23 42 16 7 80 33 44	58 99 17 53 38 07 54 62 11 56
8	285 40 286 40 287 41 288 12 289 43	290 11 291 45 292 46 293 47 291 18	205 40 206 50 207 51 208 52 200 53	300 0	300 64 301 64 302 65 303 66 304 67	305 57 306 58 307 59 308 59	312 1 312 1 314 2 315 2	316 317 318 319 320 4
7	26 7984 27 7061 28 6145 29 6223 30 1070	31 2785 32 1500 73 0215 33 8623 34 6974	35 5324 36 3659 37 1699 37 9538 38 7478	38 8355	39 5312 40 2795 41 0278 41 7762 £2 5051	43 2077 13 9104 41 6131 15 2845 45 9371	10 5896 47 2421 17 8498 48 4476 49 0453	49 6124 50 1853 50 7283 51 2713 51 8020
9	67 63 07 69 60 76 1 48 11 3 16 12 5 40 71	7 33 69 0 26 64 11 10 59 13 8 56 14 56 78	16 15 00 18 33 02 20 15 92 31 58 83 23 41 71	23 53 09	26 23 21 27 0 22 28 37 21 30 11 19 31 18 66	33 19 72 34 60 79 36 21 86 37 48 88 39 13 44	40 38 01 42 2 57 43 21 33 41 38 80 46 66 27	47 13 65 48 24 02 40 34 30 50 41 77 61 53 64
l	0~~~	,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,		~			,m, ,m, ,m, ,m, ,m,	pm pm pm pm pm
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TABLE XLVIII A-Concid

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TABLE XLVIII-B

Elements of the sun's longitude for the Hindu solar year according to the Present Sürya-Siddhanfa,

in periods of 24-hours each from the moment of true Mesha-samkranti,

the astronomical beginning of the solar year

(Exact for K. Y 4500, A D 1399-1400 See Text, para, 254, 11.)

[True longitude = mean longitude \pm equation of centre]

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do	6	10,000ths of circle.		00	27 1909 64 3 106 81 4904 103 6401 133 7 193	162 8347 189 9205 217 0063 244 0107 271 0624	208 0×13 323 1063 352 0451 370 0233
Sun's true longitude (*6 8 %),		or jo		1 00	25 55 12 55 13 75 13 97 15 15 97 15	13 69 11 03 10 03 10 03	2222
n's tr		ŧ					중합하다
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Sun's equation of tho centro +	7	10,000ths of circle	0°)	59 1015	69 2170 58 9905 58 7613 69 5332 58 2641	67 9721 57 8800 67 380 67 0113	56-3327 55 9760 56 576 57 137
tion +			cs 18	18 83	38528	82.23	50 69 51.57 0 27 5 86
vnbo	Đ	*	reach	8 18	5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5	24000 25523	
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Sun's mean longitude	ນ	10,000ths of curclo	equation of the centre is +, plus till him mean anomaly reaches 190°	9910 5955	9995 3512 9995 3512 22 7290 50 1069 77 1847	104 8626 132 2104 150 6183 186 9961 214 3740	241 7518 269 1297 296 5075 323 8854
nesn le		<u> </u>	-, plus	11 14	10 34 57 51 5 68 13 85 22 02	30 10 38 36 46 53 54 70 2 87	11 04 27 28 33 58
un'a r	4		6.13	29	02 C C C C C C C C C C C C C C C C C C C	55 7744	4468 8
ta		0	centr	317	358 359 10	4004	86011
Sun's mean anomaly (or mean sun's distance from perigec point)	က	10,000ths of cuclo		2191 0612	2821 1421 2818 8199 2876 1978 2903 5766 2930 9535	2958 3313 2985 7092 3013 0870 3040 4040 3067 8427	3095 2200 3122 5981 3149 0763 3177 1641
Sun's mean anomal sun's distance fron point)	61		(The sun's	34 17870	34 31486 33 45102 32 58717 31 72333 30 85919	29 99565 20 13181 28 26707 27 10413 26 51029	25 67645 24 81261 23 94877 23 08403 22 22109
Sun's sun's		0		100	101 102 103 104 105	106 107 109 109	112
24 hour periods from true Mesha samkränti.	1			At true Mesha samkrants	-00 C 4 D	01 10	11 22 4 5

c	432 9284 460 8271 486 7259 613 6216 610 6000	507 3394 591 1788 621 0182 647 8200 674 6010	701 3811 728 1612 754 9091 731 6347 809 3601	875 0854 861 7690 888 1461 915 1202 041 7886	908 4134 995 0384 1021 6633 1048 2836 1074 8629	1101 1422 1123 0215 1154 5703 1181 1130	1234 1804 1260 6981 1287 1953 1313 6925 1340 1897
~	7 52 11 50 19 67 25 75 28 80	27 19 25 57 23 96 17 58 8 28	58 98 49 69 36 26 19 86 3 47	47 07 25 39 2 48 39 58 15 78	46 38 16 97 47 57 17 55	6 91 31 59 53 48 12 25 31 01	40 78 6 47 20 51 31 44 48 58
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t+	51 2873 53 8082 57 3291 52 8500 62 3175	61 8091 61 2706 60 7323 60 1670 49 6592	48 9615 48 3637 47 7341 47 0816 46 4291	45 7766 45 0832 41 3805 43 6778 42 0682	42 2153 41 4621 40 7095 39 9519 39 1534	38 3548 37 5563 36 7362 35 8021 35 0470	34 2038 33 3436 32 1629 31 5823 30 7016
	15 63 11 15 4 9 35 4 23	20 34 67 20 34 80	45 40 27 94 6 34 41 77 17 21	52 64 22 78 51 71 20 64 48 68	11 10 33 53 55 95 17 76 34 28	50 70 7 30 21 02 31 61 42 21	52 81 1 33 7 20 13 06 18 93
•	52 22 23 24 23 24 23 24 25 25 25 25 25 25 25 25 25 25 25 25 25	51 50 50 54 54 54 54	54446	34 33 34 33 34 33 34 33	28232	22 10 17 15	55 5 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8
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	51 88 0 05 8 22 16 39 24-56	32 73 40 90 49 07 57 24 5 41	13 58 21 75 29 93 38 09 46 26	54 13 2 60 10 77 18 94 27 11	36 28 43 15 51 61 59 78 7 95	16 12 24 29 40 63 48 80	66 97 5 14 13 31 21 48 29 65
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£3	21.35726 20 19310 19 62956 18 70672 17 90188	17 03804 16.17420 15 31036 14 44652 13 58268	12,71884 11 86500 10 09116 10.12732 9 26317	8 30903 7 53579 6 67196 5 80811 4 94427	4 68643 3 21659 2 35275 1 48891 0 62507	69 76123 68 89739 68 03355 67 16970 66 30586	65 44202 64 57818 63 71434 62 85050 61 98666
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VIII	
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Present Süryn-Siddhänfa,	ongitudo ?).	-	10,000ths of circle	1366 6497 1393 1058 1419 5620 1446 0209 1472 4497	1498 5785 1625 2072 1651 7217 1578 1231 1604 5215	1030 9258 1057 3127 1053 3127 1710 9507 1736 4317	1762 7960 1750 1472 1816 1993 1941 8485	1804 5327 1020-5702 1047 1606 1973 5234 1800 \$472
Present S	Sun's truo Longitudo (66 8 %),	œ	à	49 11 67 80 60 9 6 52 61 6 15 23 62 3 24 72 63 0 29 48	53 57 34 65 54 54 39 81 55 51 43 13 56 15 14 75 67 15 46 37	55 42 47 70 60 36 47 72 61 33 43 75 62 30 41 73	66 27 38 36 66 21 23 33 47 66 21 23 35 66 67 18 23 70 66 67 18 23 70 66 67 18 23 70 67 67 67 67 67 67 67 67 67 67 67 67 67	69 12 11-43 69 0 4 77 70 0 57 07 71 12 48 63 71 79 40 20
	of the centre	7	10 000ths of errele	29 7838 28 8021 27 9404 27 0215 26 0724	25 1123 22 11723 23 21712 23 23 24 25 23 24	20 2814 19 2804 17 2826 16 27837	15 2623 11 2356 12 1620 12 1523	10 1697 9 0694 9 0210 6 969
	Sun's equation of the centre	ŷ	¥ / 0	1	0 53 12 98 0 53 12 98 0 50 813 0 48 158 0 45 55 03	0 43 49 47 0 41 40 01 0 37 29 94 0 37 10 84 0 35 9 74	0 72 57 09 0 20 44 94 0 26 18 83 0 24 5 08	0 21 50-22 0 19 35 39 1 17 19 52 0 15 2 91
III B—Contd.	ongrkade	S	10,000ths of circle	1336 8559 1364 2337 1391 6116 1418 9995 1416 3773	1473 7551 1501 1330 1528 5108 1555 887 1555 2666	1619 6444 1638 6223 1665 4001 1692 7750 1720 1558	1747 5337 1774 9116 1802 2804 1829 6672 1867 0451	1884 1229 1911 8008 1970 1786 1966 6565 1993 9313
TABLE XLVIII	Sun's mean Longitude	च	0	48 7 3782 49 0 4690 50 5 6416 51 5 233 52 4 1050	63 3 18 67 64 2 26 84 56 1 35 01 56 0 43 18 66 59 51 35	67 68 50 51 68 68 7 68 50 67 15 85 60 66 24 02 61 56 32 10	62 64 40 36 63 53 48 53 64 52 66 70 65 52 4 87 66 51 13 04	67 60 21 21 68 49 29 38 69 18 37 55 70 47 15 72 71 46 63 89
•	aly (or mean rom pergee-	င	10,000ths of cirole	4190 3346 4217 7125 4245 0903 4272-4682 4299 8460	, 4327 2239 4354 6017 4381 9796 4400 3575 4136 7353	4464 1132 4401 4010 4518 8680 4546 2167 4673 6246	4601 0024 4628 3803 4655 7581 4683 1360 4710 5138	47378917 4765 2695 4702 6471 4820 0252 4847.4031
	San's mean anomaly sun's distance from point; (66 0 ?)	61	0	150 51 12282 151 50 25898 162 49 30514 153 48 53130 154 47 66746	166 46 80362 166 46 93978 167 46 07593 168 44 21209 169 43 34828	160 42 48441 161 41 62057 162 40 75057 163 39 80289 164 39 02905	165 38 16521 169 37 30137 167 36 43763 168 35 57369 169 34 70985	170 -33 84601 171 32 98216 172 32 11832 173 31 25448 174 30 39064
	24 hour periods from true Mēsha samkrāntī	1		25 25 25 25 25 25 25 25 25 25 25 25 25 2	86 65 65 65 65 65 65 65	62 63 64 64 65	66 67 68 69 70	71 72 73 74

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6	2026 1710 2052 4890	2078 8037 2105 1184 2131 4330	2146 5313			9157 7489	2184 0629 2210 3776 2230 6923 2263 0132	2289 3370	2341 9846 2368 3159 2394 6534	2420 9909	2473 6721 2600 0233 2526 3745	2652-7364	2078 2605 2631 2658	2684	2737 4495 2763 8650 2790 2938	
_	97.	72.72	46			1	24 17 24 25 14 32 6 50	28 07	41 20 33 74 27 08	20 41	12 79 7 91 3 02 58 13	54 63	52 70 50 77 48 84 48 60	路區	53 46 56 91 2 08	
	33	Saus	30					-	12 12 12 12 12 12 12 12 12 12 12 12 12 1	G	၀၈၀ဥ္	53	8444	38	2888	
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	4 8588	3 7090 2 7358 1 6720 0 6095	00		= 180° till it reaches 360° or 0°)	Sun's equation of the centre	0 4532 1 5164 2 5795 3 6427 4 6907	5 7537	6 8078 7 8618 8 9084 9 9487	10 9801	12 0360 13 0635 14 0902 15 1169	16 1928	17 1367 18 1406 19 1444 20 1352	21111	22 0882 23 0646 24 0270 24 9761	
		3728			st reache	tion of t	58 73 16 52 34 31 52 10 9 08	89	42 20 58 80 14 53 20 36		26 09 26 09 30 15	6	20 02 0 92 11 02 21 12 29 52	36	42 63 49 18 53 90 56 90	
_	1	12 35 54 56 36 77 18 39		•	1141	mbo	540m		24992		33888 338888	;	42844		# 4 428	
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-	1	2867		-		-	5014 5793 571 571 3350	!	9907 1686 3464 2212 8021		2431 9799 2459 3578 2486 7357 2514 1135 2541 4914		8 8692 6 2471 3 6249 11 0028 18 3806	7585	2733 1363 2760 5142 2787 8920 2815 2609	
rə		2021 3122 2048 6900 2076 0679 2103 4457	2130 8	2166 5313	ments, after his mean anow		2168 2 2185 6 2212 6 2240 3		2205 2322 4 2349 8 2377 3		2431 2459 2486 2486 2514 2514		2568 2596 2623 2623 2651 2678			
	$\frac{\perp}{\perp}$	23.05	74	97	after his	_	42 91 51 08 50 24 7 41	9	23 75 31 92 40 09 48 26	 B B	4 60 12 77 20 94 20 11 20 11	 }	45 45 53 62 1 79 9 96 18-13	2	34 47 42 64 50 81 58 98	5
		25858		30	1118		45888		2883		88388	3	82228	•	ន្តន្តន្តន	
4	*	3 344		16	ŧ	€ C	7558 4468		22222		8888	ī	22422	} !	2888	2
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		20 52680 28 66296 27 79912	93528		,	(The sun's equation of th	25 20760 24 34376 23 47692	1 75224	20 88839 20 02455 19 16071	17-43303	16 56919 15 70535 14 84151	13 11383	12 24999 11 38615 10 52231 9 65846	89 79462	7 93078 7 06694 6 20310 5 33926	4 47642
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		176	178	180	Š	7)	181	33	222	- 						
		777			Sun in apoles 1		28 88	28 28 28	8888	38	93	90	96 97	100	101 102 103 103	105
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TABLE XLVIII B-Contd.

Present Surya-Suddlednta	Sun's true Longitude (*6 \$ *),	6	10,000ths of circlo	2816 7225 2843 1513 2860 5945 2896 0500 2922 5068	2018 9629 2075 4611 3001 9613 3028 4755 3051 9607	3081 4914 3108 0281 3134 5618 3161 1212 3187 7005	3210 5795 3210 5792 3207 1647 3291 0897 3320 7147	3347 3396 3374 0111 3100 6863 3127 3615 3154 0360
resent 8	's true Long			721 12 11 19 15 28 16 16 88	45 59 0 15 14 18 28 22 12 91	1.07 20 14 39 21 1 30 25 98	50 67 15 35 13 13 14 02 41 02	15 21 52 10 25 94 6 04
-	Shin	8		24 15 15 12	6 4 4 6 8 6 8 6 8 6 8 6 8 6 8 6 8 6 8 6	55555	むるけばむ	ន្តន្តន្តនុ
	1		0	101 102 103 104 105	106 107 108 109 109	113 113 114 115	115 116 117 118 119	120 121 123 123 124
	Sun's equation of the centre	7	10,000ths of errele	25 9252 26 87 t 3 27 8080 28 7 307 29 652 t	30 5741 31 4507 32 3314 33 2121 31 0877	31 9318 35 7760 36 6201 37 1386 38 2372	39 0377 39 83 £2 40 6065 41 359 £	42 8651 13 5715 11 2712 41 9769 15 6796
	lation c		*	59 90 2 91 4 04 3 40 2 95	2 40 56 02 50 15 11 28 37 76	27 17 16 57 5 97 52 05 35 53	19 02 2 51 42 00 20 17 67 73	35 32 6 86 37 93 9 00 10 07
	թ շվա	9	~	58 0 8 4 7 8 0 8 4	0 4 6 11 11 11 11 11 11 11 11 11 11 11 11 1	117 1 110 1 20 5 22 3	25 1 1 2 1 2 1 2 1 2 1 2 1 1 2 1 1 2 1	32 34 37 38 38
	Sun,		0	00444				~~~~
TABLE XLVIII B—Contd.	Sun's mean Longrende.	ũ	10,000ths of orclo	2842 6477 2870 0256 2897 4034 2924 7813 2952 1591	2079 5370 3006 9148 3034 2927 3081 6705 3089 0484	3116 4262 3143 8011 3171 1819 3198 6598 3225 9376	3253 3155 3280 6933 3308 0712 3335 4490 3362 8269	3390 2048 3417 5826 3444 9605 3472 3383 3103 7162
3 XLVI	mean I			7 14 15 31 23 48 31 65 39 82	47 99 56 16 4 33 12 50 20 67	28 84 37 01 46 18 53 35 1 52	9 69 17 86 26 03 34 20 42 37	50 54 58 71 6 88 15 04 23 21
BLE	S'uu's	4	,	20 119 17 16	24422	110000	F6546	200112
IV			0	102 104 105 106	108 108 109 110	112 113 114 116	117 118 119 120 121	122 123 124 125 125
	aly (or mean om perigeo-	e.	10,000ths of orcle	6696 1165 6723 1913 6759 8722 6778 2500 5805 6279	5833 0057 5800 3836 5887 7614 5915 1393 5942 5171	5969 8950 5997 2728 6024 6507 6052 0285 6079 4064	6106 7842 6134 1621 6161 5399 6188 9178 6216 2957	6243 6735 6271 0514 6298 4292 6325 8071 6353 1849
	Sun's mern anomaly sun's distance from point)	63	,	3 61168 2 7 177 t 1 88390 1 02006 0 16622	50 20238 58 42854 57 56469 56 70085 55 83701	64 97317 64 10933 63 24649 62 38165 61 51781	50 65397 49 79013 48 92629 48 06245 47 19861	46 33477 45 47002 44 60708 43 74321 42 87940
	Sun's sun's		0	208 204 208 209	209 210 211 212 213	214 216 216 217 218	210 220 221 223 223	224 225 227 227 228
	24 hour periods from true Mesha samkranti	1		100 107 108 109 110	111 113 113 114	116 117 118 119 120	121 122 123 123 124 126	126 127 128 129 130

c	3180 7571 3507 1828 3574 2041 3580 0159 35877266	3611 5061 3611 2862 3668 0936 3694 0329 3721 7723	3718 6117 3775 4765 3802 7475 3829 2710 3858 1727	3983 1102 3910 0683 3937 0263 3963 9844 3990 9980	4018 0189 4045 0418 1072 0676 1089 1535 4126 2383	1153 3251 4180-4262 1207 6759 4234 7256 1261 8763	4289 0486 4316 2576 4343 1767 4370 6757 4397 9415
ì	26 16 0 77 53 38 26 20	10 00 10 00 1 01 3 30 1 69	0 09 1 75 7 83 13 90 19 98	31 00 44 85 58 61 12 38 33 34	55 38 17 42 39 97 10 29 40 61	55 52 52 52 52 52 52 52 52 52 52 52 52 5	20 70 6 99 53 28 39 57 33 22
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	822283	133 230	134 135 137 137	143	44744	150 151 153 153	164 155 156 157 158
2	16 3360 14 0891 17 6110 18 2816 48 S701	49 4771 60 0719 60 6455 51 1839 51 7224	52 2608 52 77 39 53 25 30 53 7321 54 2112	54 0516 55 0714 55 4912 55 9110 56 2752	66 6311 66 9870 67 3391 67 6711	58 2152 58 1919 58 7201 58 9482 59 1764	59 3809 59 5498 59 7186 59 8874 59 9991
	29 29 29 29 27 25 29 21 27 30 21 27 20 21 27 20 21 27 20 21 27 20 21 21 20 21 21 21 21 21 21 21 21 21 21 21 21 21	23 66 23 66 23 66 23 66	63 00 67 30 1 59 3 68 5 78	2 84 57 23 61 65 16 06 33 27	19 10 5 52 51 15 28 99 6 84	12 60 10 60 10 60 10 26	15 77 37 65 59 53 21 41 35 92
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	31 38 330 65 47 72 66 89 4 06	12 23 20 10 28 57 38 57 44 91	53 08 17 59 25 76	33 93 42 10 50 27 58 44 6 61	14 77 22 04 31 11 39 28 47 15	55 62 3 79 11 96 20 13 28 30	36 47 14 64 52 81 0 98 9 15
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-	82288	132 133	130 130 130 140	EEEEE	116 148 149 150	151 152 153 154 154	156 157 169 169
m	6380 5628 6107 9106 6435 7185 6402 6903 6490 0742	6517 4520 6544 \$299 6572 2077 6699 5856 6620 9634	6051 3413 6681 7191 6709 0970 6736 4748 6753 8527	6791 2305 6818 6694 6845 9862 6873 3641 6900 7419	6928 1198 6956 4976 6982 8755 7010 2633 7037 6312	7065 0090 7092 3869 7119 7648 7147 1426 7174 5295	7201 8983 7229 2762 7256 6540 7284 0319 7311 4097
es	42 01556 41 15172 40 28788 39 42404 38 56020		33 37716 32 5131 31 64947 30 78563 29 92179	29 06705 28 19411 27 33027 26 46643 25 60269	24 73875 23 87491 23 01107 22 14723 21 28338	20 41954 19 55570 18 69186 17 82802 16 96418	16 10034 15 23650 14 37266 13 50882 12 64498
والمراجع	888888	234 234 234 234	241 241 241 241 241 241 241 241 241	22.22.22.22.22.22.22.22.22.22.22.22.22.	253 253 253 253	255 255 255 255 255 255 255 255 255 255	250 260 261 263 263
-	131 132 133 134 134	136 137 138 139 130	141 143 143 144 146	146 147 148 149 160	161 162 163 163 164	166 167 168 169	161 162 163 164 164

TABLE XLVIII B-Contd

Present Surya-Sidahunta.	ongitudo ?).	6	10,000ths of orrele	4425 2190 4452 4965 4479 7739 4607 4634 4647	4601 8106 4689 1661 4616 5749 4643 9847 4671 3945	4698 8238 4726 3020 4753 7863 4781 2585 4808 7665	4836 3132 4863 8598 4891 4065 4918 9871 4946 5931	4974 1991 6001 8051 6029 4767 5057 1456 6084 8164
Present 8	Sun's true Longitudo (66 8 %),	8	*	18 28 38 17 23 54 16 18 70 16 22 59 14 26 62	13 30 65 12 35 80 11 48 11 11 0 42 10 12 73	9 27 56 8 48 74 9 9 92 7 31 10 6 56 13	6 26 23 6 26 23 6 272 6 0 72 4 38 46	4 16 20 3 53 94 3 40 05 3 26 06 3 12 08
			0	160 160 161 162 163	164 165 166 167 168	160 170 171 172 173	174 175 176 177 177	179 180 181 182 183
	Sun's equation of tho contro.	7	10,000ths of orrolo	60 0998 60 2002 60 3006 60 3336 60 3656	60 3975 60 4208 60 3889 60 3569 60 3250	60 2736 60 1732 60 0728 59 9724 59 8423	59 6734 59 5046 59 3358 69 1331 58 9049	58 6768 68 4486 68 1559 67 8638 67 5718
	ustion (u	48 93 1 94 14 95 19 24 23 38	27 52 30 54 26 40 22 26 18 12	11 45 58 44 45 43 32 43 15 56	53 68 31 80 9 92 43 65 14 08	44 51 14 94 37 00 59 15 21 31
	po eti	8	•	10 10 10 10	2222	010000	27888	6054 4
1	Sur		0	ଷଷଷଷଷ	6 161616161	ପ୍ରପ୍ର ପ୍ର	ଷଷଷଷଷ	ପ୍ରାଧ୍ୟର
	Longstudo	ත	10,000ths of errele.	4485 3188 4512 6967 4540 0745 4567 4524 4594 8302	4622 2081 4649 5859 4676 9638 4704 3416 4731 7195	4769 0973 4786 4762 4813 8530 4841 2309 4868 6087	4895 9866 4923 3644 4950 7423 4978 1201 5005 4980	6032 8768 6060 2537 6087 6315 6115 0094 6142 3872
	San's mean Longstudo	4	8:	28 17.32 27 26.40 26 33.66 25 41.83 24 50.00	23 58 17 23 6 34 22 14 51 20 30 84	10 30 01 18 47 18 17 56 35 17 3 52 16 11 69	15 19 86 14 28 03 13 36 20 12 44 37 11 52 54	11 071 10 888 9 17 05 8 25 22 7 33 39
	ফ		0	163 163 164 164 164 164 164 164 164 164 164 164	86666	171 172 173 174 176	176 177 178 179 180	181 182 183 184 185
	nly or (mean rom porigee)	8	10,000ths of orrole.	7338 7876 7366 1654 7366 1654 7420 9211 7448 2090	7476 6768 7503 0547 7530 4326 7557 8104 7685 1882	7012 5601 7630 9430 7667 3218 7004 6996 7722 0776	7740 4563 7776 8332 7804 2110 7831 5880 7858 9667	7988 3446 7913 7224 7941 1003 7968 4781 7995 8660
	Sun mean anomaly sun's distance from point)	61		11 78114 10 91730 10 05345 9 18961 8 32577	7 46193 6 59809 5 73425 4 87041 4 00657	3.14273 2.27889 1.41505 0.55121 59.68737	58 82353 57 95968 57 09584 56 23200 55 36816	54 50432 53 64048 52 77664 51 91280 51 04896
	Sun ,		0	264 265 268 267 268	260 272 273 273	272 275 277 277	278 270 280 281 282	283 285 286 287
	24 hour period from true Môsha samkrānti.	-		166 167 168 169 170	171 172 173 174 174	176 177 178 178 179	181 182 183 183 184	186 187 188 189 180

TABLE XLVIII B-Contd.

48	Monand Department			ĒPĪGRAP	HIA INDICA			[Vol. XIV
Present Surya-Siddhanta.	Sun's true Longitude (66 8 %),	0	10,000ths of circle	609155655 6119 7885 6118 0106 6176 2256 6204 f641	6201 7426 6201 0011 6280 2709 6317 5705 6316 8701	637 #1697 6402 1765 6430 \$935 6470 1304 6187 4674	6515 9057 6511 1630 6572 5171 6600 8717 6620 2507	0657 0321 0686 0111 0714 3943 0712 7957 0771 2032
ent Sur	true Lon (66 8 99)		t.	47 02 44 59 42 16 38 84 41 14	43.44 45.74 49.51 4.76	32 13 32 13 34 13 34 18	8 81 23 53 38 25 52 97 10 89	17-18 17-13 16-18 17-01
Pres	Jun'e	æ		22023	ដូនដូនជ	88888	3333	8====
			D	1888 886 1888 br>1	######################################	ន្តន្តន្តន្តន	# 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8	Bozos 80±68
	Sun's equation of the centre	7	10,000ths of circlo	36 4234 35 6792 34 7351 33 8079 33 0172	32 1766 31 2559 30 3639 29 4122 28 5205	27 5988 26 6607 26 7207 21 7716 23 8225	22 8490 31 8725 20 8960 10 9185	17 91 (5 16 9107 15 9085 11 8818
			u u	40 47 61-07 1 67 13 16 19 03	20 20 20 20 20 20 20 20 20 20 20 20 20 2	36 50 30 10 30 30 37 39	21.23 11.67 8 12 1 57	11 72 31 62 21 74 8 63
	n's er	9	•	18 16 13 11	4664	53243	64446	88488
نبه	Sui		0	мммм	pri pri pri pri pri	00000	00000	00000
TABLE XLVIII B—Contd.	, Sun's mean Longıtudo,	- 13	10,000ths of eurolo	6127 6899 6165 3678 6182 7466 6210 1236 6237 6013	6264 8702 6292 2570 6319 6349 6347 0127 6371 3906	6401 7684 6429 1463 6456 6241 6483 9020 6511 2798	6538-6577 6566 0755 6563 1134 6620 7912 6648 1691	0076 6400 6702 9248 6730 3020 6787 6805 6785 6885
XLV	mean L		2	27 40 35 66 43 83 52 00 0-17	9.34 16 51 21 68 32 85 41 02	40 19 57 36 6 53 13 70 21 87	30-03 46 37 54 54 2 71	10 88 19 05 27 22 35 39 13 56
BLE	, suns	- 4 4		88488	82001B	22222	ន្តន្តន្តន	0 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
TA	62		0	2222 2222 2222 2222 2222 2222 2222 2222 2222	225 225 227 228 229	233 233 234 231 231	233 233 230 230 230	2222
	aly (or mean om perigeo	m	10,000ths of eurole	8981-4687 9008 8365 9036 2144 9063 6922 9000 9701	9118-3470 9145 7258 9173 1036 9200 4815 9227 8593	9265 2372 9282 6150 9309 9920 9337 3707 9364 7486	9392 1264 9419 5013 9446 8821 9474 2600 9591 6378	9529 0157 9560 3935 9583 7714 9611 1492 9638 527
	Sun's mean enomaly sun's destauce from point)	63		19 05069 19 08685 18 22301 17 35917 10-40533	16 63148 14-76765 13 90381 13 03997 12 17613	11 31229 10 44844 9 58460 8 72076 7-85692	6 09308 6 12924 6 26540 4 41056 3 53772	2 67388 1 81004 0 94620 0 08230 50 21852
	Sun's n		0	323 324 326 326 327	328 320 331 331	334 336 336 337 337	338 340 341 341	345 346 346 346
	24 hour periods from true Media sankranti,	74		226 227 228 228 220 230	231 233 234 234	236 237 238 238 240	241 242 243 244 244 244	246 248 248 240 250

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G	0789 6077 6828 6092 6866 4274 6884 8166 6913 2638	6941 6951 6970 1270 6998 5589 7026 9908 7055 4319	7083 8729 7112 3140 7140 7550	1146.5313			7169-1955 7197-6365 7226-0775 7254-5186 7282-9500	7311 3810 7330 8138 7308 2468 7396 6660 7425 0832	7453 5015 7481 9220 7510 3265 7538 7310 7667 1356	7595 5209 7623 9026 7652 2843 7680 6660 7709 0246	
	9 16 29 90 52 98 15 99 38 99	3 00 28 17 53 24 18 01 43 98	9.03 36.80 1.85	30.15			27 74 53 69 19 65 45 61 10 32	36 10 59 87 24 79 47 70 10 79	33 70 57 00 18 32 39 54 0 77	19 51 37.78 56 05 14 32 29 58	
œ	446428	200000	म्न हर न्न	91			30 80 E	22222	88888	38838	
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89	42,57 29 91 15 08 0,65 45 42	28 89 12 28 55 68 39 07 21 28	3,49 46 71 37 92	00	भी ध १८०	Sun's equation of	49.80 7 59 25 38 43 16 59 71	16 31 32 92 49 67 4 50 10 33	34 16 19 29 2 35 15 40 28 46	39 03 49 13 59 23 9 33 1643	
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,-	00000	00000	000	0	[]	Sm	00000	00000	00000	00000	_
I Q	6812-4362 6839 8140 6867 1010 6894 5607 6921 9476	6919 3261 6076 7033 7004 0812 7031 4690 7058 8369	7086 2147 7113 5926 7140 9704	7166 5313	mean anomaly	J	7168 3483 7195 7261 7223 1040 7250 4818 7277 8597	7305 2375 7332 0164 7359 0832 7387 3711 7414 7489	7442 1268 7469 5046 7496 8825 7624 2603 7551 6382	7679 0160 7606 3939 7633 7717 7601 1496 7688 5274	
	51 73 59 90 8 97 16 24	32 58 4075 48 92 57 00 5 26	13 4 3 21 60 29 77	30 45	after his		37 93 46 10 54 27 2.44 10 61	18 78 26 95 35 12 43 29 51 46	59 63 7 80 15 97 24 14 32 31	40 48 48 65 56 82 4 99 13 16	-
*	45551	50822	<i>⇔ v 4</i>	16	1448,		88 mm	22222	52 52 52 52 52 52 52 52 52 52 52 52 52 5	64 48 48 47 47	
	22222	\$2225 \$225 \$255 \$255 \$255 \$255 \$255 \$25	556	257	14-1		26558 26558 26558	262 264 265 265 266	268 268 260 270 271	272 273 274 275 276	
m.	9665 9049 9693 2828 9720 6606 9748 0385 9776 4163	9802 7942 9830 1721 9857 5499 9884 9277 9912 3066	9939 6835 9067 0613 9994 4302	0 00001	(The Sun's equation of centre is $+$, plus, after his mean anomaly $=360^\circ$ till it reaches 180°),		21 8170 49 1949 76 5727 103 9506 131 3284	168 7063 186 0841 213 4620 240 8398 268 2177	295 5955 322 9734 350 3512 377 7291 405 1069	432 4848 459 8626 487 2405 514 6183 541 9962	
pt	58 35487 67 49083 66 62600 65 76315 64 89931		40 71627 48 86243 47 98869	00	he Sun's egi		47 12475 46 26090 45 39706 44 53322 43 66938	42 80554 41 94170 41 07786 40 21402 39 36018	38-48634 37 62250 36 76866 36 80482 36 03068	31 16713 33 30329 32 43946 31 67661 30 71177	-
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,	255 255 255 255 255 255	256 258 259 250 250	263 263 263 263 263 263	Sun in perigee			23 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5	260 270 271 272 273	274 276 276 277 278	0.53 0.53 0.53 0.53 0.53 0.53 0.53 0.53	7
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XLVIII
TABLE

50			trær-ten en med det skriv	EPIGR \1	PHIA INDIC	A.	ende soc e sus sporteseerne, generales de	(Vol XIV.
Present Edrya Siddhinfa.	ongitudo "J.	Û	10 000ths of circle	7777 5789 7704 6877 7621 1175 7821 1175	1100000 1100000 11000000 1100000000000	AND AND AND AND AND AND AND AND AND AND	TOTAL TOTAL	STATES ST
Present 9	Sun's true Longituds (66 8 ??).	ထ	* 1 0	274 32 5462 250 33 1371 241 35 1371 251 35 1371 252 33 1371	25775 51 - 20 57 - 20		2222 2222 2222 2222 2222 2222 2222 2222 2222	2000 2000 2000 2000 2000 2000 2000 200
	of the centre	E-	10,000ths of carely	21 17.0 23 17.0 24 37.5 25 37.8	eyebe Braga		HARRE	2000 00 00 00 00 00 00 00 00 00 00 00 00
	Sun's equation of the centre	9	* / 0	0 46 22.98 0 18 27.63 0 50 76.03 0 52 79 48 0 55 42 19	00 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	CHOYE THE THE THE THE THE	在2000年度 2000年度	ASTAR GENERAL ARRAH
I B—Contd	ongitude.	ŭ	10,000ths of circles	7715 9053 7710 2931 7770 6610 7779 0148	7872 7045 7607 7507 7637 7501 7631 7501	70% 0%38 6017 0617 6011 17% 7071 8171 8002-1953	8120-4731 8171-8000 8181-1200 8181-1200 8180-1200 8180-1200	NOT ALL NOT AL
TABLE XLVIII B—Conid	Sun's mesa Longitude.	7	* 0	277 46 21.33 278 15 29.50 270 41 37.66 250 13 64.00	282 12 217 283 11 1031 285 39 2668 286 38 31 85	287 37 43 92 289 36 51 10 290 35 50 36 290 31 7 53	22 33 23 23 23 24 24 24 24 24 24 24 24 24 24 24 24 24	200 200 200 200 200 200 200 200 200 200
	ialy (or mean rom perigee-	ဗ	10,000ths of circle,	569 3710 596 7510 621 1297 671 7076 678 8851	706-2033 733 6412 761 0100 788 3969 815 7747	843 1526 870-5 104 897 2983 927 2981 952 6640	950 0518 1077 1197 1031 7975 1061 1761 1069 5333	1116-2311 1141 3040 1171 648 1199-646 1175-423
	Sun's mean anomaly sun's distance from point) (if C !!).	ся	,	20 29/84703 21 28 08409 22 28 12026 23 27-25641 24 26 39267	26 25 52873 26 24 66489 27 23 80105 28 22 93721 29 22 07336	30 21 20952 31 20-31565 32 10 48184 33 18 61561 34 17 76416	35 16 89032 36 16 0.2648 37 15 16264 38 11 29850 39 13 43490	40 12:07112 41 11:70:728 42 16:92:43 43 99:920 84 91:935
	24 hour periods from truo Mesha-samkränti,	1		284 286 286 286 287 287	280 290 291 291 293 293	204 205 206 204 207 208	200 300 301 302 303	3056 2006 2006 2006 2006 2006 2006 2006 2

œ	8413 4808 8471 5613 8499 6119 8527 7224 8555 7889	8583 8192 8611 8496 8639 8800 8667 8776 8695 8532	8723 8288 8751 8041 8779 7309 8807 6472 8835 5031	8863 1797 8901 3487 8910 2056 8917 0628 8974 0181	9002 7158 9030 5134 9058 3110 9086 0934 9113 8272	9141 5609 9169 2947 9197 0009 9224 6708 9252 3407	9280 0105 9307 6415 9335 2475 9362 8535 9390 4595
8	55 11 34 35 13 59 52 83 30 24	35.71 35.71 36.93 2.57	28 21 53 85 13 12 31 07 49 02	697 18.79 29.05 39.31 19.39	51 96 54 54 67 11 67 70 62 00	46 29 40 59 31 32 17 33 3 35	49 37 30 34 8 07 45 81 23 55
	303 57 304 58 305 59 306 59 308 0	300 1 310 1 311 2 313 2	3114 3 316 3 316 4 317 4 318 4	319 5 320 5 321 6 322 5 323 6	324 6 325 5 326 5 327 5 328 5	329 5 330 5 331 5 332 5 333 5	334 4 335 4 336 4 337 3 338 3
7	43 1202 43 8319 44 5316 45 2373 45 9239	46 5784 47 2309 47 8831 48 5032 19 1009	40 6987 50 2064 50 8451 51 3835 51 9219	52 4604 52 9315 53 4 106 53 9097 54 3873	54 8071 55 2269 55 6467 56 0512 56 1071	56 7630 67 1190 57 4473 67 7394 58 0311	58 3234 58 5765 58 8047 59 0328 59 2610
y	33 9 54 34 40 61 36 11 68 37 42 75 39 12 00	40 36 56 42 113 43 26 69 44 46 01 46 3 48	47 20 95 48 38 42 49 49 52 50 59 30 62 9 08	63 18 86 64 22 51 65 24 60 56 26 70 67 28 60	58 23 01 59 17 41 0 11 82 1 4 24 1 50 36	2 36 40 3 22 62 4 6 17 4 43 02 5 20 87	6 38 72 6 31 51 7 30 65 8 0 22
				Peril (Peril (Pe		ପର୍ଗ୍ର	00000
S.	8400 3516 8427 7204 8455 1073 8482 4851 8509 8630	8537 2408 8564 6187 8591 9065 8619 3744 8646 7522	8674 1301 8701 5079 8728 8858 8756 2636 8783 6415	8811 0194 8838 3072 8865 7751 8893 1629 8920 5308	8947 9086 8975 2865 9002 6643 9030 0422 9057 4200	9084 7979 9212 1757 9139 5536 9166 9314 9194 3093	9221 6871 9249 0650 9276 4428 9303 8207 9331 1985
********	45 56 53 73 1 90 10 07 18 24	26 41 34 58 42 75 50 92 59 09	7 26 16 43 23 60 13 77 39 94	48 11 56 23 4 45 12 62 20-79	28 96 37 13 46 30 53 46 1 63	9 80 17 97 26 14 34 31 42 48	50 65 58 82 6 99 15 16 23 33
4	ដនននេត	20 10 10 10 10 10 10 10 10 10 10 10 10 10	,527E3	11 01 0 8	P 60 ft 4 44	20 - 20	53 57 56 56
*****	300 300 300 300 300 300 300 300 300 300	307	3132	317	324 324 325 326	320 320 330 330	332 332 334 335
•	1253 8203 1281 1982 1308 5760 1335 9539 1363 3317	1380 7096 1418 0874 1445 4653 1472 8431 1500 2210	1527 5988 1551 9767 1582 3545 1609 7324 1637 1103	1664 4881 1691 8660 1710 2438 1746 6217 1773 9995	1801 3774 1828 7552 1856 1331 1883 5109 1910 8888	1938 2666 1965 6445 1993 0223 2020 4002 2047 7780	2075 1559 2102 5337 2120 9116 2167 2894 2184 6673
B	8 26191 7 38807 6 52423 6 60039 4 79656	3 93271 3 06887 2 20603 1 34118 0 47735	69 61351 58 71966 67 88682 67 02198 66 15814	55 29430 54 43046 53 56662 52 70278 51 83894	50 97510 50 11126 40 24742 48 38358 47 51974	46 65589 45 79205 44 92821 44 06437 43 20053	42 33669 41 47285 40 60901 39 74517 38 88133
	24 24 24 34 34 34 34 34 34 34 34 34 34 34 34 34	52525	47 55 55 55 55 55 55 55 55 55 55 55 55 55	88 3 6 5 8	2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2	32128	75 77 77 78
	3333	314 315 316 317 318	310 320 321 322 323	324 325 326 327 328	320 330 332 333	334 336 336 337 338	339 341 342 343 343
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Present Sarya Siddhänfa.	Sun's truc Longitudo (66 8 %),	6	10,000ths of circle	9118 0199 9415 5666 9473 1133 9500 6462 9528 1241	9555 6026 9583 0809 9610 5319 9637 9417 9663 3511	9692 7612 9720 1117 9717 1876 9771 8336 9802 1795	9829 4805 9850 7580 9884 0354 9911 3129 9938 5353	0965 7113 0992 9533
resent 8	1's truo L (66 B ?		£	55 38 25 13 55 48 23 74	610 27.23 27.23 0.03	22 21 30 37 34 10 38 43 12 46	10 67 35 83 30 99 26 15 14 17	0 10 46 75
) 	Sur	8	`	88440	578 671 671	2022	22544	24
			•	350	4444	318 319 350 351	888888	359
	Sun's equation of tho centro	٦,	10,000ths of errole.	59 (135 59 6123 59 7812 59 0302 60 0306	60 1370 60 2374 60 3136 60 3455 60 3774	60 1093 60 1090 60 3770 60 3161 60 3132	60 2363 60 1360 60 0366 60 9352 69 7707	69 6109 69 1120
	tion 6			88 776 71 71 71	974	82888	88288	557
į	unbo	စ	•	88 23 9 45 9 27 10 40	5666 5666 5666 5666	22222	7,520	8 8 3 23
	un's		, ,	88888	2222	00000	20000	C1 C1
ntd.	<i>U</i> 2 (-					
III B—Contd	Sun's mean Longstude.	Б	10,000ths of errele	9758 5764 9385 9512 9413 3321 9440 7099 9168 9878	9195 4656 9522 8435 9550 2213 9577 5992 9604 9770	9632 3549 9669 7327 9687 1106 9714 1885 9741 8663	9769 24 f2 9766 6220 9823 9999 9851 3777 9878 7556	9906 1334 9023-6113
TABLE XLVIII	'o moan I		ž.	31 50 39 67 47 84 56 01 4-18	12 35 20 53 28 60 45 03 45 03	03 10 1 36 0 53 17.70	31 04 42 31 50 38 68 55 0 72	14 80 23 00
BL	Sun	₹	`	52 52 52 51 51	50 47 45 45 45 45 45	55 253	# 4 6 8 8 8	88
T.			o	336 337 339 340	322	24.44.45.45.05.05.05.05.05.05.05.05.05.05.05.05.05	355 255 255 255 255 255 255	356
	ily or (mean om perigeo b)	ဗ	10,000ths of orrele.	2212 0151 2230 4230 2260 8008 2204-1787 2321 5565	2318 9344 2376 3122 2403 6901 2431 6679 2458 4458	2495 8236 2513 2915 2540 5794 2567 9572 2595,3351	2622 7420 2650 0908 2677-4686 2704 8466 2732 2243	2759 6022 2786 9800
	Sun mean anomaly sun's distance fron point)	63	`	38 017 49 37 16305 36 28981 35 12697 34 56212	33 69828 32 83444 31 97660 31 10676 30 24292	20 37908 28 51534 27 65140 26 78756 25 02272	26 05988 24 19604 23 33216 22 46835 21 60461	20 74067 19 87683
	Sun r sun's		ο,	70 80 82 83	888888	99 99 99 99	92999	88
	24 hour periods from true Mēsda samkrānti.	-		346 346 346 347 348 348	340 350 351 351	354 356 356 367 367 367	366 360 361 362 363	304

TABLE XLIX.

ELEMENTS OF THE SUN'S TRUE LONGITUDE.

Hours

N. B —Column 1 corresponds to the 21 hour periods, measured from true Mēsha samkrānti, entered in Col.

1, Tebles XLVIIIA and B. In the present Table they are grouped in conformity with the Hindu Sine Table. Figures in Columns 4 to 6 give the actual ares travelled on the ecliptic by the true sun in the given number of hours. For minutes see Table L, following. The Table is exact for the First Light-Siddhants, but can be used for all the Hindu authorities.

Grouping of the days

- (a) Days 1 to 85 in order, and in reverse order days 86 to 164.
- (b) Days 165 to 267 in order, and in reverse order days 268 to 363
- (c) Days 363 to 365 are grouped with Day 1

This arrangement had to be adopted to prevent the size of the Table being doubled.

24 hour periods from true Mesha- samkränti (inclusive)	Are travelled by in 24 hou		Are travelled by true sun per hour									
	0 / #	10,000ths of circle.	No of Hours.	,	<i>p</i>	10,000ths of circle	No. of hours.	, ,,	10,000ths of circle			
1	2	3	4		5	6	4	5	6			
2 to 5 108 to 161	0 58 46 29	27 2030 27 1451	1 2 3 4 5 6 7 8 9 10 11 12 3 4 5 6 7 8 9 10 11 12	2 4 7 0 12 14 17 192 24 26 29 2 4 7 0 12 14 17 19 21 4 26 29	26 93 53 86 20 70 47 71 14 64 41 57 8 50 29 20 50 22 23 14 26 58 17 75 46 34 12 95 30 609 32 67 59 25 25 84 19 01	1 1337 2 2674 3 4011 4 5348 5 6685 6 8023 7 9360 9 0697 10 2034 11 3371 12 4708 13 0045 1 1310 2 2621 3 3931 4 5242 5 6552 6 7863 7 9173 9 0484 10 1794 11 3105 12 4415 12 4415	13 14 15 16 17 18 19 20 21 22 23 14 16 17 18 19 20 21 22 23	31 50 07 34 17 00 36 43 93 39 10 86 41 37 79 44 4 72 46 31 65 48 58 57 51 25 50 53 62 43 56 19 36 31 45 59 34 12 17 36 38 76 39 5 34 41 31 92 43 58 51 46 25 09 48 51 68 51 18 26 53 44 84 56 11 43	14 7382 15 8719 17 0056 18 1394 19 2731 20 4068 21 5405 22 6742 23 8079 24 9416 26 0753 14 7036 15 8347 16 9657 18 0968 19 2278 20 3589 21 4899 22 6210 23 7520 24 8831 26 0141			
			<u> </u>	_								

TABLE XLIX—Contd

24 hour periods from true Mesha samkrinti (melusive)	Arc travelled by in 24 hou	y true sun urs	Arc travelled by true sun per hour									
	0 , "	10 000ths of eircle	No of Hours	,	"	10,000ths of circle	No of Hours	,	*	10,000th= of circle		
1	2	3	4		5	6	4		5	G		
6 to 8 } 154 to 157)	0 58 2973	27 0813	1 2 3 4 5 6 7 8 9 10 11 12	2 4 7 9 12 14 17 19 21 24 26 29	26 24 52 48 18 72 44 96 11 19 37 43 3 67 29 91 56 15 22 39 48 63 14 87	1 1284 2 2568 3 3852 4 5135 5 6419 6 7703 7 8987 9 0271 10 1555 11 2839 12 4122 13 5406	13 14 15 16 17 18 19 20 21 22 23	31 34 36 38 41 43 46 48 51 53	41 10 7 34 33 58 59 82 26 06 52 30 18 54 44 78 11 02 37 25 3 49	14 6690 15 7974 10 9258 18 0542 19 1826 20 3109 21 4393 22 5677 23 6961 24 8245 25 9529		
9 to 12 7 150 to 153 9	0 58 2145	27 0174	1 2 3 4 5 6 7 8 9 10 11	2 4 7 9 12 14 17 19 21 24 26 29	25 89 51 79 17 68 43 58 9 47 35 36 1 26 27 15 53 04 18 94 44 83 10 73	1 1257 2 2514 3 3772 4 5029 5 6286 6 7543 7 8801 9 0058 10 1315 11 2572 12 3830 13 5087	13 14 15 16 17 18 19 20 21 22 22 23	31 34 36 38 41 43 46 48 51 53 55	36 62 2 51 28 41 54 30 20 20 46 09 11 98 37 88 3 77 29 66 55 56	14 6344 15 7601 16 8859 18 0116 19 1373 20 2630 21 3888 22 5145 23 6402 24 7659 25 8917		
13 to 16 147 to 149		26 9535	1 2 3 4 5 6 7 8 9 10 11 12	2 4 7 9 12 14 16 19 21 24 26 29		11 2306 12 3537	13 14 15 16 17 18 19 20 21 22 23	31 33 36 38 41 43 46 48 50 53	32 14 57 68 23 23 48 78 14 33 39 88 5 43 30 98 56 53 22 08 47 62	14 5998 15 7229 16 8459 17 9690 19 0921 20 2151 21 3382 22 4613 23 5843 24 7074 25 8304		
17 to 20 143 to 146	} 0 58 549	26 8942	1 2 3 4 5 6 7 8 9 10 11 12	7 9 12 14 16 19 21 24 26	50 46 15 69 40 91 6 14 31 37 56 60 21 83 47 06 12 29 37 51	1 1206 2 2412 3 3618 4 4824 5 6030 6 7235 7 8441 8 9647 10 0853 11 2059 12 3265	13 14 15 16 17 18 19 20 21 22 23	31 33 36 38 41 43 45 48 50 53	27 97 53 20 18 43 43 66 8 89 34 11 50 34 24 57 49 80 15 03 40 26	14 5677 15 6883 16 8089 17 9295 19 0500 20 1706 21 2912 22 4118 23 5324 24 6530 26 7736		

TABLE XLIX—Contd.

21 hour periods from true Minha sami ranti (inclusive)	Arc tr	rvelled 1 in 21 ho	y frue sun ur•	Are travelled by true sun per hour								
	o ,	″	10 000ths of circle	No of Hours		77	of encle	No of Hours	,	"	10,000ths of circle	
1		2	3	4		5	6	4		5	6	
21 to 24 7 139 to 142)	0 5	7 57 80	26 8349	1 2 3 4 5 6 7 8 9 10 11	2 4 7 9 12 14 16 19 21 21 26 28	21 91 49 82 11 72 39 63 4 54 29 45 54 36 19 27 44 17 9 08 33 99 58 90	1 1181 2 2362 3 1544 4 4725 5 5906 6 7087 7 8268 8 9450 10 0631 11 1812 12 2993 13 4174	13 14 15 16 17 18 19 20 21 22 23	31 33 36 38 41 43 45 48 50 53	23 81 48 72 13 62 38 53 3 44 28 35 53 26 18 17 43 07 7 98 32 89	14 5356 15 6537 16 7718 17 8899 19 0080 20 1261 21 2443 22 3624 23 4805 24 5086 25 7167	
25 to 28 } 135 to 138 }	0 5	7 50 70	26 7801	1 2 3 4 5 6 7 8 9 10 11	2 4 7 9 12 14 16 19 21 24 26 28	24 61 49 23 13 84 38 45 3 06 27 68 52 29 16 90 41 51 6 13 30 74 55 35	1 1158 2 2317 3 3475 4 4634 5 5792 6 6950 7 8109 8 9267 10 1425 11 1584 12 2742 13 3901	13 14 15 16 17 18 10 20 21 22 22	31 33 36 38 40 13 45 48 50 53	19 96 44 58 9 19 33 80 58 41 23 03 47 64 12 25 36 86 1 48 26 09	14 5059 15 6217 16 7376 17 8534 18 9693 20 0851 21 2009 22 3168 23 4326 24 5485 25 6643	
29 to 31 } 131 to 134 }	0 5	7 43 60	26 7254	1 2 3 4 5 6 7 8 9 10 11	2 4 7 9 12 14 16 19 21 24 28 28	24 32 48 63 12 95 37 27 1 58 25 90 50 22 14 53 39 85 3 17 27 48 51 80	1 1136 2 2271 3 3407 4 4542 5 5678 6 6813 7 7949 8 9095 10 0220 11 1356 12 2491 13 3627	13 14 15 16 17 18 19 20 21 22 22	31 33 36 38 40 43 45 48 50 52 55	16 11 40 43 4 75 29 06 53 38 17 70 42 01 6 33 30 65 54 96 19 28	14 4762 15 5898 16 7033 17 8169 18 9305 20 0410 21 1576 22 2711 23 3847 24 1982 25 6118	
32 to 35 127 to 130}	0 8	57 37 10	26 6752	1 2 3 4 5 6 7 8 9 10 11 12	2 4 7 9 12 14 16 19 21 24 26 28	24 05 48 09 12 14 36 18 0 23 24 28 42 32 12 37 36 41 0 46 24 50 48 55	1 1115 2 220 3 3344 4 4450 5 5573 6 6688 7 7803 8 8917 10 0032 11 1147 12 2261 13 3376	13 14 15 16 17 18 19 20 21 22 22	31 33 36 38 40 43 45 45 50 52 55	12 60 36 64 0 69 24 73 48 78 12 83 36 87 0 92 24 96 49 01 13 05	14 4490 15 5605 16 6720 17 7834 18 8949 20 0064 21 1178 22 2293 23 3108 24 4522 25 5637	

TABLE XLIX-Contd.

24 hour periods from true Mēsha samkrānti (melusive)	Arc		rolled b	y true sun irs.	Ast travened by true and per house							
	0	,	"	10,000ths of circle	No of Hours			10,000tks of circle	No of Hours	,	P	10,000ths of circle.
1		2	2	3	4		5	6	4		5	6
36 to 39 } 124 to 120 }	0	67	31 19	26 6295	1 2 3 4 5 6 7 8 9 10 11	2 4 7 9 11 14 16 19 21 23 20 28	23 80 47 60 11 40 35 20 59 00 22 80 46 60 10 40 34 20 57 99 21 79 45 59	1 1090 2 2191 3 3287 4 4383 5 5478 6 6574 7 7669 8 8765 9 9861 11-0956 12 2052 13 3148	13 14 15 16 17 19 20 21 22 23	31 33 38 40 43 45 50 52 55	9 39 33 19 56 99 20 79 41 59 32 19 55 09 19 79 43 59 7 39	14-4243 15 5339 16 6435 17 7530 18 8526 10-9721 21-0917 22 1913 23 3008 24 4104 25 5200
40 to 43 } 120 to 123 }	0	57	25 27	26 5839	1 2 3 4 5 6 7 8 9 10 11	2 4 7 9 11 14 16 19 21 23 26 28	23 55 47 11 10 66 31 21 57 77 21 32 44 87 8 12 31 98 55 53 19 08 42 64	1 1077 2 2153 3 3230 4 4306 5 5383 6 6460 7 7536 8 8613 9 9690 11 0766 12 1843 13 2919	13 14 16 17 18 19 20 21 22 23	31 33 35 38 40 43 45 47 50 52 55	6 19 29 74 53 30 16 85 40 40 3 96 27 51 51-06 14 61 38 17 1 72	14 3996 15 5073 16-6149 17 7226 18 8303 19 9379 21 0456 22 1532 23 2609 24 3686 25 4762
44 to 47 116 to 119}		57	1 9 95	26 5428	1 2 3 4 5 6 7 8 9 10 11	2 4 7 9 11 14 16 19 21 23 26 28	23 33 46 66 9 99 33 33 56 66 19 99 43 32 6 65 21 98 53 31 16 64 39 98	1 1060- 2 2119 3 3179 4 4238 5 5298 6 6457 7 7417 8 8476 8 9536 11 0595 12 1655 13 2714	13 14 15 16 17 18 19 20 21 22 23	31 33 35 38 40 42 45 47 50 52 54	3 31 26 64 49 97 13 30 36 63 59 96 23 29 46 63 9 96 33 29 56 62	14 3774 15 4833 16 5893 17 6952 18 8012 19 9071 21 0131 22 1190 23 2250 24 3309 25 4369
48 to 50 112 to 115		57	15 22	26 5063	1 2 3 4 5 6 7 8 9 10 11 12	19 21 23 26	18 81 41 94 5 07 28 21 51 34 14 48	1 1044 2 2089 3 3133 4 4177 5 5222 6 6266 7 7310 8 8354 9 9399 11 0443 12 1487 13 2532	13 14 15 16 17 18 19 20 21 22 23	31 33 35 38 40 42 45 47 50 52 54	0 74 23 88 47 01 10 15 33 28 56 42 19 55 42 68 5 82 28 95 52 09	14 3576 15 4620 16 5665 17 6709 18 7753 19 8797 20 9842 22 0886 23 1930 24 2975 25 4019

TABLE XLIX—Contd

24-hour periods from true Mêsha- samkrānti (inclusive)		velled b in 24 hor	y true sun irs	Are travelled by true sun per hour							
	0 /	n	10 000ths of circle.	No of Hours,	,	"	10,000ths of circle.	No of Hours.	,	H	10,000ths of circle
1		2	3	4		5	6	4		5	G
51 to 54 \\108 to 111 \}	0 57	10 19	26-4698	1 2 3 4 5 6 7 8 9 10 11	2 4 7 9 11 14 16 19 21 23 26 28	22 94 45 87 8 81 31 75 54 69 17 62 40 56 3 50 26 43 49 37 12 31 35 24	1 1029 2 2058 3 3087 4 4116 5 5145 6 6175 7 7204 8 8233 0 9262 11 0291 12 1320 13 2349	13 14 15 16 17 18 19 20 21 22 22	30 33 35 38 40 42 15 47 50 52	58 18 21 12 44 06 6 99 29 93 52 87 1 58 1 68 24 62 47 55	14 3378 15 4407 16 5436 17 6466 18 7495 19 8524 20 9553 22 0582 23 1611 24 2640 25 3669
55 to 58 \\ 105 to 107 \)	0 57	6-94	26 4424	1 2 3 4 5 6 7 8 9 10 11 12	2 4 7 9 11 14 16 19 21 23 26 28	22 79 45 58 8 37 31 16 53 95 16 74 30 52 2 31 25 10 47 89 10 68 33 47	1 1018 2 2035 3 3053 4 4071 5 5088 6 6106 7 7124 8 8141 9 9159 11 0177 12 1195 13 2212	13 14 15 16 17 18 19 20 21 22 23	30 33 35 38 40 42 45 47 49 52 54	56 26 19 05 41 84 4 63 27 42 50 21 13 00 35 78 58 57 21 36 44 15	14 3230 15 4248 16 5265 17 6283 18 7301 19 8318 20 9336 22 9354 23 1371 24 2389 25 3407
59 to 62 101 to 104		7 398	26 4196	1 2 3 4 5 6 7 8 9 10 11 12	23 26	1 33 23 99 46 66 9 33	1 1008 2 2016 3 3025 4 4033 5 5041 6 6049 7 7057 8 8065 9 9074 11 0082 12 1090 13 2098	13 14 15 16 17 18 19 20 21 21 22 23	30 33 35 38 40 42 45 47 49 52 54	54 66 17 32 39 99 2 66 25 32 47 99 10 65 33 32 55 99 18 65 41 32	14 3106 15 4115 16 5123 17 6131 18 7139 19 8147 20 9155 22 0164 23 1172 24 2180 25 3188
63 to 66 97 to 100		7 10:	26 3968	2 3 4 5 6 7 8 9 10	4 7 9 11 14 16 19 21 23	45 09 7 63 30 17 52 71 15 26 37 80 0 34 22 89 45 43 7 97	8 7989 9 8988 10 9987	13 14 15 16 17 18 19 20 21 22 23	30 33 35 38 40 42 45 47 49 52 54		14 2983 15 3981 16 4980 17 5979 18 6977 19 7976 20 8975 21 9973 23 0972 24 1971 25 2970

TABLE XLIX-Contd

24-hour periods from true Misha samkranti (inclusive)	Are travelled b in 24 hou		Arc travelled by frue s in per hour.								
	0 , "	10,000the of circle	No of Hours	,	er'	10 000°1 q of circle	No of Hours,	,	ap.	10,000ths of circle	
1	2	3	4	5		G	4		5	6	
67 to 69) 93 to 9b)	0 56 5866	26 3786	2 3 4 5 6 7 8 9 10 11	4 4 7 9 11 5 11 16 3 18 5 21 23 4 26	2 11 1 89 7 33 9 78 2 22 1 67 7 11 9 35 7 11 9 35 9 33	1 0001 2 1042 3 2073 4 3061 5 1955 6 5946 7 6037 8 7020 9 8020 10 0011 12 0002 13 1693	17 14 15 16 17 18 19 20 21 22 23	30 33 35 37 40 42 45 47 49 52 54	51 78 14 22 6 66 59 11 21 55 41 64 25 89 51 33 13 77 36 22	14 2834 17 3576 16-4566 17 5857 15 6548 19 7639 20 8830 21 8830 21 8821 23 0812 24 1804 25 2705	
70 to 73 \\ 89 to 92 \\	0 56 56 89	26 3649	1 2 3 4 5 6 7 8 9 10 11 12	4 1 7 9 2 11 5 11 16 3 18 5 21 2 23 4 26	2 37 4 71 7 11 9 48 1 85 1 22 8 59 8 95 8 1 33 3 70 6 07 28 44	1 0085 2 1971 3 2956 4 3041 5 4927 6 5912 7 6803 9 8868 10 9854 12 0839 13 1824	13 14 11 10 17 19 20 21 22 23	30 33 37 40 42 43 49 52 54	50 81 13 18 35 55 57 93 20 30 42 67 5 04 27 41 19 78 12 15 34 52	14 2810 15 3795 16 4780 17 5766 18 6751 19 7737 20 8722 21 9707 23 0693 24 1678 25 2863	
74 to 77 \ 86 to 88 \}	0 56 5571	26 3558	1 2 3 4 5 6 7 8 9 10 11 12	4 1 7 9 2 1 1 6 1 1 6 1 8 6 2 1 2 2 3 4 4 2 6	12 32 14 64 6 96 29 28 51 61 13 93 36 25 58 57 20 89 13 21 5 53 27 85	1 0982 2 1963 3 2945 4 3926 5 4908 6 5889 7 6871 8 7853 9 8834 10 9816 12 0797 13 1779	13 14 15 16 17 18 19 20 21 22 23	30 33 35 37 40 42 45 47 49 52 54	70 17 12 49 31 82 57 11 19 46 41 78 4 10 26 42 48 74 11 06 33 38	14 2760 15 3742 16 4723 17 5705 18 6687 19 7668 20 8650 21 9631 23 0613 24 1594 25 2576	
(True sun in apogee on Day 81)	0 56 5511	26 3512	1 2 3 4 5 6 7 8 9 10 11 12	4 7 9 11 14 16 18 121 23 4 26	22 30 44 59 6 89 29 19 51 48 13 78 13 78 36 07 58 37 20 67 42 96 5 26 27 56	1 0980 2 1959 3 2939 4 3919 6 4898 6 5878 7 6858 8 7837 9 8817 10 9797 12 0776 13 1756	13 14 15 16 17 18 19 20 21 22 23	30 33 35 37 40 42 45 47 49 52 54	49 85 12 15 31 45 56 74 19 04 41 34 3 63 29 93 48 22 10 52 32 82	14 2738 15 3715 16 4695 17 5675 18 6654 19 7634 20 8614 21 9593 23 0573 24 1553 25 2532	

ጥላ	RT.	17	77	7.7	٠	Cont	A

24 hour periods from true Wishe samkrinti (inclusive)		ivelled b in 24 ho	y truc sun urs	\rc travelled by true san per hoar								
1	0 /	n	10,000ths of eirch	No of Hours	,	"	10,000ths of circle	No of Hours	,	"	10 000tns o circle	
1	·	2	3	4		5	6	4		5	b	
165 to 168 / 160 to 362 y	Fcr a 0 58		Column 1) fro 27 2775	m 86 t , 16 1 2 3 4 5 6 7 8 9 10 11 12	2 4 7 9 12 14 17 19 22 24 29	alore, 6 27 30 54 60 21 90 19 19 16 49 43 79 11 69 35 59 5 69 0 28 27 58	al n ₁ th, mo 1 1366 2 2731 3 1097 4 5462 5 6828 6 8914 7 9559 9 0925 10 2291 11 3656 12 5022 13 6387	13 14 15 16 17 18 19 20 21 22 23	193 back 31 34 36 39 41 44 49 51 54	34 88 22 18 49 48 16 77 14 07 11 37 38 67 597 33 27 0 56 27 86	14 7753 15 9119 17 0484 15 150 19 1215 20 4581 21 5947 22 7312 23 9978 25 0013 26 1409	
169 to 1727 356 to 3593	0 59	1-03	27 3159	1 2 3 4 5 6 7 8 9 10 11 11	2 4 7 9 12 11 17 19 22 24 27	27 67 55 31 25 00 50 67 18 34 16 01 13 68 41 34 9 01 36 68 4 35 32 02	1 1304 2 2788 3 4182 4 5777 5 6071 6 8365 7 9759 9 1153 10 2547 11 3941 12 5235 13 6730	13 14 15 16 17 18 19 20 21 22 23	31 34 36 59 41 46 49 51 54 56	59 68 27 35 55 02 22 69 50 36 18 02 45 60 41 36 41 36 8 69 36 36	14 8124 15 9513 17 0912 18 2306 19 3700 20 50 14 21 6480 22 7583 22 9277 25 0671 26 2005	
173 to 176 } 352 to 355 }	O 50	1231	27 4038	1 2 3 4 5 6 7 8 9 10 11	2 4 7 9 12 14 17 19 22 24 27 29	28 01 56 03 24 04 52 05 20 06 48 08 16 03 44 10 12 12 40 13 8 14 36 15	1 1421 2 2811 3 1262 4 5683 5 7101 6 8524 7 9945 9 1366 10 2787 11 4207 12 5628 12 7049	13 14 15 16 17 18 19 20 21 22 22		1 17 32 18 0 19 28 21 56 22 24 23 52 25 20 26 48 27 16 28 44 30	14 8470 15 9890 17 1311 18 2732 19 4153 20 5573 21 6994 22 8415 23 9836 25 1256 26 2677	
177 to 180 348 to 351	0 59	9 21 18	27 4782	1 2 3 4 5 6 7 8 9 10 11 12	2 4 7 9 12 14 17 19 22 24 27 29	28 38 56 77 25 15 53 53 21 91 50 30 18 68 47 06 15 44 13 23 12 21 40 59	1 1449 2 2809 3 4348 4 5707 5 7246 6 8696 8 0145 9 1594 10 3013 11 4493 12 5942 13 7391	13 14 15 16 17 18 19 20 21 22 23	54	8 97 37 36 5 74 34 12 2 50 30 69 59 27 27 65 56 03 24 42 52 80	14 8840 10 0290 17 1739 18 3188 19 4638 20 6037 21 7536 22 5985 24 0435 25 1884 26 3333	

TABLE XLIX-Contd

24-hour periods from true Mēsha-samkranti (inclusive)	Arc travelled b		Arc travelled by true sun per hour							
	0 / • "	10,000ths of circle	No of Hours	, ,	10,000ths of circle	No of Hours	ע ו	10,000ths of circle		
1	2	3	4	5	6	4	5	6		
181 to 184 \\ 344 to 347 \)	0 59 30 05	27 5467	1 2 3 4 5 6 7 8 9 10 11	2 28 75 4 57 50 7 26 26 9 55-01 12 23 76 14 52 51 17 21 26 19 50 02 22 18 77 24 47 52 27 16 27 29 45-03	1 1478 2 2956 3 4433 4 5911 5 7389 6 8867 8 0345 9 1822 10 3300 11 4778 12 6256 13 7733	13 14 15 16 17 18 19 20 21 22 22	32 13 78 34 42 53 37 11 28 39 40 03 42 8 79 44 37 54 47 6 29 49 35 04 52 3 79 54 32 55 57 1 30	14 9211 16 0689 17 2167 18 3645 19 5122 20 6600 21 8078 22 9556 24 1034 25 2511 26 3989		
185 to 187 341 to 343 \$	0 59 3833	27 6106	1 2 3 4 5 6 7 8 9 10 11 12	2 29 10 4 58 19 7 27 29 9 56 39 12 25 49 14 54 58 17 23 68 19 52 78 22 21 87 24 50 97 27 20 07 29 49 16	1 1504 2 3009 3 4513 4 6018 5 7522 6 9026 8 0531 9 2035 10 3540 11 5044 12 6548 13 8053	13 14 15 16 17 18 19 20 21 22 22	32 18 26 34 47 36 37 16 46 39 45 55 42 14 65 44 43 75 47 12 84 49 41 94 52 11 04 54 40 14 57 9 23	14 9557 16 1062 17 2566 18 4070 19 5575 20 7079 21 8584 23 0988 24 1592 25 3097 26 4601		
188 to 191 337 to 340	0 59 46 61	27 6745	1 2 3 4 5 6 7 8 9 10 11	17 26 09 19 55 54 22 24 98 24 54 42 27 23 86	1 1531 2 3062 3 4593 4 6124 5 7655 6 9186 8 0717 9 2248 10 3779 11 5310 12 6841 13 8372	13 14 15 16 17 18 19 20 21 22 23	32 22 75 34 52 19 37 21 63 39 51 07 42 20 51 44 49 96 47 19 40 49 48 84 52 18 28 54 47 72 57 17 17	14 9903 16 1434 17 2965 18 4496 19 6027 20 7558 21 9089 23-0620 24 2151 25 3682 26 5213		
10g to 195	0 59 548	27 7383	3 2 2 3 4 4 5 6 7 7 8 8 10 11 11 11 11 11 11 11 11 11 11 11 11	4 59 57 7 29 36 9 59 15 12 28 93 14 58 72 17 28 51 19 58 30 12 28 30 19 58 30 10 58	2 3116 3 4673 4 6231 5 7788 6 9346 8 0903 9 2461 10 4019 11 5576 12 7134	13 14 15 16 17 18 19 20 20 21 22 23	32 27 23 34 57 02 37 28 80 39 56 59 42 26 38 44 56 17 47 25 95 49 55 74 52 25 53 54 55 31 57 25 10	15 0248 16 1807 17 3365 18-4922 19 6480 20 8037 21 9595 23 1153 24 2710 25 4268 26 5826		

TABLE XLIX-Contd

24 hour periods from true Misha samkränti (inclusive)	Are travelled by true sun in 24 hours			Arc travelled by true sun per hour.							
	0 /	, ,,	10,000ths of circle.	No of Hours	,	#	10,000ths of circle	No of hours	,	"	10,000ths of circle.
1	2		3	4		5	6	4		5	6
196 to 199 \\ 320 to 332 \}	1	0 317	27 8022	1 2 3 4 5 6 7 8 9 10 11 12	2 5 7 10 12 15 17 20 22 25 27 30	30 13 0 26 30 40 0 53 30 66 0 79 30 92 1-06 31 19 1 32 31 45 1 58	1 1584 2 3169 3 4753 4 6337 6 7921 6 9506 8 1090 9 2764 10 4258 11 5843 12 7427 13 9011	13 14 15 16 17 18 19 20 21 22 23	32 35 37 40 42 45 47 50 52 55	1 85 31 98 2 11 32 24 2 38 32 51 2 64 32 77	15 0595 16 2180 17 3764 18 5348 19 6932 20 8517 22 0101 23 1685 24 3269 25 4854 26 6438
200 to 203 } 325 to 328 }	1 (0 10 85	27 8615	-1 23 4 5 6 7 8 9 10 11 12	2 5 7 10 12 15 17 20 22 25 27 30	30 45 0 90 31 36 1 81 32 26 2 71 33 17 3 62 34 07 4 52 34 98 5 43	1 1609 2 3218 3 4827 4 6436 5 8045 6 9654 8 1263 9 2872 10 4481 11 6090 12 7699 13 9308	13 14 15 16 17 18 19 20 21 22 23	32 35 37 40 42 45 47 50 52 55	35 88 6 33 36 78 7 24 37 69 8 14 38 59 9 05 59 50 9 95 40 40	15 0917 16 2526 17 4135 18 5744 19 7353 20 8961 22 0570 23 2179 24 3788 25 5397 26 7008
204 to 206 \\ 321 to 324 \)	1	0 1854	27 9209	1 2 3 4 5 6 7 8 9 10 11 12	2 5 7 10 12 15 17 20 22 25 27 30	30 77 1 55 32 32 3 09 33 86 4 64 35 41 6 18 36 95 7 73 38 50 9 27	1 1634 2 3267 3 4901 4 6535 5 8168 6 9802 8 1436 9 3070 10 4703 11 6337 12 7971 13 9604	13 14 15 16 17 18 19 20 21 22 23	32 35 37 40 42 45 47 50 52 55	40 04 10 82 41 59 12 36 43 13 13 91 44 68 15 45 46 22 17 00 47 77	15 1238 16 2872 17 7505 16-6139 19 7773 20 9406 22 1040 23 2674 24 4307 25 5941 26 7575
207 to 210 318 to 320 3	1	0 25 64	27 9750	10 11		31 07 2 14 33 20 4 27 35 34 6 41 37 48 8 55 39 61 10 68 41 75 12 82	1 1657 2 3313 3 4970 4 6620 5 8283 6 9939 8 1596 9 3252 10 4909 11 6565 12 8222 13 9878	13 14 15 16 17 18 19 20 21 22 23	32 35 37 40 42 45 47 50 52 55	43 89 14 76 46 02 17 09 48 16 19 23 50 30 21 37 52 43 23 50 54 57	15 1535 16•3191 17•4848 18 6504 19 8161 20 9817 22 1474 23 3130 24 4787 25 6443 26 8100

TIBLE XLIX—Cond

24 hour picriods from true Mēsha samkrānti (inclus ve)	Arc		elled b	v true sun urs			Arc ti	avelled by t	rue sun po	er hou	l	* Secretary Control of the Control o
	0	,	"	10,000ths of circle	No or Hours.	,	"	10 009ths of circle	No of Hours	,	"	10 000ths of circle
1		2		3	1		3	t _o	4		5	6
211 to 214 \\ 314 to 317 \}	1	0	3271	28 0304	1 2 3 4 5 6 7 8 9 10 11	2 5 7 10 12 13 17 20 22 23 27 30	31 36 2 73 34 09 5 46 36 82 8 9 55 10 91 42 28 13 64 45 00 16 37	11 6793 12 S 72	13 14 15 16 17 18 19 20 21 22 23	32 35 37 40 42 45 47 50 52 53 58	47 73 19 10 50 46 21 82 53 19 24 55 55 92 27 28 58 64 30 01 1 37	15 1831 16 3510 17 5190 18 6863 19 8548 21 0228 22 1907 23 3586 24 5266 25 6945 26 8624
215 to 218 \\ 310 to 313 \)	T	0	39 21	28 0806	1 2 3 4 5 6 7 8 9 10 11 12	2 5 7 10 12 15 17 20 22 25 27 30	31 63 3 27 34 90 6 54 38 17 9 81 41 14 13 08 44 71 16 35 47 98 19 62	1 1709 2 3700 3 5701 4 CS01 5 5791 7 0201 8 1902 9 3602 10 5802 11 7 02 12 8703 14 0403	13 14 15 16 17 18 19 20 21 22 22 23	32 35 37 40 12 45 48 50 53 55 55	51 25 22 89 51 52 20 16 57 79 29 43 1 06 32 70 1 33 35 97 7 60	15 2103 16 3503 17 5503 18 7204 19 8904 21 0604 22 2304 23 4005 24 5705 25 7405 26 9105
219 to 222) 306 to 309)		0	45 15	2S 1262	1 2 3 4 5 6 7 8 9 10 11	1	31 89 376 3764 753 39 41 11 29 43 17 15 05 46 93 18 81 50 70 22 58	1 1719 2 3438 3 5158 4 6577 5 8596 7 0315 8 2055 9 3754 10 5473 11 7192 12 8912 14 0631	13 14 15 16 17 18 19 20 20 21 22 23	32 35 37 40 43 15 48 50 53 55	54 46 26 34 58 22 30 10 1 98 33 87 5 75 37 63 9 51 41 39 13 27	15 2350 16 4069 17 5789 18 7508 19 9227 21 0946 22 2666 23 4385 24 6104 25 7823 26 9513
223 to 225 302 to 305	2	Đ	51 07	28 1718	1 2 3 4 5 6 7 8 9 10 11	12 15 17 20 22 25 27	12 77 4±89 17 02 49 15 21 28 53 41	1 1738 2 3177 3 5215 4 6953 5 8691 7 0430 8 2168 9 3906 10 5644 11 7383 12 9121 14-0859	13 14 15 16 17 18 19 20 21 22 23	32 35 38 40 43 45 48 50 53 55 58	57 66 29 79 1 92 34 04 6 17 38 30 10 43 42 56 14 68 46 81 18-94	15 2597 16 4336 17 6074 18 7812 19 9550 21 1289 22 3027 23 4765 24 6503 25 8242 26 9980

TABLE XLIX-Contd

24 hour periods from true Mēsha- samkrānti (inclusive)	Arc		velled by n 24 hou	y truo sun irs.	Arc travelled by true sun per hour									
	0	,	W	10,000ths of circle.	No of Hours	,	"	10,000ths of circle	No of Hours	,	"	10,000ths of circle.		
1		2		3	4		5	6	4		5	6		
226 to 229) 299 to 301 }	1	O	56 39	28 2129	1 2 3 4 5 6 7 8 9 10 11	2 5 7 10 12 15 17 20 22 25 27 30	32 35 4 70 37 05 9 40 75 14 10 46 45 18 80 51 15 23 50 55 85 28 19	1 1755 2 3511 3 5266 4 7021 5 8777 7 0532 8 2288 9 4043 10 5798 11 7554 12 9309 14 1064	13 14 15 16 17 18 19 20 21 22 23	33 35 38 40 43 45 48 50 53 55	0 54 32 89 5 24 37 59 9 94 42 29 14 64 46 99 19 34 51 69 24 04	16 2820 16 4575 17 6331 18 8086 19 9841 21 1597 22 3352 23 5107 24 6863 25 8618 27 0373		
230 to 233 \\ 295 to 298 \)	1	1	1 12	28 2494	1 2 3 4 5 6 7 8 9 10 11	2 5 7 10 12 15 17 20 22 25 27 30	32 55 5 09 37 64 10 19 42 73 16 28 47 83 20 37 52 92 25 47 58 01 30 56	1 1771 2 3541 3 5312 4 7082 5 8853 7 0623 8 2394 9 4615 10 5935 11 7706 12 9476 14 1247	13 14 15 16 17 18 19 20 21 22 22	33 35 38 40 43 45 48 50 53 55	3 11 35 65 8 20 40 75 13 29 45 84 18 39 50 93 23 48 56 03 28 57	15 3108 16 4788 17 6559 18 8329 20 0100 2. 1870 22 3641 23 5412 24 7182 25 8953 27 0723		
234 to 237 291 to 294 3	1	1	5 85	28 2859	1 2 3 4 5 6 7 8 9 10 11	2 5 7 10 12 15 17 20 22 25 28 30	32 74 5 49 38 23 10 98 43 72 16 46 49 21 21 95 54 69 27 44 0 18 32 93	1 1786 2 3572 3 5357 4 7143 5 8929 7 0715 8 2501 9 4286 10 6072 11 7858 12 9644 14 1429	13 14 15 16 17 18 19 20 21 22 23	33 35 38 40 43 45 48 50 53 56 58	5 67 38 41 11 16 43 90 16 64 49 39 22 13 54 88 27 62 0 36 33 11	15 3215 16 5001 17 6787 18 8573 20 0358 21 2144 22 3940 23 5716 24 7502 25 9287 27 1073		
238 to 241 287 to 290		1	9 40	28 3133	1 2 3 4 5 6 7 8 9 10 11 12	2 5 7 10 12 15 17 20 22 25 28 30	32 89 5 78 38 67 11 57 44 46 17 35 50 24 23 13 56 02 28 92 1 81 34 70	1 1797 2 3594 3 5392 4 7189 5 8986 7 0783 8 2580 9 4378 10 6175 11 7972 12 9769 14 1566	13 14 15 16 17 18 19 20 21 22 23	33 35 38 40 43 45 48 50 53 56	7 59 40 48 13 37 46 27 19 16 52 05 24 94 57 83 30 72 3 62 36 51	15 3364 16 5161 17 6958 18 8755 20 0552 21 2350 22 4147 23 5944 24 7741 25 9538 27 1335		

TABLE XLIX-Contd

24-hour periods from true Mēsha- samkrānti (melusive)	Arc	trav 1r	relled by 124 hou	true sun			Are t	ravelled by t	true sun p	er hou	r	
	0	,	"	10,000ths of circle	No of Hours	,	"	10,000ths of circle	No of Hours	,	<i>r</i> -	10,000ths of circle
1		2		3	4		5	6	4		5	6
242 to 244 } 283 to 286 }	1	1	12 36	28 3361	1 2 3 4 5 6 7 8 9 10 11	2 5 7 10 12 15 17 20 22 25 28 30	33 01 6 03 39 04 12 06 45 07 18 09 51 10 24 12 57 13 30 15 3 16 36 18	1 1807 2 3613 3 5420 4 7227 5 9034 7 0840 8 2647 9 4454 10 6250 11 8067 12 9874 14 1680	13 14 15 16 17 18 19 20 21 22 23	33 35 38 40 43 45 48 51 53 56	9 19 42 21 15 22 48 24 21 25 54 27 27 28 0 30 33 31 6 33 39 34	15 3487 16 5294 17 7101 18 8907 20 0714 21 2521 22 4327 23 6134 24 7941 25 9747 27 1554
245 to 248 } 280 to 282 }		1	15 31	28 3589	1 2 3 4 5 6 7 8 9 10 11 12	2 5 7 10 12 15 17 20 22 25 28 30	33 14 6 28 39 41 12 55 45 69 18 83 51 97 25 10 58 24 31 38 4 52 37 66	1 1816 2 3632 3 5449 4 7265 5 9081 7 0897 8 2713 9 4530 10 6346 11 8162 12 9978 14 1794	13 14 16 16 17 18 19 20 20 21 22 23	33 35 38 40 43 45 48 51 53 56	10 79 43 93 17 07 50 21 23 35 56 48 29 62 2 76 35 90 9 04 42 18	15 3611 16 5427 17 7243 18 9059 20 0876 21 2692 22 4508 23 6324 24 8140 25 9957 27 1773
249 to 252 276 to 279		1	16 03	28 3771	1 2 3 4 5 6 7 8 9 10 11	28	4 85	1 1824 2 3648 3 5471 4 7295 5 9119 7 0943 8 2767 9 4590 10 6414 11 8238 13 0062 14 1886	13 14 15 16 17 18 19 20 20 21 22 23	33 35 38 40 43 45 48 51 53 56 58	11 18 44 35 17 52 50 69 23 86 57 02 30 19 3 36 36 53 9 70 42 86	15 3710 16 5533 17 7357 18 9181 20 1005 21 2829 22 4652 23 6476 24 8300 26 0124 27 1948
253 to 256 272 to 275	} 1	3	l 1948	28 390	8 1 22 3 4 5 6 7 8 9 10 11 12	7 10 12 15 17 20 22 25 28	39 93 13 24 46 55 19 86 53 17 26 48 59 79 33 11 6 42	1 1830 2 3659 3 5489 4 7218 5 9148 7 0977 8 2807 9 4636 10 6466 11 8295 13 0125 14 1954	13 14 15 16 17 18 19 20 20 21 22 23	33 35 38 40 43 45 48 51 53 56 58	13 04 46 35 19 66 52 97 26 28 59 59 32 90 6 21 39 52 12 83 46 14	15 3784 16 5613 17 7443 18 9272 20 1102 21 2931 22 4761 23 6590 24 8420 26 0248 27 2078

TABLE XLIX-Contd.

24 hour periods from truo Mesha samkränti (inclusive)	Arc tr	avelled by	y true sun ura			Arc t	ravelled by	true sun p	er hou	r	
	0 /	, N	10,000ths of circle	No of Hours.	,	"	10,000ths of circle	No of Hours,	,	#	10,000ths of circle.
1		2	3	4		5	6	4		5	6
257 to 260 \\ 268 to 271 \\ \}	1 1	20 64	28 4000	1 2 3 4 5 6 7 8 9 10 11 12	2 5 7 10 12 15 17 20 23 25 28 30	33 36 6 72 40 08 13 44 46 80 20 16 53 52 26 88 0 24 33 60 40 32	1 1833 2 3667 3 5500 4 7333 5 9167 7 1000 8 2833 9 4667 10 6500 11 8333 13 0166 14 2000	13 14 15 16 17 18 19 20 21 22 23	33 35 38 40 43 46 48 51 53 56 58	13 68 47 04 20 40 53 76 27 12 0 48 33 84 7 20 40 56 13 92 47 28	15 3833 16 5666 17 7500 18 9333 20 1166 21 3000 22 4833 23 6666 24 8500 25 0333 26 2166
(True sun in perigee, on Day 263)		1 21 23	28 4045	1 2 3 4 5 6 7 8 9 10 11 12	5 7 10 12 15 17 20 23 25 28 30	33 38 6 77 40 15 13 54 46 92 20 31 53 69 0 46 33 84 7 23 40 61	1 1835 2 3670 3 5506 4 7341 5 9176 7 1011 8 2847 9 4682 10 6517 11 8352 13 0187 14 2023	13 14 15 16 17 18 19 20 21 22 23	33 35 38 40 43 46 48 51 53 56 58	14 00 47 38 20 77 54 15 27 54 0 92 34 30 7 69 41 07 14 46 47 84	15 3858 16 5693 17 7528 18 9364 20 1199 21 3034 22 4869 23 6704 24 8549 26 0375 27 2210

TABLE L

ELEMENTS OF THE SUN'S LONGITUDE.

MINUTES.

The figures in Columns 2, 3, show the sun's mean movement during the times noted in Column I.

Time Mins	,	10,000ths of circle.	Time Mins	, "	10,000ths of circle.	Time Mins	, K	10,000tlus of circle.
1	2	3	1	2	3	1	2	3
1 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20	0 1 23 0 2 40 0 4 93 0 7 39 0 9 86 0 12 32 0 14 78 0 17 25 0 19 71 0 22 18 0 27 10 0 29 57 0 32 03 0 34 50 0 36 96 0 39 42 0 44 35 0 44 82	0 0095 0 0190 0 0380 0 0570 0 0760 0 0951 0 1141 0 1331 0 1521 0 1711 0 1901 0 2091 0 2281 0 2472 0 2662 0 2852 0 3042 0 3232 0 3422 0 3422	21 22 23 24 25 26 27 28 29 31 32 33 34 35 37 38 39	0 51 74 0 54 21 0 56 67 0 59 14 1 160 1 4 06 1 6 53 1 8 99 1 11-46 1 13 92 1 16 38 1 18 85 1 21 31 1 23 78 1 26 24 1 28 70 1 31 63 1 36 10	0 3903 0-4183 0 4373 0-4563 0 1753 0 4043 0 5133 0 5323 0-5514 0-5704 0-5894 0-6084 0-6084 0-6084 0-6084 0-6084 0-7025 0-7225 0-7415	41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58	1 41 02 1 43 49 1 45 95 1 48-42 1 50-83 1 53 34 1 55 27 2 0 74 2 3 20 2 5-66 2 8 13 2 10 59 2 15 52 2 17 98 2 20 45 2 22 91 2 25 38	0-7793 0-7985 0-8175 0-8365 0-8556 0-8746 0-8936 0-9126 0-9316 0-9306 0-9456 1-0267 1-

N B.—Since this Table shows the sun's mean motion during the number of minutes indicated, a slight correction must be made, in order to ascertain his true motion, if very great accuracy is required. The largest possible correction, namely for 59 minutes on the days 81 and 263 (when the sun is in apogeo and perigce and is therefore at his slowest and quickest) is on Day 81 minus 5°-4516 or 0 0421, and on Day 263 plus the same.

Hence on Day 81 the true sun's journey in 59 m must be taken as (by the Table, 2' 25' 38-5'-45=) 2' 19' 93, or (by the Table, 1 1217-0 0421=) 1 0796, and on Day 263 as (2' 25' 38+5' 45=) 2' 30' 83, or (1 1217+0.0421=) 1 1638

It is not necessary to frame a Table to meet corrections less than this. Calculation can always be made by taking from the Hour Table (Table XLIX) the true sun's motion in one hour on the day in question, dividing this by 60, and multiplying the result by the number of minutes concerned.

TABLE L-A

ELEMENTS OF THE SUN'S LONGITUDE

SECONDS

Cols 2, 3, shew the Sun's mean movement during times noted in Col. 1.

Time seconds	p,	10,000ths of circle	Time seconds	"	10,000ths of circle	Time seconds	"	10,600ths of circle
1	2	3	1	2	3	1	2	3
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18	0.041 0 082 0 123 0 164 0 205 0 246 0 287 0 329 0 370 0 411 0 452 0 493 0 534 0 575 0 616 0 657 0 698 0 739	0 0003 0 0006 0 0010 0 0013 0 0016 0 0019 0 0022 0 0025 0 0035 0 0038 0 0041 0 0044 0 0048 0 0051 0 0054 0 0057	21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37	0 862 0 903 0 945 0 986 1 027 1 068 1 109 1 150 1 191 1 232 1 273 1 314 1 355 1 396 1 437 1 478 1 519 1 561 1 602	0 0067 0 0070 0 0073 0 0076 0 0079 0 0082 0 0036 0 0099 0 0095 0 0098 0 0101 0 0105 0 0108 0 0111 0 0114 0 0117 0 0120	41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 57	1 684 1 725 1 766 1 807 1 848 1 889 1 930 1 971 2 012 2 053 2 094 2 135 2 177 2 218 2 259 2 300 2 341 2 382 2 423	0.0130 0 0133 0 0136 0 0139 0 0142 0 0146 0 0149 0 0152 0 0155 0 0158 0 0162 0 0165 0 0168 0 0171 0 0174 0 0177 0 0181 0 0184
16 17 18	0 657 0 698 0 739	0 0051 0 0054 0 0057	36 37 38	1 478 1 519 1 561	0 0114 0 0117 0 0120	56 57 58	2 300 2 341 2 382	0 01 0 01 0 01

The Table follows M. de Ries's fixture of the sun's mean movement in 1 time minute by the Siddhānia iromay 2 464,008,788, or 0 019,012,414.

No 2-DANDAPALLE PLATES OF VIJAYA-BHUPATI · SAKA-SAMVAT 1332.

By G VENEOBA RAO, MADRAS.

The copper-plates which bear the subjoined inscription were obtained by me on a short loan from the monegar of Dandapalle, a village in the Palamner tāluka of the Chittoor district, during my official tour in 1913. They have been briefly noticed in the Madras Epigraphical Report for 1913, page 119, paragraph 53

The plates are five in number, each measuring about $9\frac{3}{4}$ " by $5\frac{5}{8}$ ". The edges are folded over, flattened and slightly raised into rims, in order to secure the protection of the writing from coming into contact with the written sides of the adjoining plates. The tops are neatly curved in the form of a bow slightly turned upwards at the edges where these meet the plates. The curved tops have, as usual, a hole in the centre to allow the copper-ring to pass through. The ring, which is plain and circular, bears no seal attached to it. It had been cut before the plates were secured by me

The first plate bears writing only on its inner side, while the remaining four are written on both their sides. Plates one to four are numbered in Telugu-Kanarese numerals on their first written sides. The fourth plate, ending with the usual imprecatory verses, indicates that the record must have closed with it. The fifth plate bears no number, and there are no rims on its inner face, which bears writing, this shows that the writing on that side of the plate may not have been originally intended. Consequently the last plate must have been added subsequently as a post-script whereon the boundaries of the land granted had to be engraved in the vernacular of the country.

The engraving is fairly deep and well executed. The characters are Nandināgarī, almost of the same type as those of the Satyamangalam plates of Dēvarāya II, published with a facsimile plate on pp 35 to 41 of $Ep\ Ind$, Vol III, and the languages employed are Sanskrit verse and Kanarese prose 3. The signature of the king at the end appears as "Śrī Triyambaka" in Kanada characters 4.

The following palæographical and orthographical peculiarities are worth noting. The use of the anusvira is very arbitrary. In cases where naturally a class nasal or a fir al m would be used the anusvāra is substituted. The vowel द is throughout written as द, and in two cases (il 144 इतिहास वि and 163 ने सेला) with superscript द. Very little difference in form is perceptible between bha and ta. The double letters ddu and ppa are represented by two full forms of da and pa written side by side with a single top line, and the conjunct consonant kkha in ll 121 and 126 by khkha. The symbols for tha and dha are the same as the modern symbols, but vice versa. The hard or intensified द is represented by दें (il 123, 135, 154, 175, 177, 186 and 191). The difference between la and la is indicated by a ligature in the case of the former, which is absent in the latter. We often find the dental la used instead of the cerebral la, evidently owing to Sanskrit influence, even though the latter is expected according to the vernacular pronunciation, e.g. दिशांगिष्ट (l 55), दिश्रांग्र (l 56) and इतिग्र (l 145). Vice versa, la is used for la in Kalyānāya.

In his List of Antiquities, Vol I, p 159, Mr Sewell has noted the existence of these plates. It may handled that these have since been presented by the owner to the Madras Museum and are deposited there

² Li 100 to 102 after v 45, il 109 to 110 after v 48, il 116 to 118 after v 49, il 130 after v 55 and il. 139 to 142 after v 59 consist only of portions of verses. Probably there has been some mistake in the engraving of the text. It is not impossible that the first and the third fragments, which are both half-verses in the Mandākrāntā metre, should be read together to form one verse. In the second, fourth and fifth we have portions of Anushiuda, Sālinā and Indravajrā

² Li 144 to 146 and il. 153 to 192

The Madras Museum plates of Śriguri-Bhūpāla of about this period (Ep. Ind., Vol., VIII, p. 306 ff.) are attested similarly.

(1 1) and lāltānghri (1 11) and Mahālakshmi (1 34). A consonant after anustāra and the rēpha is doubled, as in Telugu and Kanarese inscriptions, e.g. मूर्त्त in 1 7, य द्वि° in 1 42, पुण्यती in 1.40, पार्थ in 1 83 and इत्तिहें in 1 86, in °विद्वाम (1 99) the consonant is doubled before ra. The virāma is used with the letters a in 11 13, 15, 17, 57, 66 and 106, a in 11 17, 27 and 73 and a in 11 81 and 137. The rules of Saudhi are not observed in the following cases.—The visarga does not assimilate with the following consonant except in हिस्सा in 1 14 कीशिको स्वि for कीशिक स्वि in 1 78 and विद्यानियो स्वि for विद्यानिय स्वि in 1 126, अभूत्गुण for प्रमूहण occurs in 1 15, शिक्त साथय for शिवाक्षाचो in 1 44, स्वित् शीवसी for स्व किशासी in 1 106 and स्व विद्यानिय शिवारी for स्व विद्यानिय in 1 120 भाह्रय for भाह्रय in 11 55 f and 61, येकैव for एकैव in 1 146 f, and सिद्यास for स्व विद्यानिय in 1 126 and 27 are evidently due to a wrong pronunciation very common in later Vijayanagara inscriptions. One grammatical mistake is इत्तिसंख for इत्ती स्व in 1 143

After invoking Ganesa and the boar incarnation of Vishnu, the record begins as usual by tracing the First Vijayanagara dynasty from the Moon In the lunar race was born Bukka-Rāya (I) His son was Harihara (II), and his son Dēvarāya (I), who ruled at Vijayapuri (Vijayanagara) He had a son Vijaya-Bhūpati by his wife Dēmāmbikā, who was herself the daughter of a certain Nüka-Bhūpāla of the Solar race (v 17) Kriyāśakti-dēśika was the spiritual teacher of Vijaya-Bhūpati (v 20) This king Vijaya, having founded in the division called Mulvagila rajya, in the district Huli nadu, in Dandehalli sthala, a new village called Kriyāsakti-pura, granted it to Krishna-Pandita in the Śaka year reckoned by the chronogram rangalöka (1 e 1332), corresponding to the cyclic year Vikriti, in the bright half of Bhādrapada. when (the nakshatra) Śravana was combined with Monday, on the Ēkādaśī tithi (and) the Lakshminārāyana yōga (vv. 26 to 30). Verses 21 to 25, which introduce the dones Krishna-Pandita, state that his parents were Mēchāmbikā and Šinganārya,1 that he belonged to the Bharadvaja gotra and that his younger brother was Annadata, in company with whom he served the king Vijaya faithfully. Krishna-Pandita constructed in Kriyāśakti-pura a tank called Vijaya-samudra (v. 31), and, having secured the permission of the king, made a grant of the village and the tank to Brahmanas of different gotras (vv 34 and 35) Kanarese passage (ll 144 to 146), the village consisted of 82 vrittes From the post-script which describes the boundaries of the village we learn that Kriyāśakti-pura, on being granted to Biāhmanas, received the name Abhinava-Vijaya-Bukkarāya-samudra, evidently after Vijaya-Bukka, one of the surnames of king Vijaya-Bhūpati

The date of the grant has been verified with the help of Dewan Bahadur Swamikanun Pillai's Ephemeris. In the year Vikriti, corresponding to AD 1410, Bhādrapada was intercalary. On Monday in the bright half of nija-Bhādrapada the tithi daśamī (i.e. the 10th day) ended at 38 after mean sunrise, and the nakshatra Uttara-Āshādhā similarly ended at 48 after mean sunrise. Thus the given tithi (i.e. the 11th) and the nakshatra Śravana were in combination with Monday only in the last quarter of that day. If such a choice of an auspicious moment in the early hours before sunrise is possible, the English equivalent would be the last quarter of A.D 1410, September 10, Monday.

Very few stone inscriptions of Vijaya-Bhūpati have been found. The present record, accordingly, is one of extreme interest, being the first copper-plate inscription of his timo discovered up to now. Professor Kielhorn's List of Southern Inscriptions, No 480, says that Vijaya's father Dēvarāya I ascended the throne in Śaka-Samvat 1328 (=A D 1406 07). It must have been soon after this that Vijaya-Bhūpati was installed as viceroy at Mulbāgai in

¹ In the list of donces he is incidentally also mentioned as Singanāchārya, father of Rāmakrishņa (i.e. Krishna-Pandita) and Annadātā.

² From No 345 of the Madras Epigraphical Collection for 1905 it may also be surmised that the coronation of Dāvarāya I took place in A.D 1406-07

the Mysore State ¹ The earliest date known for Vijaya is Śaka 1331, the cyclic year Virōdbin, corresponding to A D 1409-10 ² In Śaka 1344 (Śubhakrit=A D 1422-23) he assumed the title of paramount sovereign ³ From an inscription found at Bārukūr it has been ascertained that Dēvarāya II, son of Vijaya, commenced to reign in Śaka 1343 (Śārvarin) ⁴ The interval between the latest known date of Dēvarāya I (viz Śaka 1340) and the accession of Dēvarāya II (viz Śaka 1343) is very little, and it is, therefore, difficult to reconcile the statement of Nuniz that he reigned for 6 years at the capital Vijaya-nagara, except on the supposition, as surmised by Mr H Krishna Sastri, that Vijaya was co-regent with his son Dēvarāya II and also with his father Dēvarāya I ⁵ In inscriptions of the Tamil country Vijaya-Bhūpati assumes the names Vīra-Vijaya, Vīra-Bukka and Vijaya-Bukka Vijaya-Bhūpati of our record should not however be confounded with Vīra-Bhūpati, son of Bukka II, whose records of about the same period are also found in the south ⁶

It may be observed that Vıjaya's mother is herein called Dēmāmbikā, while other records mention her name as Hēmāmbikā? She was the daughter of Nūka-Bhūpāla of the Solar race This Nūka-Bhūpāla may be identified with the Reddi chief Nūka or Nalla-Nūnka, who married Vēmasāni, sister of Annavēma 8 We are aware of a similar matrimonial alliance between the Reddis and the Vijayanagara family The Vēmavaram plates of Allaya-Vēma refer to a Kātaprabhu as the son-in-law of Harihara (III) 9

The full name of the Śaiva teacher in whose honour Vijaya-Bhūpati founded the village Kriyāśakti-pura was perhaps Kāśivāsa Kriyāśakti, referred to in terms of high esteem in the records of Bukka I He was also the teacher of Harihara II and of his general Muddanna-Daṇdanāyaka 10 ·Vitthanna-Odeya, a vicercy under Harihara II and Dēvarāya I, was also a follower of Kriyāśakti

Of the 82 vritts into which Vijaya-Bukkarāya-samudra was divided the temples of Göpīnātha and Rāmēśa (Rāmēśvara), evidently located at that village, received each a vritti Among the Brahman recipients figure Chaundapārya of the Vasishtha gōtra, Sōma, son of Chaundārya of the same gōtra, Annadātā, son of Śinganāchārya of the Bhāradvāja gōtra, and Duggappārya, son of Annadātā of the same gōtra, each of whom obtained 2 vritts. The names of Chaundapārya and his son Sōma of the Vasishtha gōtra are interesting, inasmuch as the former is known to us as the author of the Śrauta work Prayōgaratnamālā. Another son of Chaundapārya, Chaundapāchārya or Chaundapāmātya was Nāgaya-mantrin mentioned in a

Ep Carn, Vol X, Intr p xxxv, No. 324 of the Madras Epigraphist's Collection for 1912, from Karshanapalle of the Punganur Zamindan, informs us that in Sala 1932, the same year as that of our grant, prince Vijayarāya-Udniyar was ruling as viceroy et Mulvāyil (Mulbāgal) A subordinate of his was the Chola chief Vira Obaladēva Chōlamahārāja of the Sammatti family, which Mr H Krishna Sastri identifies with Sammeta, the family to which Lakkaya dēva Mahārāja and Bommaya-dēva Mahārāja, who were dependants of Dēvarāya II, belonged.

² No 658 of the Madras Epigraphical Collection for 1905

^{*} Ep Carn, Vol VII, Sk 93

^{*} No 160 of the Epigraphist's Collection for 1901 and Arch. Surv Rep for 1907-08, p 247.

⁴ Arch Sur Rep for 1907-08, p 248

[•] See the genealogical table on p 85 of the Madras Epigraphical Report for 1907 Inscriptions of Vira-Bhūpati are found at Tiruvārūr and Tiruppūndurutti in the Tanjore district (No 575 of 1904 and Christian College Magazine for 1890, p 105)

The Satymungalam Plates of Devaniya II give the name Demambika (Ep Ind, Vol III, p 37, text like 18); but on the authority of an inscription of Vira-Vijaya published in the Madras Journal of Let. and So for 1981 it was corrected by Professor Hultzsch into Hemambika (161d, note 7) The varia lectro is due probably to the similarity of form of the letters ha and do in Nandinagari.

^{*} Ep Ind, Vol III, p 287 The Reddis, so far as we know, do not claim any connection with the Solar race.

^{*} Madrae Epigraphical Report for 1900, p. 25, parsgraph 63,

¹⁰ Arch. Sur. Rep for 1907-08, p 242, foot note 12.

Tripurāntakam inscription ¹ The donees Annadātā and Duggappārya were apparently related to the donor, the one being his brother and the other his nephew. Under his full name Krishna-Pandita was evidently the Rāmakrishna who reserved for himself 20 shares in the village. ² He was well versed in the Yajur-Vēda and belonged to the Bhāradvāja gōtra. His younger brother Annadātā must be distinguished from his namesake, the son of Chaundapāmātya, which latter belonged to the Vasishtha gōtra.

Dandehalli, near which was situated the granted village Kriyāśakti-pura or Abhinava-Vijaya-Bukkarāya-samudra, is the same as the modern Dandapalle, where these plates were found. Of the places mentioned among the boundaries Edūru is a village very near Dandapalle. Tirumaladāri, i.e. the road leading to Tirumala, must have been a recognised pilgrimroute which passed the granted village. I am unable to identify Tālakunte or Tālakunte and Arasāndeyahalli, the two other villages mentioned in the plates

TEXT S

[Metre of verses 1-44, Anushtubh, of 45, Mandāhrāntā, of 46 48, Anushtubh, of 49, Mandāhrāntā, of 50-55, Anushtubh, v 56—please see note 2, page 69 above, of 57-61, Anushtubh, and of 62, Šālınī]

First plate

- 1 ग्रभमस्तु । कळ्याणाय गणाधीगः
- 2 कारुखाभीधिरस्तु व: । सदा गंडस्थली
- 3 यस्य सरसा दानकुल्यया(-) ।[।१*] संपत्तिं श्री
- 4 वराष्ट्री वः संपादयतु भूयसी । सा-
- 5 मोदासुद्दश्न् भूमिं ससुद्रसन्नि-
- 6 लाप्नुता' ।[।२*] श्रिय: कुलग्टहं ग्रीरे: ग्रया-
- 7 मूर्त्तिरुमापते: । सृष्टिराद्या विधेरस्तु जी-
- 8 वनं जीवनाय व: ।[।३*] मस्ति चंद्रः सुधास्ति-
- 9 रमलात्मा कलानिधि: । संजात: चीर-
- 10 पायोधी ब्लाच्यो लच्चीसहोदर: [18*] सरा-
- 11 सुर्राभरोरत्रकालितां च्रिसरी इन्हः । आ-
- 12 घमान स्वयं धत्ते शिरसा यं सदाग्रिव: [॥५*]
- 13 वसुधायां जगतुख्याती वंश्वसूख्य समे-
- 14 वते । जातो यत्र इरिसाचाळगतां प्र-
- 15 भवो विभु: ।[।६*] प्रभूत् गुणगणांभोधि[र]-
- 16 व्याहतपराक्रम: । युक्ररायन्यस्त-

¹ No 255 of the Madras Epigraphical Collection for 1905

² The honorific epithet stamin given to Krishas-Pandita in 1 90 and the way in which his name is introduced in v 21 immediately after the description of Kriyasakti lead us to suspect that these may have been identical.

² From the original plates.

^{4 3} was first written 3 and then corrected.

s ar is corrected from a.

[·] Read only

The symbol for a is added in error by the engraver to the preceding letter fq instead of to a. Read with a.

- 17 स्मिन् दिं विख्यातवैभवः ।[10*] संपत्प-
- 18 रंपरोदारसर्वेदिग्विजयक्तमः । एकै-
- 19 कदिक्पती देवानिंद्रादीनत्यभेत य: ।[। = *]
- 20 तपीविभेषेस्तस्थासीत्तनय: 'पुर्वसंचितै: [1*]
- 21 पुर्ख[:] पूर्वनृपालिपु गर्खो इतिहरियर: [॥८*]
- 22 यिया ससेव्यमानस्य सर्वज्ञस्यातिशा-

Second plate, first side

- 23 लिन: । ससी हरिहरी यस्य जाने तावेव नाप-2
- 24 र: ।[1१०*] तस्य राजाधिराजस्य मीराजपरम-
- 25 श्वर: । तनयो जयति चोखां देवरायमचीप-
- 26 ति: ।[1११*] पिन्ये ^३सिंह्यासने यस्मिन्मिनैयुर्य-
- 27 प्रदे स्थिते । ^३श्रनुसिंद्यासनान्यासन् दिनैः
- 28 शून्यानि वासरै: ।[1१२*] नजनाभागसरतनत्तु-4
- 29 षादीन्नरेश्वरान् । विस्त्रेरा यहुणस्तोमे-
- 30 विंसारखेव⁶ मेदिनी ।[1१३*] श्रीदस्येवाल-
- 31 का स्नाच्या शक्रस्थेवासरावती⁷ [|*] विजयोप-
- 32 पदा यस्य विख्याता⁸ वसति: प्रदी ।[1१४*] नामा
- 33 देमांविका तस्य नूकभूपालनंदिनी । मिरि-
- 34 षी माधवस्येव महाळच्मी: "समधते ।[1१५*] 10धु-
- 35 चरूपं तयोरेकं पूर्वजन्मतप:फलं । स्री-
- 36 मान्विजयते तेज.सीमा विजयभूपति:11
- 37 ।[1१६*] कूटस्थी वंशयोर्यस्य कुसुदांभोजवां धवी ।
- 38 वाखा घोखा च बच्चा च वन्नभो यः स्वयंव-
- 39 त: ।[1१७*] प्रतापकीत्तिं जतयो: प्रभीर्थस्य समिद्धयो: [1*]
- 40 पुष्पाणि 12तिटतस्तारा: पुष्पवत्ती व ती

¹ Read पूर्व ² The letter ए looks more like द ² Read सिर्हा°.

[•] The letter a of Ha looks like H 5 An extra vertical stroke has been erased between A and U

[•] An extra vertical stroke between the letters and a has been erased.

⁷ The syllable q is corrected from [q

^{*} The letter was as engraved like was

Read समिधते.

¹⁰ The first half of this verse is the same as verse 14 of the Satyamangalam plates of Devaraya II, except that संयोदिक appears as तयो. शहरा in those plates

¹¹ The crearga is engraved at the beginning of the next line

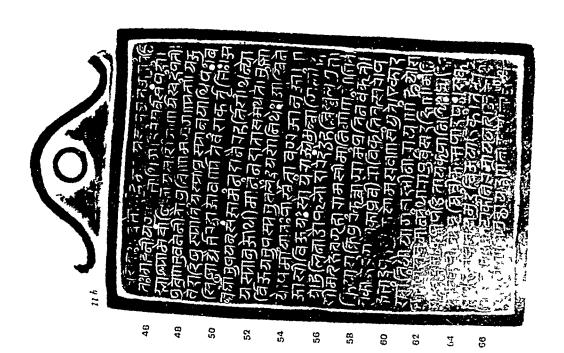
³² Read तडित⁰

us Read पुष्यवन्ती, पु is written like पु, and there is an additional stroke added to it at the bottom, which makes the sign look long



यतमस्याक्ता विवस्ति संग्रेस्ति विवस्ति स्वास्त्र मा स्वास्त्र स्व

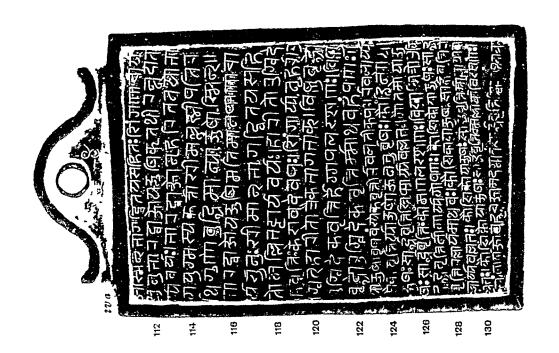






त्म कुलार न्यायन गर्गाणां ने लम्क जानस्मा रममेर प्राणां ने स्मित्र त्म किल स्थार में स्थार में स्थार ता स्थार के ता रूप ति कि प्राणां ने स्थार ता स्थार के ता रूप ति कि प्राणां ने स्थार ता स्थार के ता ति स्थार में स्थार के ता स्थार प्रसीस्था के ति स्थार के ति स्थार के ता स्थार प्रसीस्था के ति स्थार के ति स्थार के ति स्थार प्रमाणां कि स्थार के ति स्था के ति स्थार क





- 41 फले ।[१८*] अभंगमंगकाळिंगवंगा[या] सामरा-
- 42 दिभि: । राजानी यं 'त्रिवेष'ते राजिचक्की 'ख-
- 43 यंघृतै: ।[१९८*] राजान दधतो सुर्धा राज्ञां सीली दियन्
- 44 पदं । 'शिवात् साच्यो गुरुवेंस्य सीक्रियामित-

Second plate, second side.

- 45 देशिक: ॥[२०*] प्रभोर्वेड्सतस्तस्य प्रयते कप्णपंडि-
- 46 त: । महनीयगुणांभोधिर्मदिरं सर्वसंपदां ।[1२१*]
- 47 साध्या मेचाविका येन शिंगणार्येच दंपती ।
- 48 पुनेण भुवने नीती पुत्रिणामग्रगण्यतां ।[122*] यसु-
- 49 बेंदादिषु खातिं यस्याप्तस्यान्वयाधिपः । व-.
- 50 सिष्ठादीभैरद्वाजी वर्ष्यते वंशकर्तृभिः ।[1२२*] श्र-
- 51 न्वर्धी भूषयन् संज्ञामनदानैरहर्निशं । धन्यो
- 52 यस्यानुको धीमानंनदाता समिधते ।[128*] भूणो-
- 53 विंजयभूपस्य भृतलेंद्रयशोनिधे: । श्राश्विन-
- 54 योपमां यातः पार्श्व तावयनानुनी ।[।२५*] रा-
- 55 जा त्रीविजय: सीयं राज्ये सुक्वागिलांह्न-⁶
- 56 ये । इतिनाडी फलीदारे दंडेहिस खति ग्र[भ]।[।२६°]
- 57 श्रीसत्चेत्रग्रहारामसीमानिर्माणगोभितं ।
- 58 क्रियायितपुरं कत्वा यामं प्रतिनवं कती ।[1२७*]
- 59 प्रकान्दे रगलोकाप्ते वीरी विक्ततिवत्सरे [।*] प-
- 60 से भाद्रपदे मुले सीमयवणसंग्रुते ।[।२८*] एकाइ-
- 61 म्यां तिथी योगे लच्छीनारायणाङ्गये । स[1]-
- 62 ष्टभोगं सर्वमान्यं धारापूर्वं सदिचण ।[।२८*] मंडि-
- 63 तः सहुणैः क्रप्णपंडिताय क्रपानिधिः । प्रादित
- 64 च्यंवकपीत्वे पृथिवीकस्पपादपं: ।[1२०*] स छ-
- 65 पापंडितस्तव ससुद्र विजयादिन । तटाक-
- 66 सितसीभाग्य तटाकं 'निरमाययत् ।[।३१*] अच्छोदः
- 67 स्य प्रसंगीपि तुच्छी यहर्णनाक्षसे । सानसं चि

¹ Read मिधेवन्ती

² Read चिक्रेस्ख⁰,

⁴ यात is the third person dual of the root at ' to become '

^{• °}नारायणाइये

Bead यित्

⁸ Beed विशाङ्कारयोः

[•] Red जुलामनाहबे.

Third plate ; first side.

- 68 सर: ¹पूंसां मानसाय न रोचते ।[।३२*] रखन्म[रा]-
- 69 लमजीरा रसत्यारसमेखला । लीला[न्ट]-
- 70 मं तनोतीव लच्छीर्यत्यद्वराजिषु ।[।२२*] तटाके-
- 71 न[] यहारं वताहभेन विभूपितं । राजा ते-
- 72 न[ा]भ्यनुज्ञातः प्राज्ञोसी क्षरणपडितः ।[।३४*] वि-
- 73 प्रसात्कतवान् धन्यो विवेकागुणवारिधि: । क्र-
- 74 मेण भागिनस्तेषि कष्यते ब्राह्मणीत्तमाः ।[।३५*]
- 75 श्रीगोपीनाथरामेशी ग्रामरचणदचि[णी] [।*]
- 76 प्रसंनी नित्यवरदावुसावेवीकसागिनी ॥[३६*]
- 77 फरिबद्रंगयगोविदः कीश्रिकीवैकभागभा।
- 78 क् । गोविंदभूः सैक्सागः कौ प्रिको ऋग्वि-
- 79 दीमळ: [[१९७*] की शिको बहुच: सैकमागः श्री-
- 80 माधवांगप: । विश्वामित्र: कामययी-
- 81 रामो ऋग्विडिभागभाक्³ ।[।३८*] गीतमी या-
- 82 जुप: सैकहत्तिरपणकेशव: । काश्य-
- 83 पो याज्ञषः सैकहत्तिर्भारार्थितिष-
- 84 य: ।[।३८*] नृसिंडी सार्वियोकभागः काम्ब-
- 85 पयाजुष: । भांडिस्यो याजुष: मैकषृ-
- 86 तिर्देवार्यपेद्रण: ।[180 *] कोंडिन्यो यासुष:
- 87 सैकहत्तिर्नागार्यपेइण: । कौंडिन्यो या-
- 88 जुषो भागदयी नागार्यतिंमयः ।[18९*]

Third plate; second side

- 89 भागाः श्रीरामक्षणस्य भारदाजस्य विं-
- 90 प्रति: । स्वामिन: ग्रिंगणार्थस्य सुनीरत
- 91 यज्ञनिषे: ।[18२*] हारीतो याजुष: सैकमाग:
- 92 त्रीगंगणाय्यलु: । कैंग्रवी ट्रहरि: सैक्सा-
- 98 गः कौशिकयाज्ञषः ।[18३*] कौडिन्यो याज्ञष[:]
- 94 सेकहत्तिरप्णवसीमप: [।*] कींडिन्यी यात्रु-
- 95 यो भागइयी श्रीमप्पणाय्यलु: ।[188*] भार-

¹ Bead quit.

^{2 %} is very peculiarly formed.

- 96 दाजी यजुरधिगमी भागयुग्मस्य क-1
- 97 त्ती दुगापार्थ: सकलगुणवानमदा-
- 98 तार्यसुनुः । भागद्यप्रभुरिह यजुर्वेद-
- 99 विद्रामचंद्री भारदान: सकलगु-
- 100 णवानपणाचार्यसुतुः ।[184*] भारदाजी य-
- 101 ज्ञाप कतधीरत भागदयमः त्रीमक्की-
- 102 प्रतितनुभवो बुह्मिनीभन्नार्थः । हारी-
- 103 तो बहुची भागदयी सूर्व्यार्थसीमप: ।(1)
- 104 वसिष्ठी बहुची भागद्यी चौंडार्यसीमप: [॥४६*]
- 105 तिंमणी बहुचात्रेयी दिभागी मन्नपार्थन: [1*]
- 106 नागार्थेटहरी ऋग्वित् श्रीवत्धीत्रैकंभाग-
- 107 भाक् ।[18७*] श्रीवत्तो याजुष: सैकभाग: श्रिंगार्थ-
- 108 तिसय: । काम्यपो वहुच: सैकष्टती रामा-
- 109 र्थ्यतिंमयः ।[18८*] भांडिखी बहुच सैकष्ट-
- 110 तिर्मीयार्थमंगणः ॥—॥

Fourth plate, first side

- 111 प्रसिन् भागदितयसहितः शिंगणाचार्य-
- 112 °स्तुभारदाजी यजुषि क्षतधीरद्रदाता-
- 113 र्यंवर्य: । भारहाजी नृहरितनयी भा-
- 114 गयुग्मस्य कर्त्ती श्रीमलक्कीपतिर-
- 115 विगुणी वृद्धिमान्याञ्चषीस्मन ॥[४८*]
- 116 भारदाजी यजुषि मतिमानणणाचा-
- 117 र्यंसुतुः श्रीमान भागद्वितयस्हि-
- 118 तो मिल्लभटार्यवर्य: । ⁶ हारीतोऋग्विदे-
- 119 कहितः नेमनदेवपः । मिगार्थं दहरी पर-
- 120 'ग्वित् हारीतोत्रैकभागभाक् ।[।५०*] विणाहको

¹ Perhaps we have to correct a into a The same word is used in 1 114

² Read °विद्रास°

Read unnio

⁴ Read मर्ची, as in 1 96 f

^{*} The syllable u looks like u, the horizontal stroke in the middle which distinguishes u from u seems o have been marked by mistake at the top

[•] The metre requires one more syllable for the first quarter, perhaps the reading meant was syllabel

¹ Boad विवदारीती

- 121 ऋग्विदेकहत्तिर्द्धगापलएवणः । विन्तु-
- 122 हसी ऋग्विदेकहत्तिमाधिवहंपण: ।[।५१*]
- 123 याजुषो हषवंध्येवाहत्ती र्वटकाीवापः । र्ववट्यार्थः
- 124 सैनवृत्तिर्याजुषी जंनभूईष: ।[।५२*] कीडिन्धी या-
- 125 जुब: सार्डवित्तिस्तिष्पार्थ्यवत्तमः । गौतमो याजु-
- 126 ष: सार्ष्ट्रित्तः कींमणलख्लणः ।[।५२*] विद्यामित्रो ऋग्वि-
- 127 दर्डवृत्तिनीगार्थ्यगोपणः । कीश्विको याज्ञवः सार्ड-
- 128 हत्तिरलार्थमाधवः ।[।५8*] कौशिका याजुष: सार्डहत्तिर-
- 129 लार्थवन्नभः । कौधिको याजुषः सा[र्ष]हत्तिमीन्नार्थव-
- 180 स्नभ: ।[।५५*] की शिको याजुष: सार्वेहितिमी सार्व्यविसाण: ।
- 131 लिगार्यजो वहुचजामदग्न्यवसोईहत्ति[स्तिह स]प्त[न]ाय.[।*]

Fourth plate, second side.

- 132 वासिष्ठोस्मिन् बहुचो योगस्तुः चंद्रणा-
- 133 र्य: सार्धवित्तिहयेश: ।[।५६*] आगर्थ[:*] श्रीयासुष:
- 134 सार्डेट्टित: शिगार्यनारणप: । याचुषी तृष-
- 135 वंग्योर्डहत्ती र्रवळतोकप: ।[।५०*] श्रीवत्सो
- 136 यानुष: सैकद्यत्तिर्विद्वलपद्मण: । कोंडि-
- 187 न्यो या[जु]ष: सीम्यो नृहरि: पादभागभाक [॥५८*]
- 138 सार्धवृत्तिः क्रूचिरामः মा[लं]कायनयाजुषः । बहुची 🕏-
- 139 गापाचार्यतनू भूमाधवस्तुधी: [॥५८*] पादीन-
- 140 वित्वानिवणुवर्धनगीयजः । विश्वामि-
- 141 तो बहुत्तस्तिष्णणार्यो [।*] भागत्रयो गगण-
- 142 स्तुरव । भारहाज: पादभागी याजु-
- 143 ष: सूर्यतिंमय: । कौर्यिक: पादोनव-
- 144 त्ति ऋंग्विचिष्टेणकेशव: ।[।६० व] संतु देव-
- 145 भाग सह दृत्तिगळ् पर् भ-

¹ The second 13 is incomplete See the same conjunct consonant in 1 126 below

³ Read की शिकी.

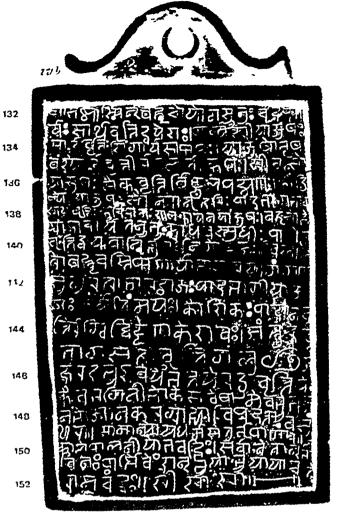
^{*} The two halves of which this verse is made up belong respectively to the metres Indravagrā and Śālini.

* Read optio.

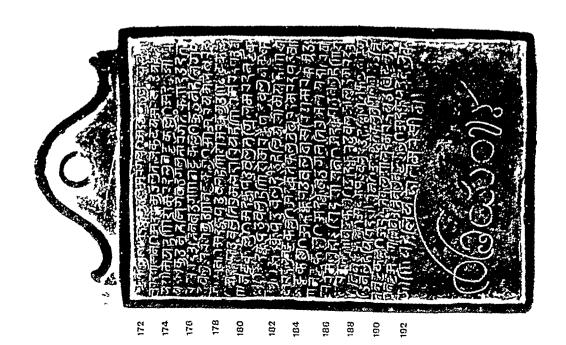
Bead out wise.

⁷ In Telugu-Kanarese numerals and throughout.

Dandapalle plates of Vijaya-Bhupati Saka-samvat 1332



मित्वविक्त्यवक्काम्य स्वादेश स्थात्य कृति स्वादेश स्थात्य कृति स्वादेश स्थात्य कृति स्वादेश स्थात्य कृति स्वादेश स्थात्य कृति स्वादेश स्थात्य स्वादेश



- 146 चरदतु इवे वेंभत्त वेरडु प्रति [1*] वे.1
- कैव भगिनो लोके सर्वेषामेव भूभुज[i] [।*] 147
- न भोज्या न करग्राह्या विप्रदत्ता वसुं-148
- घरा ॥[६१*] सामान्योय² धर्मसेतुर्न्धपाणां का[ले]
- काले पालनीयो भवद्भिः । सर्वानेतान् भ[1]-
- 151 विन पार्थिवेंद्रान् भूयो भूया³ याचते
- 152 रामचंद्र: ॥[६२*] श्री श्री श्री ॥—॥

Fifth plate, first side

- 153 श्रीसनवविजयवुकरायससुद्रद सी-
- 154 मे । केरेंग वडगण कोडिय तहि-
- 155 नतु येड्रिंगी श्राग्नेयदतु हुणिश्रीम-
- 156 रगळिगे पडुवण मद्द कल् १ अदके
- 157 मूडलु इणिश्रेमरट बडगण नह
- 158 कच् १ अदके ईग्रान्यदत्तु दुणिश्रीम-
- रके बडगण नष्ट कहा १ भदको मू-159
- डलु नष्ट गुंडिनलु श्रचरव वरिश-160
- द कक्षु १ भदके मूडलु येडूर ताल-161
- क्ट्रेय सीमेय इणिग्रेमरद की-
- 163 [क्र]गे का १ तालकुंटेय नैऋ त्यदत्तु
- 164 नद्द कत्तु १ भदक्के मृडलु तालकं-
- 165 टेगे तेंकलु श्रालदमरद बडग-
- 166 ण नष्ट कक्षु १ घटके देशान्य-
- 167 दलु तालकुंटेय मूडण इणिशेम-
- 168 रदलु नष्ट कामु १ पदके
- 169 मूडलु कुंटेय मूडणकोडिय
- 170 बेलदमरदलु कामु १ पदको
- 171 मूडलु तुगिलमरद केळगे न-

Fifth plate, second side

172 ह कमु १ घटके मूड[लु] [घरें]ग[मु] १ घटके मूडलु कमाम्नलु बरद शासन १ अदक्षे मूडलु तालकुंटेय अरसांडेयइ[कि]-

² Rend °स्वीय.

Beed Hal.

i Read एकेव. 4 In Telugu-Kanarese numerals and throughout

- 174 य सीमेय हुणियेमरदलु नष्ट कक्षु १ अदके आ[मन]-
- 175 यदल कूडनहिक्की बड गलु तीरींगे तेंकण दडद ता-
- 176 रेंमरद उत्तिन वडगण नष्ट कल १ कूडन इकिंगे प-
- 177 इवल अरेंगे मूडण नष्ट कल १ आ अरेंग मेले वरद
- 178 शासन १ अदके पहुवलु हुणिशेमरके मूडण नहकत्तु
- 179 १ [बदक्के] पड्वलु तिक्मलेदारिय हुणिश्रेमरद पड्व-
- 180 ए नष्ट कालु १ श्रदके पडुवलु तुगिलमरद नष्ट क-
- 181 ह्न १ अदक्षे पड्वलु चुणियेमरके पड्वलु नटक-
- 182 ज्ञ १ अदक्षे पड्वलु दंडेहिजियसीमेय हुणिगे-
- 183 मरदत्तु नष्ट काबु १ श्रदके तिंकातु तुंबुरद मरद पड़वण
- 184 नष्ट नान् १ घदके पड्वलु वस्रियमरके मूड-
- 185 ग नष्ट नाम १ अदमे बडगनु तिरुमलेयदारिय
- 196 अर्रेमेले होइशिद 'शांसन १ अदके पहुवलु हुणिध-
- 187 सरके तेंकण नष्ट कल् १ श्रदके पड्वलु शालदमरद छ-
- 188 त्तिन नष्ट काबु १ श्रदके पडुवतु दडेइिबागे तॅकतु नष्ट गुं-
- 189 डिनलु होयिशिद शासन १ श्रदके तेकलु तुगिलमरद उत्ति-
- 190 न नष्ट कानु १ अदक्षे तेंकालु आलदमरद यडिबिट सूड-
- 191 [लु] नष्ट अर्रेगिसिन उत्तिनलु नष्ट कस्नु १ अदसे पहुवलु कं-
- 192 गाणियच्किय चोलमेरे सीमे ।
- 193 श्रीनियबक

ABRIDGED TRANSLATION

L. 1 Let there be prosperity!

(Verse 1) Let Ganesa, who is an ocean of compassion and whose cheek is moist with incessant flow of rut, take an interest in our welfare.

- (V 2) Let the glorious Varāha, who bore aloft the delighted Earth sunk in the waters of the ocean, procure fortune to us in abundance
- (V 3) Let water (jīvana), which is the abode of Lakshmi, the bed of Śauri (Vishņu), the body corporeal of Umāpati (Śiva) and the first (object of) creation of Brahmā, exist for our subsistence

(Vv 4 and 5) The moon—the birth place of nectar, of pure body, the embodiment of sixteen parts and the esteemed brother³ of Lakshmi—whom Sadāsiva, whose lotus-like feet are fondled by the crest jewels of the gods and the demons, himself proudly wears, was born from the milky ocean.

³ Read शासन

² The goddess Lakshmi is said to have come out of the milky ocean, when it was churned

^{*} The moon is the brother of Lakahmi, as both of them were produced from the milky ocean

- (V 6) There flourishes on earth the world-famed family of his (i.e. the moon's), in which the omnipresent Hari, the creator of the worlds, himself was born 1
- (Vv. 7 and 8) In that (family) was spring king Bukka-Rāya, the ocean of a multitude of good qualities, of irresistable valour, whose exalted position was well known in all quarters—whose course of conquests extended to all directions with the grandeur of continuous success and who (as such) surpassed the gods India and the rest, who were lords each of a single quarter
- (Vi 9 and 10) To him was born by virtue of superior penance accumulated in former (births) a virtuous son Hariharēšvara, who was to be ieckoned among the ancient kings. To him, well served by Śrī (i e Lakshmi) and famous as the all knowing (Sarvajāa), only Hari and Hara were equal and none else?
- (V 11.) Victorious on this earth is the prosperous Rājaparamēsvara, king Dēvarāya, the son of this Rājādhirāja
- (V 12) While this king sate on the ancestral throne, bestowing wealth on his friends, the thrones of his enemies became vacant in two or three days
- (V. 13) Amazed at his excellent virtues, the earth actually forgets the sovereigns Nala, Nabhāga, Bharata, Nahusha and others
- (V 14) Like unto (the city of) Alakā of (Kubēra) the giver of wealth, and unto Amarāvati of Indra, the excellent and famous city which has for its prefix the word Vijaya (ie Vijaya-nagara) was his residence (tasati).
- (V:15) His consort Dēmāmbikā by name, the daughter of Nūka-Bhūpāla, is prosperous like Mahā-Lakshmi, the consort of Mādhava
- (V 16) The illustrious Vijaya-Bhūpati, the chief fruit, in the form of a son, of their (i.e.- of the parents') penance (practised) in former births, is victorious as the (farther) limit of prowess
- (V 17) At the root of whose lineage are (the Moon and the Sun), the friends of the white and red lotuses (respectively), and who is voluntarily chosen as lord by (the goddesses) Sarasvati, the Earth and Lakshmi
- (V 18) The lightning and the stars (were) the flowers and the sun and the moon (were) the fruits of the two well-grown creepers, the valour and fame of this loid 5
- (V 19) Upon whom the kings of Anga, Kālinga, Vanga and the rest always attend holding chauris, etc., the insignia of royalty, themselves
- (V. 20.) His (i e Vijaya Bhūpati's) spiritual teacher was Kriyāśakti-deśika who, placing his foot on the diadems of kings (rājā), became more illustrious than Šiva carrying the moon (rājā) on his head ⁶
- (V 21) Krishna Pandita, the ocean of good qualities and the abode of every fortune, is highly esteemed by that king and is famous

¹ This is the Yadava family, in which Krishna was born

² Harı (Vıshnu) is the husband of Lakshmi and Sarvajüa is a recognised surname of Hara (Śiva)

In the Eastern Ganga grants vāsaka appears in the sense of rājadhānī, above, Vol III, p 20, note 2

⁴ Vijaya-Bhūpati was born in the race of the moon His mother Domambika was born of the Solar race

^{*} Ie his fame and valour reached even unto the sky This verse is the same as verse 12 of the Satyamangalam plates of Deveraya II, Ep Ind, Vol. III, p 37, text lines 20 f

Krijēšaku dīšika is greater than Šiva, because the rāja carried on his head by the latter was merely trouden by the former

- (V 22) By (possessing) this son (i.e. Krishna-Pandita) the praiseworthy couple Michambika and Singaparya came to be ranked foremost among parents (lit those possessing children) in this world
- (V 23) The founder of the lineage of (Krishna-Pandita), who has obtained fame in the Yajur-Veda and so on, is Bharadvaja, praised by founders of families like Vasishtha and others
- (V 24) His younger brother, the wise and fortunate Annadātā, prospers well, making his designation literally appropriate by feeding (the needy) day and night
- (V 25) These (two) elder and younger brothers, serving by the side of the famous king Vijaya-Bhūpati, who was an Indra on earth, resembled (the two celestial brothers) the Asyms 1
- (Vv 26 to 30) This illustrious and virtuous ruler, the heroic Vijaya, who was a celestial tree on earth and a mine of compassion, and who was ornamented with good qualities, having founded the new village called Kriyāśakti-pura, adorned with rich fields, houses, pleasure-gardens and boundary marks, in the auspicious Dandēhalli sthala² in Huli nāḍu of great yield, in the Mulvāgila rājya, gave (it) as a free gift, together with the eight kinds of easements, to Krishņa Pandita, accompanied by the pouring of water and a fee, in order to propitate (the god) Tryambaka, in the Śaka year expressed by the (chronogram) rangalūka (i e 1332), in the (cyclic) year Vikriti, on the day of Śravana which corresponded to a Monday, the 11th tith of the bright fortnight in the month of Bhādrapada and was coupled with the yōga (called) Lakshmī-Nārāyana
- (V 31) (Subsequently) this Krishna-Pandita founded in that place a tank called Vijaya-samudra endowed with charm all round
- (V 32) Even to speak of (the lake) Achchhoda, while describing it (i.e tank), is vain, even the Manasa-saras (the tank of the gods) does not become attractive to the minds of the people (after once seeing this) 3
- (V 33) It seems as if Lakshmi performs her sportive dance over the cluster of lotuses (in this tank),—the swans (being) her noisy anklets and the (row of) sārasa birds her jingling girdle

(Vv 34 and 35) The wise, wealthy, virtuous and discriminate Krishna-Pandita, with the permission of the king, made a gift of the agrahāra adorned by the tank above described to Brāhmanas. The best of the Brāhmanas who received shares are enumerated in regular order.

(Ll	75	to	146	Inst	of	donees	٠
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No	Name of the donce	Father's name	Götra	Vēda	No of shares.
1	Göpīnātha (Vishnu)	•	, ,	•	1
2	Rāmēša (Śīva)		14	•	1
8	Gövinda .	Rangaya .	Kausika .	Rich	1
4	Öbhala	Gövinds .	Do	Do .	1

¹ The Asvins are the inseparable twins who serve as physicians to the gods

² Danděhalli sthala may have been the lowest territorial division in which the village Kriyāšakti pura was situated. The word sthala in this sense corresponds to thana or thana of other inscriptions and is etymologically connected with them

Achchhoda and Manasa saras are two famous lakes in the Himalayas

No.	Name of the	do	nee.		Father's nar	ne.	Gôtra		Võ	da.	Car	No of shares.
5	Annaps				Mádhava .		Kausika .		Bahvrich	3.	•	1
6	Śrirūma		•		Kāmaya .		Visvāmitra .	•	Rich	•	•	2
7	Kisara		•		Appana .	•	Gautama .	•	Yajus	•		1
8	Tippsys				Mā-ā-ya .		Kāsyapa .		D ₀	•		1
9	Nrisimbs .	,	•		Māra .		Do	•	Do.	•	•	1
10	Peddaps		•		Dēvārya		Śāņdilya .		Do			1
11	Do		•		Nagarya .	•	Kaundinya .		Do	•		1
12	Timmaya		•		D_0 .		Do .		Do.			2
18	Bāma-Krishna	,			Śingaņārya		Bhāradvāja .	•	Do			20
14	Ayyalu			,	Gangana		Hārīta .		Do			1
16	Nyihari .		•		Kēśava .		Kausika .		Do			1
16	Somapa		•	•	Appana .	•	Ksupģin ya .	•	Do	•		1
17	Ayyalu .	•	•	•	Do .		Do .	•	Do	•	•	2
18	Duggappārya .				Annadātārya		Bhāradvāja .	•	Do	•	•	2
19	Rāmachandra	•	•		Appanächärya		Do .		Do.		•	2
20	Aubhalārya		•	•	Lakshmipatı		Do		Do.	•	•	2
21	Somapa		•		Süryärya	•	Hārīta .		Bahvrich	8.		3
22	Do	•	•		Chaundārya		Vasishtha .	•	Do	•		3
23	Timmana	•	•	•	Mallapärya		Ātrēya		Do	•	!	2
24	Nphan	•	•		Nāgārya .	•	Śrīvatsa .		Rich	•	•	1
25	Timmaya	•	•		Śingārya		Do .		Yajus		•	1
26	Do.	•	•	٠	Rīmārya		Kāsyapa		Bahvrich	.		1
27	Mangana .			•	Mēyārya .	•	Śāndilya .	•	Do	•		1
28	Annadātārya	•	•	•	Śinganāchārya		Bhāradvāja .		Yajus	•		2
29	Lakshmīpatı	•	•	•	Nrihari	•	Do		Do	•		2
80	Mallibhattārya		•	•	Appaņāchārya		Do .	•	Do	•		2
31	Dêvapa .	•	•	•	Kēšava		Hārīta .	•	Rich			1
82	Nrihari .	•	•	•	Śingārya .		Do .	•	Do.	•		1
83	Lakhkhana	•	•	•	Heggapa .	•	Vispinatiqqps	•	Do.	•		1
84	1 -	•	•	٠	Madhava .	• •	Do	•	Do.	•		1
35	Tikapa	•	•	•	Rayala .		Vrishs .	•	Yajus	•		1
86	Ravala .	•	•	•	Jamua .		Do .	•	Do.	•		. 1
87	Vallabha .	•	•	•	Tipparys .		Kauņģiņya .	•	Do			÷

No	Name of th	e dor	100		Father	's nam	ie		Gōtra		76	la		No of shares
38	Lakhkhana	•		•	Kommana				Gautama		Yajus	•		i
39	Gōpana		•	•	Nāgārya	•	•		Višvāmifra		Rich			÷
40	Mādhava .				Allārya				Kausika		Yajus			ł
41	Vallabha				Ellärya	•		-	Do		Do.			÷
42	Do .	•	•		Mallärya				Do		Do	•		‡
43	Vissans .			•	Do		•	•	Do.		Do		•	Ţ
44	Saptanātha		•	•	Lingärya		•	•	Jāmadagnya	-Vatea	Bahvrich	13.		ŧ
45	Chandrappārya		•		Yŏga	.•	•	•	Väsishtha	•	Do	•		25
46	Annapa	•			Singarya		•		Gřigya		Yajus		٠	÷
47	Tikapa	•	•		Ravala		•		Vrisha.		D ₀	•		÷
49	Padmana	•			Vitthala				Śrīvatsa	•	Do		٠	1
49	Nrihari	•		•		••• •			Kaundinya	•	Do			÷
€0	Küchırama		•		1	***			Śālankāyanı	ъ.	Do	•		÷
51	Mādhava	•	•	•	Heggapäc	hārya	•	•	Vishnuvard	hana .	Bahvrick	n		12
52	Tippanärya	•	•		Gangana	•		•	Visvāmitra		Do	•		3
53	Timmaya	•			Sūrya		•	•	Bhāradvāja		Yajus	•	•	}
54	Kēśava .	•	•		Chittena			•	Kausika	•	Rich	•		ž
	<u> </u>		···]		TOTAL S	HARES		82

⁽LI 146 to 148) Altogether the vittes are 82, including the share of the gods. Also in words eighty-two vittes

One stone set up to the west of the tamarind trees at the south-east corner of Edūru, on the side of the north outlet of the tank, to the east of it, one stone set up to the north of the tamarind tree, in the north-east corner of it, one stone set up to the north of the tamarind tree; east of it, one boulder stone set up with the letters engraved on it, to the east of it, one stone under the tamarind tree which was on the boundary between Edūru and Tālakuņṭe; one stone set up to the south-west of Tālakunte, to the east of it, one stone set up to the north of the banyan tree south of Tālakunte; to the north-east of it, one stone set up at the tamarind tree east of Tālakunte, to the east of it, one stone (set up) at the Bēl tree in the eastern outlet of the tank; to the east of it, one stone set up below the Tuggila tree, one rock to the east of it; to the east of it, an inscription engraved on a black stone, to the east of it, one stone set up at the tamarind tree on the boundary between Tālakunte and Arasāndēyāha[1*]h, to the south-east of it, one stone set up to the north of the ant-hill

⁽LI 149 to 152) [Here follow the two usual imprecatory verses]

⁽Ll 153 to 192) The boundary of Abhinava-Vijaya-Bukkarāya-samudra is (as follows) --

¹ Utta is the same as hutta, "an ant-hill" according to Dr. Kittel's Kannada-English Dictionary. It is hawever difficult to account for the form uttisa.

at the Tare (Beleric Myrobalan) tree on the south bank of the stream and north of Küdnnahal[1*]1, one stone set up to the east of the rock west of Küdanahal[1*]1; an inscription engraved on that rock, to the west of it, one stone set up to the east of the tamarind tree, west of it, one stone set up to the west of the tamarind tree on the road to Tirumale, west of it, one stone set up to the west of a timarind tree; west of it, one stone set up at the tamarind tree on the boundary of Dandehalli, to the south of it, one stone set up to the west of the wild Mangosteen tree, to the west of it, one stone set up to the east of the waved-leaved fig tree, to the north of it, an inscription caused to be cut on a rock on the road to Tirumale, to the west of it, one stone set up to the south of a tamarind tree, to the west of it, one stone set up at the ant-hill of the banyan tree, to the west of it, an inscription caused to be engraved on the boulder set up to the south of Dandehalli, to the south of it, one stone set up at the ant-hill of the Tuggila tree, to the south of it, one stone set up 'at the ant-hill of the boulder set up a little beyond to the east of the banyan tree, to the west of it, the boundary is the boundary limit of the fields of Kangāniyahal[i*]i

(L 193) Śrī-Triyambaka

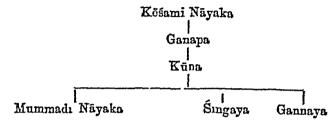
No. 3—SRIRANGAM PLATES OF MUMMADI NAYAKA - SAKA SAMVAT 1280.

BT T A GOPINATHA RAO, M A, TRIPLICANE

The subjoined inscription is engraved on five copper plates, bound together by a ring, which was already cut when I got them for examination. The ring bore no seal. The plates measure 9° by 2°, and the writing is engraved lengthwise on both sides of the plates. There are exactly ten lines on each side, and the plates are numbered with Telugu-Kanarese numerals, marked on the proper right of the ring-hole on the second side of each plate. The rims are neither raised nor shaped thicker, and yet the writing is in an excellent state of preservation.

This set of copper plates belongs to the Ranganātha-svāmin temple at Srīrangam and was kindly lent to me for examination by the trustees of the temple, Messrs T Dēsikāchārya, B A, B L, of the Trichinopoly bar, and K. S Kuppusāmi Ayyangār My thanks are due to these gentlemen for having so obligingly placed this, as also all the other copper plate documents, at my disposal for some time and thus enabling me to take mechanical copies of them

The alphabet in which the record is written is old Telugu, and the language Sanskrit The whole is written in 64 verses of various metres. The inscription records that Mummadi Näyaka, the king of the Telinga country, granted to Bhatta Parāśara, the seventh, the village of Kottāllaparru, which the donee's mother regranted to Śrīranganātha-svāmin, the presiding deity of the great Vishnu temple at Śrīrangam. The gencalogy of the donor is given as follows—



Mummadı is said to have married the niece (sister's daughter) of a Kāpaya Nāyaka His family was known by the name of Mañchikonda, and the ancestors of this family were originally brought down from the Gangetic valley by Mukkanti. Telinga-dēša, ruled over

by Mummadi Nāyaka, was bounded on the north by Kanyākubja, on the south by the Pāndya country, on the east by Kalinga and on the west by Mahārāshtra Prince Mummadi is described as having conquered the Pānāra, the Kōna, the Kuravātaka, the Chengara and other countries lying on either side of the Gōdāvarī, and as having made Kōrukonda his capital He had two brothers, Śingaya and Gannaya, whom he allowed to rule over the small principalities of Kōti and Tādipākka Sovereignty had no attraction for Mummadi, but he was obliged to accept the crown for the sake of his father Mummadi is also called Śrīranga-varddhana (v 52), a surname which he perhaps assumed after he became the disciple of Parāśara Bhatta VII. He became a follower of the latter, when the latter had gone to the Telinga-dēśa, and as a guru-dakshinā this grant of a village was made

At present nothing more than what is given in this document is known of Mummadi Nāyaka. From the fact that the southern boundary of his kingdom was the Pāndya country we can very well understand that at the time of this record the occupation of the Nellore district by Jatā-varman Sundara Pāndya was an accomplished fact. This latter subverted the dynasty of the Chōlas, overran and captured their country as far north as Nellore, where he had his vīrābhishēka celebrated 1. Nothing is known definitely of the chiefs of Pānāra, 2. Chengara, Kuravātaka, etc.

The village granted to Paräśara Bhatta VII was evidently enjoyed by him for some time before he died. His mother, who survived him (v 48), seems to have thought of allowing the relatives of the deceased to inherit the village, but in the meanwhile she changed her mind and gave it away to the god Ranganātha, taking Him, as she says, as the greatest of all relatives. Most likely the relatives began to trouble her and perhaps also to question her rights to the property, which must have goaded her on to take the course which she chose

An inscription found lately at Körukonda itself gives a very interesting account of the death of the seventh Parāśara Bhatta and his reappearance as a divine being Incidentally also some facts about his patron and disciple, Mummadi Nāyaka, are given in it Mr Krishna Sastri summarises the contents of the record thus —

"Mummadı Nāyaka 18 stated to have been the ruler of Körukonda, which was surrounded by a fort He was a great conqueror and had subdued the kingdoms of Pānāra, Kona, Kuravātaka and Bengara A Vaishnava teacher Bhattari, of whom Mummadi was the devoted disciple, told the chief one day that he had reached the last of his human births and, as soon as the existing mortal frame was given up, he would appear in the form of the god Lakshmi-Narasımha on the hill at Korukonda Soon after this revelation the teacher died, and all about his rebirth as the god Nārasimha was apparently forgotten girl of the village, called Lakshmī-dāsī, saw the teacher in a dream and was told by him of his manifestation on the Pārāśara-śaila The king, being informed of this, was at once reminded of what the teacher had told him and permitted the dancing-girl to build the temple wandered about in rags, begging for money, pledged her daughter, earned the amount required, built a temple and consecrated therein Paräsara-Nrisimha, presenting at the time of the consecration two villages for the maintenance of the worship and offerings "3 Mr Sastri adds that the verses in the inscription under notice are repeated verbatim in the Körukonda The latter inscription is dated \$ 1275, this is the date of the consecration of the image of the god Nrısımha, and therefore the death of the seventh Parāsara Bhatta would have occurred some time before this date, and this mother would consequently have survived him for at least seven or eight years

¹ No 904, p 145 of the Appendix to Vol VII of Ep Ind

² Vājjaya, a prince of Pānāra, is mentioned in one of the Eastern Chālukya grants published in Sauth Indian Inscriptions, Vol I, p 44

Madras Epigraphist's Annual Report for 1912, para. 68

Farasara Bhatta VII belongs to a very illustrious family of scholars of southern India Srivatsachihna-guru, or Śrivatsachihna Miśra, as he is generally called, was the first or the founder of the family of Bhattars of Śrivangam. He was the first and foremost disciple of Śri Rāmānuja, the famous founder of the Visishtādvaita school of philosophy. In all the Śrivaishnava chronicles and among the Śrivaishnavas he is better known by the name of Kūrattālvān. He belonged to the Hātīta qōtra and Āpastambha Sātra and was of the Yajus tālhā. He was born in the year Saumya, on a Thursday which was Pañchainī in the month of Pushya. He was a Vadama by sect and belonged to the village of Kūram near Chingleput. His wife was named Āndāl. The early education of Kūrattālvān was undertaken by his own father; but he finished his studies during his stay with Rāmānuja and under him He was the chief assistant and the amanuensis of Rāmānuja in the compilation of the Śrībhāshya. He was of the same gōtra as Rāmānuja.

The Śrivaishnava Chronicles narrate the persecution of Rāmānuja by the Chola sovereign, and assert that this king was a bigoted Śaiva and consequently began to persecute the Vaishnavas. It was pointed out to this king that converting the common people by force was not in itself capable of augmenting the numbers to the Śaiva faith, and, if such a great leader as Rāmānuja were to be made to subscribe to the Śaiva faith, his followers would join that sect in a body. Rāmānuja was summoned before the king, Kūrattālvān, apprihending danger to his master, assumed the garb of a sannyāsin, proceeded to the royal court, and represented himself as the famous Vaishnava Āchārya. The king then compelled him to sign a declaration that no god was superior to Śiva. Kūrattālvān boldly contradicted him by telling him that "larger than Śiva was Drōna," (words which also mean two different measures, of which the latter was the bigger), thus playing upon the double meaning of the words Śiva and Drōna. The king, enraged at the behaviour of Kūrattalvān, ordered both his eyes to be put out immediately, and the order was forthwith carried out. So throughout the remaining part of his life he lived a blind man?

Another important service which he rendered to his master was the conversion of Tiruvarangattamudanār, the hereditary trustee of the Ranganātha temple at Srīrangam, to the Śrīvaishnava faith. This neophyte made over the right of management of the temple to Kūrattāļvān, who in his turn handed it over to Rāmānuja Highly pleased with the devotion of his dear disciple, Rāmānuja gave the paurōhitya of the temple and the right of reading the Purānas therein to the family of Kūiattāļvān

Kūrattāļvān was the author of the Varadarāja-stava, Sundarabāhu-stava, Atımānushya-stava, Srīvaikuntha-stava, Srī-stava, Yamaharatnākara and Gadyatraya-vyākhyāna

Śrivatsachina Miśra had two sons, Parāśara Bhatta and Rāma Miśra ³ Of these the elder was the most distinguished scholar of the day, he was nominated to the pontifical seat by Rāmānuja, and, when he succeeded the latter, he was comparatively a young man In a short time, however, he was able to convert to his faith a great Včdāntin named Mādhava and made him his own disciple and successor under the name of Nanjiyar He is believed by the Śrivaishnavas to have died at the early age of 28 and without issue, but there are weighty

श्रीवारपरतर नासि द्रीणमसि तत परम्-श्रीवत्यचित्रमिश्रेगो नमचित्रमधीमिष्ट । यदुत्तयस्त्रयीकणे यान्ति मङ्गलप्त्रताम् ॥ श्रीमरकृरकुलाधीश श्रीवत्सादमुपास्यष्टे । स्थ्य यतीन्द्रशिष्याणामाचा वेदान्तविदिनाम् ॥

Some Srivaishnava chronicles assert that these were twins,

reasons for assuming that he lived for no less than 60 or 70 years 1. The education of Paräsara and his brother was entrusted by Rāmānuja to Embār, his own cousin. Bhattar wrote the Śrīrangarāja-stava, Śrīgunaratnakōśa, Sahasranāma-bhāshya, Kriyādīpa, Ashtaślōhi, Chatus-slōki, Dvayaslōki and Tanislōhi.

Parāsaia Bhatta, the elder son of Śrīvatsachihna Miśra, says the inscription, had a large number of disciples, of whom Vēdānta-vēdya was the most important. Vēdānta-vēdya is better known to the Śrīvaishnivas as the 'Vēdāntin of the West country' (mēl-nāttu Vēdānti). He was defeated in a religious wrangle by Parāsara Bhatta, whose devout disciple he soon after became, and he assumed holy orders, after which he was known as Nañjīyar, meaning literally 'our jīya,' for he was so addiessed by his guru. The name of this sannyāsin in his pūr-vāśrama (that is, before he assumed holy orders) was Mādhava

As soon as Parīśara Bhatta and Rāma Miśra were born, the god Ranganātha commanded their father through the archaha (the performer of $p\bar{u}j\bar{a}$) to bring the children to His temple and bring them up there—They are therefore believed to be the adopted sons of the god Ranganātha and his goddess Śrī³—It is this faith of the Śrīvaishnavas that is recorded in verse 35

Vāgvijaya Bhatta was the son of Rāma Miśra,⁴ the brother of Parīśara He is known to the Śrīvaishnavas as Naduvil Tiruvīdi Pill ii Bhattar ("the Bhatta of the middle street") He was the author of Kshamāshūdaśī, and is hence called also Kshamāshūdasī Bhatta ⁵

¹ It is a well known fact that Paräsara Bhatta was born some time before the Chöla persecution and the subsequent flight of Rāmānuja to the Hoysala country. I have shown in my History of the Śrīvaishnavas (Madras Review for 1965) that Rāmānuja must have lived in the Hoysala kingdom for no less than 20 years, during which period Kūrattāļvān, who was blinded by the Chōla king, was living in Śrīvangam with his sons. On the return of Rāmānuja to Śrīvangam after the demise of the persecuting Chōla prince in AD 1118 the remaining third part of the Śrīvhāshya was finished. After this Rāmānuja lived for ten years, Parāšara succeeded him on the pontifical sent, vanquished the Vēdāntin of the West Country, taught him the Drāvida Vēdas, and, after the latter had made sufficient piogress in them, ordered him to varie the Onpadināyirappadi vyākhyānam on the Tiruvāymoli. The Guruparamparā prabhāvam of Pinbaligiya Jiyar (p. 210) states that Parāsara Bhattar lived as late as in the reign of Tribhuvanavīra Dēva, that is, Kulottunga Chōla III, who ruled from AD 1178 to 1216, and the author of the Guruparamparā referred to above was almost a contemporary of the illustrious Bhattar and is therefore likely to know about what he states in his work. Therefore we may rely on his assertion that the Bhattar lived at least down to some few years liter than AD 1178, and therefore was more than 75 years when he died. The majority of the Srivaishnava chronicles affirm that Parāšara Bhattar had no children, which appears to be the fact.

प्रवीकृती रहभरसरेण परागर करकुलप्रदीप ।
गीविन्दिशिष्यस्य तु यामुनार्यमनोर्घ पूरितवान् हितीयम् ॥
यीपरागरमहार्थयौरहेशपुरीहित ।
यीवत्यादम्तुग्यीमान् येयसे संसु भृयसे ॥
उ रहेभलसीतनयल्लालितौ यतीन्द्रकार्यारमप्रहडौ ।
महार्यरामादयदेशिकीत्तमौ भलामि कृराधिपतेस्तरूलौ ॥
पीव यौरामिम्यस्य यीवत्सादस्य नन्दनम् ।
रामस्रि [मजि*] भहपरागरवरानुलम् ॥
कूरेशनन्दन वन्दे व्यासाश रह्नवासिनम् ।
यत्राभे तु वैशावि नात यौरामस्रि मने ।
उत्रेगसहार्यकृपान्यतस्त्रनानिधि प्रमुम् ।
यौरामस्रितनय सेवे वान्विनय गृरुम् ॥
कूरनाथगुरो पीच यौरामार्यप्रिय सुतम् ।
वान्विनियग्रस् नन्दे नेदान्द्रयसप्रस्म् ॥

His son was Vēdavyāsa alias Sudaršana Bhatta He studied the Śrībhāshya at Kānchī under Varadavishņvārya, the grandson of Nadādūr Alvān (a nephew of Rāmānuja) 1 Varadavishnu was better known as Nadādūr-ammāl He was a great exponent of the Śrībhāshya, and his learning drow many earnest students to Kānchi One such was Vēdavyāsa Bhatta This youth's unostentatious manners, his typical silence and apparent unsociability made him mistaken for a dullard His colleagues could not perceive that all his thoughts were concentrated on his study and that he found little or no time for idle talk with them. But his teacher knew him very well One day, when the students were assembled for the usual lecture, Nadadur Ammal, who had also come early, would not proceed with his disquisition He began it only after Vēdavyāsa Bhatta took his seat in the assembly With a desire to show the real man to the audience, Ammal feigned forgetfulness in the matter of an explanation which he had given some time back and asked each one of his students about it, but did not succeed in eliciting a reply, when Vēdavyāsa's turn came, he requested his āchārya to command him to give the interpretation as given by him (the āchārya) on any one particular occasion, for he had heard Ammal twenty-one times When questioned if he remembered the very language employed by Ammal on those twenty-one occasions, he replied that he did At the command of Ammal he began to pour forth in the very language in which Ammal had explained that particular point on so many previous occasions The fellow disciples of Vēdavyāsa were dismayed at this extraordinary performance of the apparent dullard, and began to feel ashamed of themselves As a matter of fact, this youth committed to memory every word of Ammal, as it fell from his lips, and reduced it to writing the very same evening after the lecture was over The work that grew in this manner was called the Sruta-prakāsikā, and Sudarsana came to be known thenceforth by the name of Srutaprakāśikāchārya? He was an elder contemporary of Venkatanātharya, alsas Vēdanta-dēšika When he was very old, the vandalistic march of Malik Kafur swept over Śrīrangam, and in the onslaught that took place he perished.3

Sudarśana Bhatta had two sons, Vēdāchārya Bhatta and Parāśara Bhatta ⁴ Before his death Sudarśana Bhatta entrusted these sons and his valuable work the *Sruta-prakāshā* to the care of Vēdānta-dēśika with the request that they might be saved from the Musalman havoc The latter carried out his promise so faithfully that to-day we owe the existence of this valuable

^{1 &}quot;Nos 471a and 505b contain the Vasanta-tilala bhānam, a drama by Varadāchārya This author can be safely identified with the Vasannava teacher of the same name, who was the son of Dēvarāja of Kāūchī, and to whom the Guruparamparā prabhāvam attributes the two surnames Ammālāchārya and Ghaṭikaśatam-ammāl The first of these two names appears in the form Ambālāchārya in No 595b, and a corruption of the second name is preserved in the colophop of Dr R Mitra's No 116" . "Another drama by Varadāchārya is the Chōla-bhāna" Rep on Sanz MSS in S India by Dr E Hultzsch, No I, p. vu of the Introduction,

श्रीवत्सादस्य नप्तार पीत्र रामविपियत ।
व्यांस वाग्जयिन प्रवस्ताक तातसायये ।
यतीग्द्रकतमाणार्था यद्माख्यानेन दिर्भिता. ।
वरं सुदर्भनार्य त वन्दे क्र्कुलाधिपम् ॥
श्रुतप्रकाश्मद्दार्थ श्रीरामार्थस्य पीत्रकम् ।
वाग्विजयग्ररी. पुत्र वन्दे सद्गुणसागरम् ॥
श्र भाष्प्रकाश्चिकां तां सङ्घ्रकाले सुदर्शनस्त्र्रः ।
प्रादायस्य कृतिने सेवे त वेदस्विकात्त्रः ॥
पृदेवविक्रावतदेश्यत्रेश्यत्रकार्यस्य-ग्रव्यत्वेश्यत्रेश्यः श्रीवत्साद्यप्रपीत्रजम् ।
विदासार्यात्रज्ञ वन्दे वेदासार्यस्य नन्दनम् ॥
विदासार्यात्रज्ञ वन्दे वेदासार्यस्य नन्दनम् ॥

gloss on the Śrībhāshya to Vēdānta-Dēśika Vēdāchārya Bhatta was the author of the Ashtāksharadīpikā, Rahasyatraya and Tanidvayam. Vēdāchārya's son was Śrīrangarāja Bhattar.¹

The Periya Tiru-mudiy-adawu assigns the followin, pedigree to the first great Parāśara Bhattar—his son was Uddanda Bhattar, his son Parāśara Bhattar, his son Śrīranganātha Bhattar, his son Bhatta Parāśara, his son Śrīranga Bhaṭtar, his son Sudarśana Bhaṭtar, his son Śrīrangarāja Bhaṭtar, his son Sādhu Bhattar, his son Tiruvēnkata Bhattar²

The grant was made on a Thursday, corresponding to the fifth tith of the bright fortnight of the month of Chaitra, in the Saka year 1280, computed by the moon (1), the
eyes (2), the nāgas (8), and nabhah (0).

Verses 28 to 33 describe the town of Śrīrangam, which is situated in the island formed by the two branches, the Kāvērī and the Koļlidam, of the river Kāvērī. The image of the god Ranganātha which is set up in the temple situated in this town is believed to have been originally worshipped by Brahmā and afterwards presented to the ancestors of Ikshvāku and worshipped by his descendants. On the day of the coronation of the lord Śrī Rāmachandra he made a present of the image of his family god Ranganātha to his faithful ally and dependant, Vibhīshaṇa, the brother of Rāvana. While taking this valuable gift, Vibhīshana inadvertently placed it on the ground in the island of Śrīrangam, where it stuck fast and could not be removed. It is over this image that the extensive comple of Śrīrangam is believed to have been built, and the composer of the śāsana alludes in our document to this faith regarding the advent of Ranganātha to Śrīrangam.

"Pāpishtha-Kshatrabandhus cha," one of the texts quoted in verse 43, occurs in the 17th chapter of the Vishnudharma Kshatrabandhu was a very wicked king and had committed several sins, but just before his death he unwittingly uttered the three syllabled name, Gövinda, of Vishnu, which virtuous act saved him from eternal perdition. In his Tirumālai the Vaishņava saint Tondaradippodiy-āļvār also makes a reference to the story of Kshatrabandhu.

The following are the names of places, etc, that are mentioned in the inscription under discussion—Himāchala, Bhārata-varsha, the Mahārāshṭra, Kalinga, Pāndya, Kanyākubja and Telinga countries. Mahchikonda, Āndhra-dēša; the Pānāra, Kōna, Kuravāta and Ch(or B)engara provinces; the river Godāvarī, Kōrukonda; Kōti, Tādipāka, the river Kāvērī; Śrīranga-purī, Kottāllaparru in the Pānāra country, Dēva, Villūru, Nangipūndi, Penungonda; Charakuvātaka, Tāmaravātaka, Monambarru, Pendlikūnturu-cheruvu, Groppungāli and

श्रीपराधरमहार्यतमय विनयोक्यलम् । रङ्गनायग्रद बन्दे सङ्गलायतम सदा ॥ रङ्गनायार्यतमय श्रीमङ्गद्दपराधरम् । सप्तमं कुरनायस्य सर्वविद्यानिधि मलि ॥

In all probability the Bhatta Parāśara of our document was identical with the Bhatta Parāśara, the son of Śrīranganātha Bhatta and the grandson of Vēdāchārya Bhatta, he is also called, in the extract given in footnote 4, the seventh from Kūranātha, that is, Kūrattālvān

^{*} Moytta val-vinaigul-ningu münr-elutt-udaiga pērāl 1 Kattirabandum angē parāngadi kandu kondān |
("Has not Kattirabandu too attained the highest existence, being relieved from the powerful sins that were clustering thickly round him, by the three lettered name?"), Tirumālai, verse 4

Uppungāli and the Pālēru-agrahāra. The following table gives the identification and situation of a majority of the places enumerated above —

Nam	е		r		Mod Name		District.		Talul
Kōrukonda .	•	•	•	•	Korukonda		Gōlāvarī .	•	Rajahmandry
Kōṭi · · ·	•	•	•	•	Kōtı .	1	Do .	•	Do
Tādipāka 🕡 😘	•	•	•	•	Tāllapākam (?)	١.	•		
Śrīranga-purī .	•	•	•	•	Śrīrangam .		Trichinopoly .		Trichinopoly
Kottāllaparru	٠	•	•	•	Kothalaparru .	•	Kistna .	•	Tanuku
Dēvs .	•	•	•		Duvva		Do		Do
Villūru	•	•	•	•	Vilțuru or Vēļatūr		Do	•	Vinikonda.
Nangipündi •	•	•		•	Neggıpūdı .		Do		Tanuku
Penungonda .	•		•	•	Penukonda .		Do	•	Do
Charakuvātaka	•	•	•	•	Cherukuvāda .		Do .		Do '
Tāmaravātaka		•	•	•	Tāmarāda .		Do .		Do
Monambarru	•	•	•	•	Munamarru	•	Do		Do
Kāvērī rīver	•				******				•••
The river Väsisht	ha C	30dg	varī		The river Gödävari o	OT	a tributary of it		
Hımāchala .	•	•	•	•	The Himslays mount	ta	ins		
Bhārata-varsha		•	•	•	The ancient name of	1	ndia		

TEXT 1

[Metre of verses 1-2, Vasantatilaka, of 3-10, Upajāti; of 11, Indravajrā, of 12, Upajāti; of 13, Upēndravajrā; of 14-15, Upajāti, of 16, Upēndravajrā, of 17, Vasantatilaka, of 18-22, Upajīti, of 23, Vamšastha, of 24, Upajāti, of 25, Šārdūlavikrīdīta, of 26, Upajāti, of 27, Rathōddhatā, of 28-29, Arushtubh, of 30, Vasantatilaka, of 31-32, Upajāti, of 33, Rathōddhatā, of 34, Sragdharā; of 35, Šārdūlavikrīdīta, of 36-37, Anushtubh, of 38, Šārdūlavikrīdīta, of 39-49, Anushtubh, of 50, Indravajrā, of 51, Anushtubh, of 52, Gīti, of 53-58, Anushtubh, of 59, Mālinī, of 60, Anushtubh, of 61, Šālinī, and of 62-63, Anushtubh]

First Plate · First Side.

- 1 श्रीरगरानाय नम: ॥ यां धृतनेनिविनितात् दियतात् गरहीतामिंदी:काला-सितर-
- 2 इंतपदे निवेध्य । प्रेम्णा प्रसादयति पुत्रसुमैकदंतं सा चा-

³ Read निताद् दायता ही हुता.

- 3 यतां गजमुखं: स च तौ भिवी च ॥[१*] श्वेत: श्रमं दिशतु श्रश्वदसौ वराष्ट्र: पातालखद्मिन तसोगहने रहो य: [1*]
- 4 [ज्री] सुक्यनं नष्टित रह इनो सवात् प्राक् दिन किंचिद दुनोद धरं धरायाः ॥[२*]
 तदा ख्ययैव प्रधितेच कर्षे
- 5 सन्वतरे सप्तम आगतेसिन् । वहुष्वतीतेषु चतुर्युगिषु कालिं विदुः संप्रति व[र्त]मान [॥३*] हिमा-
- 6 चलादालवणोदमितत् खंड भुवो भारतवर्षमाष्टः । तत्रापि चैतत् भरतस्य खंड चर³-
- 7 ति यत्राश्रमवर्षधर्मा: ।[। ४*] पत्रालुरस्तादपि यस्य देशी ख्याती महा-राष्ट्रवित्तगसंज्ञी ।(।)
- 8 श्रवागुदक् पांडाककन्यकुकी देशसा तचास्ति तिलिंगनामा ।[। ५*] तदी-श्रद: केश्रीमनायकोभूदभूतपूर्वा-
- 9 हु⁴तवाहुसार: । वृत्तानि यद्दतैनद्पेणिच्छे राज्ञामलस्यंत पुरातनानां ।[। ६*] सुक्षटिनामा नृप-
- 10 सार्वभीमो गगातटातात्विल यस्य पूर्वी । पुरा तिलिंगान् प्रति मंचि-कोंडावानाययन्

First Plate . Second Side

- 11 नायकवंशसुखी ।[। ७*] ताभ्या विनिर्माणितमात्मनामा पुरं महस प्रवि-तेंप्रदेशे ।(।) तदुत्तमं विभाति मं-⁵
- 12 चिकोंडगोचं सगर्वा भुवि यस्य वश्या: [। द*] तिस्तंनतीते तनयस्तदीयो गुणै: प्रतीतो गणपाभि-
- 13 धान: ।(1) भुजंगमाधीश्वरविश्रमाय भारं पृथित्या विभरांवभूव ॥[८*] देवी टिपिन्सित युक्तवर्षी चेचा-
- 14 ण्यभूवन् फलवत्तर्शाण । न श्वापदेभ्योग्यटवीषु ग्रंका सिकम्बुचेभ्यः निस्न
- 15 नां ।[। १०*] तस्त्रात्समुद्रादिव श्रीतरश्चिः कूनाभिषानः कुवनेतुरासीत् । श्रारोप्य सिंघा-
- 16 सनमातालं खमें दं स सिं हासनसाक्रो ह ।[। ११*] धीरी वदान्यी विनयोप-

¹ Resd मारदतेन

^{*} The anusvara begins the next line

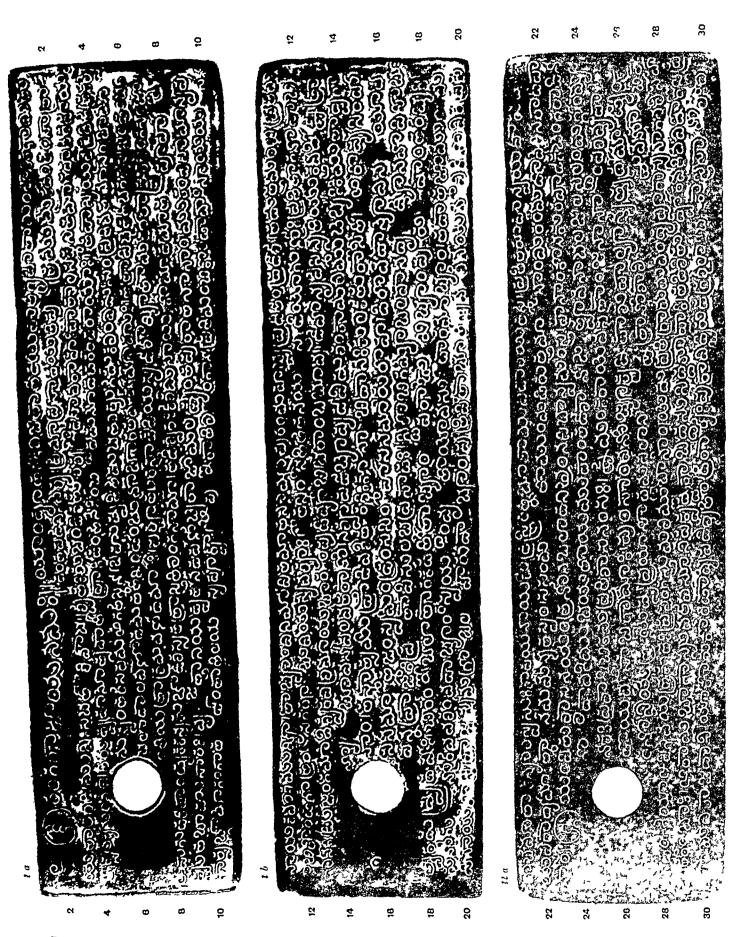
The anusvara of mamche begins the next line.

Read तिसाइ°.

² Read ^oतं इर्तस्य.

⁴ Read T.

Read WATT.



- 17 प्रतः प्रतापी सुलभप्रसा[द]: । स्थिरोभिगम्यो बलवानध्रयो नवीपि सोभू-
- 18 त्यरधू म्प्रधर्ष: ।[। १२*] चिरं वलात्कारक[द]र्सिताभ्यां पराझ्खीभ्यां पुर-पांतरेम्थः ।(1)
- 19 गुणी गुणैरेव वशंवदाभ्यां स्वयं हतो यो वसुधारमाभ्या ।[। १३*] तदालाची मंस-
- 20 डिनायको[स्ति] प्राज्ञसमग्री बलपीरुयाभ्यां । प्रत्री पिताभूत स्ववशेन शेन वीरेण वीरप्रस-

Second Plate First Side

- 21 वा च माता ।[। १४*] कन्यां स्त्रसु: कापयनायकेंद्र[:*] स्त्रीरत्नभूतासूपदांय' तस्मै । प्रतीतरूपान्वयपीर्पा-
- 22 य परार्थमालानममन्यत खं।[। १५*] स संमती सुमडिरुत्तमानामिरं-मदो वैरिनरा[ध]पा-
- 23 नां । यियं पितुम्मासनयंत्रणेन बलादनिक्रनपि चान्वमंस्त ।[। १६*] पानारकोनकुरवाटकचेंगरादी**न्**
- 24 गोदावरोसभयतीयसुपांतदेशान् । जित्वा वनाचलजलखलदुर्गरम्या'-
- 25 नेक: प्रशास्ति चिरमप्रतियासनं सः ।[। १७*] चेमकरा ये वसतां जनानां प्रयव्यपा-
- 26 योयवसामिरामाः । पुंचां विष्णुयाक्षपिपागुपास्थान्यत्यर्थमाण्यंक-
- 27 रणानि यत्र ।[। १८*] येष्वप्रयासीव्य म[द्वा*]फलानि चेत्रीण प्रालीच्चव-णोचिता-
- 28 नि । कडंकरीया श्रपि नव यत्र क्षतः प्रसंगस्य अलिखुचानां ।[। १८*] येषु प्रतिपासमबंध्यपूगास्रानागदक्षीसह-
- 29 काररंभा: । श्रारामभागासुवते वस्ति पक्षेष्टकाबध्यस्सिध्यकूषाः ।[। २•*] तदीशितुर्द्वारवतीव विष्णोरस्ति प्र-
- 30 प्रस्ता भुवि 'राजधानी । या कोरुकोंडा व्यपदिश्यतें प्रैरायैं: पुराविद्विरूद्य-ग्रेला ।[1' २१*] चनास्ति सालः प-

Second Plate Second Side.

्31 रित: पुरी यां मृध्वीं विभालामिव चन्नवास: । इस्यश्वयोषापुरुषादि-कायास्रद्रवसृष्टेरिव गु-

¹ Read &

Read दिनिस्त्रपि.

Read a

² Read °सुपदाय

⁴ Read owngain

Read outHuto.

- 32 प्रिकोश: ।[। २२*] सदगधीरैर्मदहस्तिनृंहितैस्तरंगहेषै: करणोपशीमिभि: । सरक्षगीतैरिप वं -
- 33 दिमगळैन्ट्रैपश्चियो नर्तनशालिकेव या ॥ २२*] पुरे च कीव्यां पुरि ताडि-पाकेप्यात्मानुजी शिंगयगद्मयाख्यो । शा-
- 34 खानगर्योक्भयोर्निधाय वीरक्ष तां रक्षति राजधानी ॥[। २४*] संनत्सा निजमंगसत्तम-
- 35 मखंकत्य अतिन अती सत्येनाननमार्जवेन ऋदयं त्यागेन ऋस्तावुभौ । वीर: कू-
- 36 नथमुमिडिचितिपतिर्दत्तांगभूषसा तामाकसं समवेचते नवमसावं-
- 37 तर्यश्रीदर्पंषं ।[। २५*] विष्ठः पतंगीपसश्रीतसस्य गूटप्रतापस्य मनीग-तिज्ञाः । त-
- 38 स्वोध्वणं³ व्यालिमव चितीया विलंघितुं शासनसृद्धिजंते ॥[२६*] प्र[र्थ]सि-ध्विमं³धिगस्य नोतिसान्ताम-
- 39 मप्यतुसरन् यथोचित । स निवर्णसमवृत्तिरास्तिको धर्ममाजैयति धर्मतत्वित् ॥[२७*] श्रोमतो सप-
- 40 मा भाति रंगनामनि धामनि । कावेरीसुभवीं पुखामंतरानंतशायिनी ॥[२८*] पुरा तत्परमं ब्रह्म [ब्रह्म*]-

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- 41 [णो] ग्रहदैवतं । तदनंतरिमच्चाकोस्तपसम् फलायितं ।[। ২৫°] भव विশ-निदानमायताचं प्रथमा-
- 42 नं श्रुतिमस्तनैरभिषे: । [द्र]मिडामितवा'गधेयमासीक्तमसासासितपादपद्मवं तत्।[। २०*] पाका-
- 43 वदातै: फणिविज्ञिपनैस्स(स)वर्ण्यचूर्णे[:*] क्रमुकैस्ससारै: । नवैरुषस्थी वसपुर्य-माल्येस्सायं
- 44 च सायतनमालिकाभि: ।[। ३१*] लवंगतकोलकजातिकेयवस्तृरिकेसागदसार-
- 45 सुख्यैः । सुवस्तुभिद्धांकववं कुमाद्यैर्या भीगिनामे स्किभीगभूमिः ।[। १२*]
- 46 या चतुर्गुणकलाभिरेंदवी मङलीं जयित निर्भरा सती । स्रिवर्गमपव-
- 47 र्गतत्यरं स्यतिपि च पुराणपूरुषात् ।[। १३*] तस्यां श्रीरंगपुर्यामधिधरिष-

¹ The anusvara of The begins the next line

Read oftiff.

Boad wit.

² Read ⁰स्त्रीत्सर्चः

⁴ Read OHT.

Read of Hillso.

- 48 तरचैकहेतोराविर्भतस्य विष्णोरनविधयमसोनन्यसामान्यक्तत्य पौरोहित्यं, भजन् यो इ-
- रितक्कलमणिर्वेदवेदांतविज्ञो नाम्ना त्रीवत्सचिक्को गुरुरभवदघधंसिधि[।]व्यावता-
- 50 र: ।[। ३४*] तल्वो भुवि दत्तपुत्रविभवं स्रीसीययोः प्राप्तवान् स्री-भद्रहपराभरी गुरुर-

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- 51 मूद्यत्पादसंसेवनात् । खेषां श्रीचरणांबुजं श्रितवतां श्रियप्रशिष्यादयो वियाोस्त-
- त्यरमम पदं विध(द)धते वैदांतवैद्यादिका: ।[। ३५*] तदादि सप्तपुरुषं कुल श्रीगांगसभवं²
- 53 । इति खातं हिं तत्पुची विद्वान् भट्टपराग्ररः।[। १६*] स वैदाचार्यभट्टा-र्यप्रमुखेर्वाधवरमा-
- 54 तु । परस्परैक इट्टवैवेंदो वेदैरिवापरै: ।[। ३७*] तद्दंशा बुधिसभव: कुवलया-
- 55 मोदी कलाना निधिभेदेवास्तदायकीम्युदयवान् स्नान्तस्यक्षणा-
- 56 क्रति: । नित्यं विषाुपदाश्चितोखिजतमस्तापापहंताप्यही श्रीमद्ग-
- 57 द्रपराश्ररी गुरुरभुत्रलेव दोषाकर: ।[। ३८*] कावेरीलक्दरीवातनीतश्रीतलश्रीक-
- 58 रै: । सिक्त[:*] त्रीरंगभीगेषु सक्तस्तीखासिकां भजन् ।[। ३८*] दय-मानमना[:*] श्रीशो देशानं भान स र-
- 59 चित् । तं पराभरभद्दार्थमनैषीदात्मभक्तियां ।[। ४०*] निसर्गति चिवर्ग (:*) स्यादनित्यादागुणान्वितः । सत्यादा-
- 60 पायास्मापाया इतिनिश्चेयसप्रदं ।[। ४१*] तत्राश्चर्यंत तं धन्या यत्पदस्पर्भवै-

Fourth Plate First Side

- 61 भवात् । खयमाचार्यकं प्राप्य दिश्यां कीर्तिमतानिष्ठः ।[। ४२*] पापिष्ठः चच-बधुर्येत्यादिवाकाम-
- 62 तत्रुते:³ । तस्य पादात्रिता भूता भूषा: प्रादुरनेकश: ।[। ४२*] ग्रामा-रामी-
- 68 वैरारस्नाभरणाद्यात्मना सङ् । स मुंमिडिमहीशोपि तिसम गुरुसाययन् । [। ४४*] को-

¹ Read दि

³ Read ⁰मूरी

² The anusvara of ogg begins the next line.

- 64 शक्रपश्चिनामानं ग्राममाचार्यदिचिणां । श्रीपराश्ररभद्दाय प्रादात् स्त-
- 65 गुरवे सुधी: ।[। ४५*] स पराश्ररभट्टार्यो जननीदैवती भवन् । त्री-श्राय कुलियाय प्रा-
- 66 दादासीन्मर्हापदा(:)1 ।[। 8६*] तस्य माता मगमाता नामा सर्वेगुचै-रपि । न केवलं भरीर-
- 67 स्य जनन्यप्यात्मनो हि सा [[8 ६*] समाप्य सप्तमे तिस्त्रववतारप्रयो-जनं । श्रीपरा-
- 68 शरभटार्ये चोशमो गोपयोगिनि ।[। ४८*] खननासंप्रदानानि खिनभूतेर्विधि-त्यया । श्रादी सर्वेवि-
- 69 भी बभू रंगभायीति निस्यात् ।[। ४८*] ऐसर्यभोगैर्युतमष्टसंख्येस्रवेसहाराम-
- 70 ग्रहोवेराभि: । श्रीरंगराजाय तु सा व्यातारीत् कोष्टाक्षप धां क्षं मग्रहार ॥ [५०*] [श्रक]वर्षे न-

Fourth Plate : Second Side.

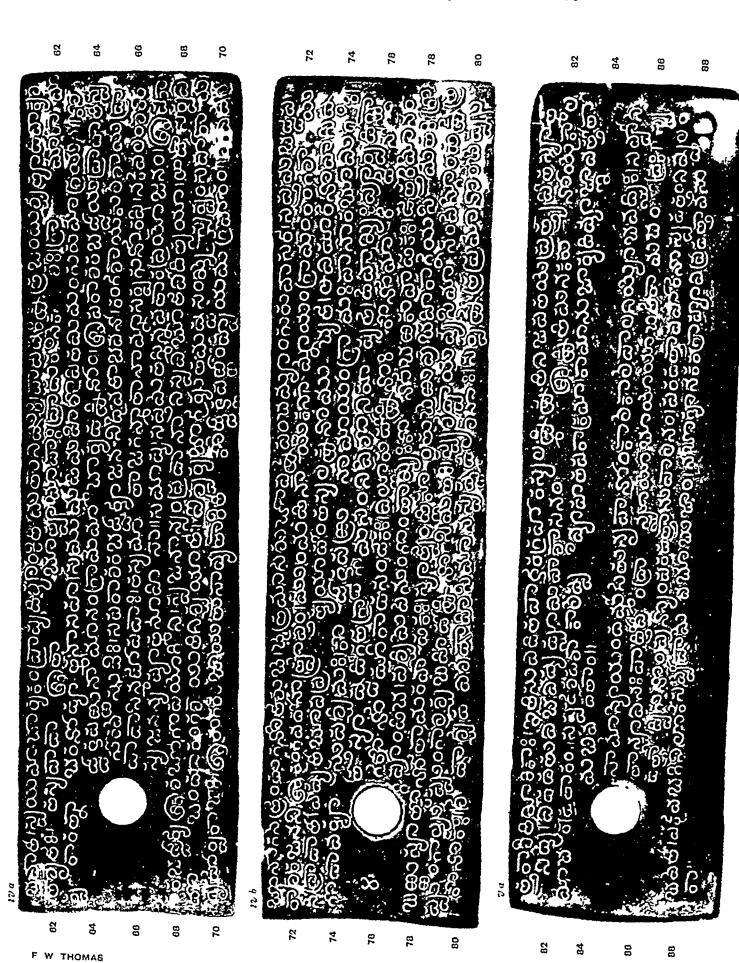
- 71 भीनागनिचेंदुगणित श्रम । चैत्रमास श्रमी पचे पचम्यां गुरुवासरे । [१५१*] सप्तमभट्टप-
- 72 राघरजननी श्रीरंगवर्धनात्राप्तं । मुंमिडिनायकनाम्त्रीयं प्रामं रंगश्रायि-
- 73 ते प्रादात् ।[। ५२*] एष्यत्भूषप्रत्ययार्धे तस्य लचणसुच्यते । प्रिवदूरेस
- 74 गोदावर्यास्तु पश्चिमः ।[। ५३*] कोद्दाक्षप्धनामायं ग्रामः पानारभूमि-[ग]: ।
- 75 तस्याष्टदिगातग्रामसंनिवेशी निरूप्यते ।[। ५४*] देवास्यः पूर्वेदिग्मा-
- 76 ने कीपे दूरादसटकः । विकृष्टिचाः कीपे मारिटेनें-
- 77 गिर्पूंडि च ।[। ५५*] पश्चिम पेनुकोंडाच्यः कीये च&कुवाडकः । इत्तरे मीनं-
- 78 बह्ड स्वाकीण तामरवाडक: ।[। ५६*] स्वाविष्टिकूंत्चे ध्वुष्ठ भाषिराक्षेत्रसी-सत: । [ग्री]-
- 79 णुगाखुणुंगालिस विस्टिचिणकीयतः ॥ ५० मुग्रीदायव्यसीमार्ग पेम्गॉ-इत्तेत्र-
- 80 की गकः ।(।) भैषासेदिवभेषा हि सीमान[:*] सष्टदर्भनाः ।[। ५८*-सर्वचेत्रप्रमाण चेव्य्-

k Read om TING.

² Read °प ∰l ाप्रय°∙

Bead T. Bead TE TITLE

^{*} Lead ^वरूपप्रस्थयार्थः -



Fifth Plate First Side

- 81 त्तराशीतिखारिका: । [। ५८*] इति सुविदितपाळेरग्रहारस्य लक्ष्मीचिति-निजपतये प्रच्यर्षितस्यात्म-
- 82 सिध्ये । विद्वत् विभविष्यद्गमिपाश्चासनं स्रोचितिघनकरुणाये काल-
- 83 माचद्रतारं ॥ [५८ ॥ *] सर्वेदेशदशाकालेष्वव्याहतपराक्रमा । रासानुजार्थ-दिव्यज्ञा वर्त्तता-
- 84 मिनवर्धतां ॥[६०॥ *]
- 85 सामान्योय धर्मसेतुन्र2पाणां काले काले पालनिष्यो भविध्म:3 सर्वान-
- 86 तासाविन: पार्ष्टिवेंद्रान्भू यो भूयो याचिति रामचद्र: ।[। ६१॥*] स्त-
- 87 दत्तादिगुणं पुण्य परदत्तानुपालनं । परदत्तापहारेण खदत्तं निष्यलं
- 88 भवेत् ।[। ६२॥*] एकैव भगिनी लोके सर्वेषामेव भूभुजां । न भोखा न करग्राह्या विप्रदत्ता वस्[ध]-
- 89 रा ॥[६२॥*]

ABSTRACT OF CONTENTS

- Verse 1. Invocation to Śiva, Pārvati, Ganesa and the Moon
- V. 2 Invocation to Śvēta-Varāha, the third incarnation of Vishnu.
- V. 3. States that the present age is known as the Kali Yuga
- V 4 States that the portion of the earth stretching from the Himālayas to the southern ocean is called the Bhārata-varsha
- V 5 Gives the boundaries of the Telinga-desa situated in the Bharata-varsha, as follows—On its north is the kingdom of Kanyakubja, on the south the Pandya country and on the west the Maharashtra
 - V 6 The Telinga country was once ruled over by a king named Kēśami Nāyaka
- V 7 His two ancestors, who belonged to a family known as the Maiichikonda family, were originally brought down to the Telinga country from the Gangetic valley by a king named Mukkanti
- ∇ 8 These two founded the city of Mañchikonda after their names, and their descendants were also known as of the Mañchikonda $g\bar{o}tra$
 - Vv. 9 10 On the death of Kesami Nayaka his son Ganapa ascended the throne.
 - Vv. 11-13 Ganapa was succeeded by Kūna
 - V 14 Mummadı Nāyaka was the son of Kūna
 - V 15 He married the daughter of the sister of Kapaya Nayaka

¹ Read °सिडैं।

² Read ह

³ Read पालनीयो भवहि.

⁴ Read पार्थिवेंद्राम्.

[•] Read याचते.

[·] Read e द्विगुण.

¹ Read निष्मल.

V. 16 Though personally unwilling to assume the burden of his lingdom, he did so in deference to the wishes of his father

Vv 17-20 He conquered the countries of Pānāra, Kona, Kuravāta, Chengara and others lying on either bank of the river Gödävari. He ruled over his vast kingdom for a long time, and under him the people were in a very prosperous condition.

V 21 His capital was Körukonda.

Vv 22-23 Description of the capital town.

V 24 King Mummadi allowed his younger brothers Singays and Gannaya to govern the principalities of Kötipura and Tadipaka respectively.

Vv 25-27 Praises of king Mummadi. He seems to have had many vassals under him.

Vv 28-33 Here the narrative turns from Mummadi to the island of Srirangam and the deity presiding over its temple, namely the god Ranganatha

V 34 Begins with the genealogy of the donee, Parasara Bhatta. His ancestor Śrīvatsachihna Miśra was born in the Hārīta gōtra and was a very learned man and held the paurōhitya in the temple of Ranganätha

V 35 His son was Bhatta Parāšara, and he had many disciples, of whom the most illustrions was Vēdānta-vēdya

V 36 His son was also called Bhatta Parasara

V 37 One of the illustrious relatives of Bhatta Paräsara was Vedscharya Bhatta (that 18, the brother of the first Paräsara Bhatta).

V 38 In the family of Parāśara Bhaṭṭa was born a learned and pious guru, also named Bhatta Parāśara

Vv 39-42 This person went on a tour to the Andhra country, where many learned Brāhmanas became his disciples

Vv 43-45 Here several kings gave him rich presents such as gardens, wet lands, jewels and precious stones. King Mummadi Nayaka also presented him with the village of Kottāllaparru

Vv 46-50 This āchārya, having finished the mission of his human existence, went to enjoy the company of Vishņu (*e died). His mother Jaganmātā wanted to give away the property to her relatives, but, thinking that Śriranga-nātha was her truest and nearest relative, made a gift of the village of Kottālļaparru to that god, with all her other belongings, such as gardens, houses, etc.

V 51 This gift was made on a Thursday, the fifth tithi of the bright fortnight of the month Chaira in the Saka year 1280, expressed by nabhah (zero), nāga (the mountains), nētra (the eyes) and indu (the moon)

Vv 52 582 The boundaries and other descriptions of the village of Kottaliaparru are given as follows —

The village is situated in the Pānāra country to the west of the Vāsishtha Gōdāvarī. It is bounded on the north by Monambarru village, on the east by the village of Dēva, on the south by Viltūru, on the south-west by Nangipūndi and on the north-west by the village of Charukuvādaka

Vv 59\frac{1}{2}-63\frac{1}{2} The usual admonitory verses.

No. 4.—THE PORUMAMILLA TANK INSCRIPTION OF BHASKARA BHAVADURA SAKA 1291

BY DR V S SULTHANKAR, PH D, POONA



The position of the inscribed stones on the tank-bung

Inked estampages of the subjoined inscription, which commemorates the construction of a tank, were prepared by the Madras Epigraphical Department in 1903, and it forms No. 91 of the Epigraphist's collection for the year 1902 3. It was briefly reviewed in the Annual Report on Epigraphy for 1903, and it has also received a short notice in an article by the late Mr. Venkayya entitled. Irrigation in Southern India in ancient times 1. The record is incised on two slabs, one smaller than the other, set up in front of the ruined Bhairava temple at Porumāmilla in the Badvēl Tāluk of the Cuddapah District, situated in 15° 1′ N and 79° E. The latter district being very dry, cultivation is in general only possible with the help of artificial storing of water. The irrigation tank at Porumāmilla is, according to the District Manual, one of the largest in the Tāluk. The inscription, apart from its historical importance, presents various other points of interest, not the least important of which is the light it sheds on the tank-building activity in ancient India.

As regards orthography, the inscription follows the same system which is to be observed in other inscriptions from the Telugu and Kanarese Districts. A superfluous anusvāra is inserted (1) before a nasal+consonant, as in pumnya ll 13, 46, also in ll 19, 36, 89 (2) before h +consonant, as in Vijayāmhvayam ll 34, 35, also in ll 57, 65 (3) before nn as in vijayāmnnatāh l 36 (4) before rm as in kamrma l 82. We find also the doubling of a consonant after an anusvāra in chamchcha l 18. As in other inscriptions, we notice the mixing up of the two forms of visarga-sandhi, as in tahssaumya in l 23, also in ll 29, 83, etc., and the writing of thth for tth in rththana l 100, and of jhjh for jjh in pāyājhjhitam l 12. Other examples of

¹ See the Director General's Annual for 1903 4, Part II, pp 202 ff -A resume of the contents of the inscription is included in the new edition of the Cuddapah District Gazetteer

incorrect orthography are the following 1 113 ru for ri, 1 39 ri for ru, confusion of the sibilants δ and δ in 11 20, 22, 29, 37, 52, 54 and 95, nn for nn in 11 66 and 83, confusion of dand dh in 11 51, 104 and 109 sporadic adscript of y to an initial vowel as in yētad (for ētad) 1 21, yēh=ava (for ēh=ava) 1 105 The aspirates are sometimes distinguished from similarly shaped non-aspirates by means of a short vertical stroke added below the letters, as in the modern Telugu alphabet There is inconsequence in the doubling of consonants after r of 11 7, 10, etc on the one hand, and li 6, 16, etc on the other Rough r (doubled) is used once in the nomen proprium Dēvarrāja (1 109) It remains to be remarked that the letters are incised between equidistant parallel lines running along the breadth of the slabs -It is necessary to add a few words on the language of the inscription. Excepting the benedictory words at the beginning of the record and a few phrases employed further on to introduce some of the stanzas. the whole of the inscription is in veise. The language is extremely meagre. Sanskrit, and the The writer is indeed guilty of the gravest mistakes verses are devoid of poetic embellishment of grammar and syntax, most of which are noticed in the foot-notes to the text and translation To mention just two of them here in 1 37 dist pūrie piatishthitah is used for dist pūrvasyām pratishthapitah, and the first sentence of v 16 the verbum actions is omitted -In respect of lexicography the following uncommon words and expressions deserve notice hriti (ll 29, 39) =" composition", tatāka mātrikā (1 47)="tank-nourished", on the analogy of nadī mātrikā, etc., bhramī-jala-gatr (11 60, 90)=' sluice "(?), madhya-kūrma (1 73)=elevated ground in the middle (?), bhū-vara (1 79)="king", gāmgēya (1 111)="gold"

The object of the record is, as remarked above, to commemorate the construction of the tank at Porumāmilla by king Bhāskara alias Bhavadūra, son of Bukka I (v 49) following analysis gives a synopsis of the contents of the record. The giant commences with invocatory and introductory verses (vv 1-10) the succeeding stanzas give the genealogy of the donor, Bhaskara Bhavadaia (ll 11-22) the next few verses recount the merit attaching to the building of a tank (23-27) then are given the details of tank construction and the specification of the site of the tank, date of its construction, etc (28-45) then the usual imprecatory and benedictory stanzas (46-49) and lastly, the specification of the adhikarin of the tank, and the composer of the record (59-62) The only new facts in the history of the First Vijaya-nagaia Dynastyl with which the inscription furnishes us are the following (1) Bhaskara alias Bhavadura (a name which is not known from any other inscription) was the son of Bulka I, and thus the brother of Harrhara II Bhaskara was placed in charge of the eastern provinces—which he ruled from the "top of the sublime Udaya-giri" (in the Nellore District), (2) Bukka I had four brothers, viz Harihara, Kampana, Marapa and Muddapa, and (3) Anantarāja was one of the ministers of Bukka I — The adhihārin of the tank was Dēvarrājan, son of the minister (probably of Bhāskara) Kumāragiri-Nātha (v 50) — The writer, who was newarded with a gift of land, was the poet Limgaya-Mächanaryya (ie Machana, son of Limgaya) of the family of the Kautsas, resident of Namda-pura (v 51) On completion of the tank lands under it were handed over to a number of Brahmanas

The question of the construction of the tank is shrouded in some obscurity on account of the unintelligibility of the termini used in the description of the tank? It would be, therefore, as well to start with the facts regarding the tank as it now stands of I have been able to gather the following information through the kind courtesy of Mr. Banerji, the Collector of Cuddapah,

¹ A succinct and connected account of the facts in the history of this dynasty, gleaned from stone and copperplate records, is furnished by Rao Saheb Krishna Sastri in his paper entitled "The First Vijayanagara Dynasty, its \iccroys and Ministers" (See the Director General's Annual for 1907 8, Part II., pp 235 ff)

² To Rao Saheb K-15hna Sastri I am indebted for the explanation of several of the technical expressions

whom I had addressed on the subject 1 The tank, which is situated about two miles (and as the inscription also tells us) to the east of the village called Porumāmilla, is elongated in shape, being some 7 miles long and $2\frac{1}{2}$ miles broad. The bund consists of four natural hills connected by three short earthen dams, rivetted with Cuddapah slabs. The western flank thus consists of practically the range of hills which runs north and south between Porumāmilla and Badvēl. The total length of the artificial bund is about 4,500 ft, the total length including the hills is about 14,000 ft. At the deepest section the bund is about 12 ft wide at the top and 150 ft at the bottom, and about 33 ft deep. The tank has two sources of supply, one natural and the other artificial. The latter was constructed about 20 years ago. The natural feeder is a stream called the Maldēvi river.—The reservoir is provided with four sluices, two of which have been repaired in recent times and provided with screwgear, and there are five weirs. This is the actual condition of the tank at present

From the inscription we learn that in the twelfth century of the Christian era tank-building was looked upon as one of the seven meritorious acts which a man ought to perform during The tank at Porumāmilla was called Anantarāja sāgara It is also stated that for two years 1,000 labourers were working daily on the tank and the dam, and 100 carts were engaged in getting stones for walls which formed a part of the masonry work The dam was 5,000 rekhā-dandas long, including the hills, 8 rekhā-dandas wide, and 7 high Bosides, the author gives us the twelve sadhanas of the Porumainilla tank, and six doshas of tanks in general Much of this latter is clothed in very obscure language Nevertheless with the help of the description of the tank given in the previous paragraph we are able to get a fairly clear notion of what the author wishes to convey? In the chatur-bhramā-jala-gati we have a reference to the four sluices, and in the range of hills forming the western flank of the tank we must look for an explanation of remarkable phrase tadyoga-khamdo gurth. Again, as the Maldevi river ends at the tank, the trivojana must needs iefer to its length from the source to the point at which it enters the tank -One fact which may be gleaned from the measurements of the tank preserved in the record is of no small significance. Knowing as we do the dimensions of the bund, in terms of the rekhā-dandas as well as in feet, we are in a position to compute the equivalent of this standard of linear measurement current in the Telugu District in the 14th century For this purpose it would be safest to compare the values for the height of the bund, which, I imagine, would offer the least variation. In the above-mentioned Report of the Collector, 33 ft is quoted as the height at the deepest section of the bund. Taking, now, 20 ft as the minimum height for the bund of any large tank of that size, the average height of the bund in feet works out to be (20+33)-2=53/2 ft must roughly correspond to the 7 $r\bar{e}kh\bar{a}$ dandas of the inscription The equation will be 53/2 =7. and this gives us roughly 14 yard as the equivalent of the rekha-danda, which, by the way, corresponds approximately to the distance from the top of the shoulder of one arm to the tip of the 'middle finger of the other arm, measured along the chest, for an average man the latter fact, as it is well known that in primitive times a standardised (but locally varying) value of the lengths of portions of the human body served as units of length, cf the Indian measures unguli, hasta, danda, and the European foot 3

One other feature of this record deserves mention here Early in the beginning of the inscription (vv 1-3) we find enumerated the characteristics of an edict (sāsana-lakshana), which include hints on composition and the significance of the metrical foot (gana) with

² Some time ago, when I visited the site of the tank, I took the opportunity of verifying and correcting the statements in this report. Some few fresh observations which I made on the spot have also been embodied in the succeeding re narks.

² See notes 6 8 on p 108 and 1-2 on p 109

^{*} Expressed by the chronogram bhu namely akshy ska, and in numerical symbols.

which a $s\bar{a}sana$ commences (v 2) The latter is a curious specimen of superstition the gana ma (— — —), when standing at the beginning of a $s\bar{a}sana$, secures bliss, na ($\sim\sim$) in the same position secures wealth, etc! Further we learn that in a faultless verse the visarya should stand at the end of the complete stanza and not at the end of the first half (v 3)!

The inscription is dated on the 14th of the bright half of the month of Kārttika, in the cyclic year Saumya, corresponding to Śaka 1291 (expired) and Kaliyuga 4470. There is some doubt as to the week-day. The syllables gui u in 1.58, which evidently introduce the name of the week-day, are clear enough, and the following letters must be read as pushya, as the vertical stroke between the aksharas ru and pu is nothing but an accidental depression in the stone. In that case it would seem that the week-day was Thursday, and the nakshatra Pushya. But Dewen Bahadur Swamikannu Pillar, whom I had addressed on the subject, informs me that the tithi ended on Monday, the 15th October, A D 1369, at about 7 ghatikās after mean sunrise, and the nakshatra for that day was Āśvini, which came to an end about 47 ghatikās after mean sunrise

For purposes of orientation the localities Śrī-parvata (i e Śrī-śailam), Ahōbala, Siddhavata, Udaya-giri and Porumāmilla are mentioned Of these only Siddha-vata needs to be specially noticed here. Its denomination in the inscription is deśuka, i e subdivision of a country therefore the name could well be, I think, linked with the modern Tāluk Siddhavattam in the Cuddapah District, the boundary of which is not far removed from the site of the tank

A reference to Hēmādri's Dānakhanda (which is undoubtedly what is meant by Hēmādri-kṛiti in 1 39) shows that that work enjoyed the reputation of an authority in the Telugu country at the beginning of the 14th century of the Christian era

TEXT.1

[Metres v 1, Anushtubh (Ślōka), v 2, Śārdūlavıkrīdıta; vv 3-4, Anushtubh (Ślōka), vv 5-7, Śārdūlavıkrīdıta, v 8, Mandākrāntā, vv 9-10, Anushtubh (Ślōka), v 11, Śārdūlavıkrīdıta; vv 12-13, Anushtubh (Ślōka), v 14, Upajātı, vv 15-36, Anushtubh (Ślōka), v 37-38, Śārdūlavıkrīdıta, vv 30-40, Upajātı, vv 41-43, Anushtubh (Ślōka), 44, Śārdūlavıkrīdıta, v 45, Anushtubh (Ślōka), vv 46-47, Śalınī, vv 48-50, Anushtubh (Ślōka), v 51, Śārdūlavıkrīdıta, v 52, Anushtubh (Ślōka).]

First stone

- 1 'अवि[म्नम] स्तु ।[1] गुक् [भ्यो] नमः ।[1] पुष्टिम[द्ग्री] गणपतिभ्यो नम. [॥ *]
- 2 शा[स]नल[चणम्]॥ स्रोवीजमादौ वक्तव्यं प्रण[वे]षु च पचसु । [क]लंदि्[द]-
- 3 शबद्रे[षु च]क[टा]हान् 'विवर्जयेत् ॥[१॥] मी भूमिस्तिगुक[श्रु]भं ब[इल]घु-नींसी वि[ध]-
- 4 [त्ते] धनं [यो] वार्यादिलघ्य हेम दिनक्षत् मध्ये गुरु[जों] रजं ।(।)

¹ From the original stone and a set of luked estampages

² At the top of the inscription are engraved from left to right figures of Vighnesvara with his vehicle, the mouse, the Lingam, the Sun and the Moon

⁸ Read मृत्व⁰.

[•] The syllable was inserted later and engraved above the line in the original.

Read mil

^{*} Here an empty space in the original showing traces of letters scored out.

- [रो] निर्मध्यलघुर्भय लघुयुगप्रा[क्सस्र] मीर[.*] चयं खं तीतिल-
- 6 घरीश्रतां क्रतिसुखे भोव्ज[१*]श्रमादीगुरुः ॥२॥ श्रविसर्गी[त]पूर्वार्ध-
- 7 ससमस्तपदादिक । विसगंसेखरं र[म्यं] शास[नश्लोकलचणं] ॥[३]॥ ['श्रितस्म]-
- तिपुराणितिहासागमविशारदः [1*] देशकालविसेष[ज्ञ] श:*] श्रुभवाक [शा सन: वदेत् ॥४॥
- त्रीस्तीभाग्यकरी सदा विजगता भूयात् क्रपारूपिणी हरंबसाचराचरा-
- 10 त्म[क्]जगतांदी इसदिर्भितं [1*] धाता पद्म[म] सुद्भवेषि मनसै विद सुवि नि विद-ध
- व्रच्चांड जलमडलस्तमसृजत् यस्याः प्रसादी(-)न्नतेः 11411
- क्षतिरच्यतस्त्रिभुवनं पायादपायो[निक्ष]तं । दंष्ट्राग्रेण महीं [--*] वलनिधौ
- य: [1*] तत्रैकत्र निधाय पु(-) एयमतुल पद्मा[क] (-13 सम्बा समुप्टत्य⁸ स्था[प]ना-
- 14 त् । तादृक् सम्यगभावत. तुलियतं येना[ज्ञ]तं स्तीक्षत ॥६॥ [स]व्या-
- 15 सव्यविलोच[न] विजगतां दृष्ट्यीषधीपीष[के] फाले वारिपिता धनिपति:
- 16 श्रीरत्नगर्भा रथ: [।*] यस्य श्रीगिरिरालय: स क्षपया [हे]माचल[:] कार्मुल:
- 17 पायादः शिवतातिरात्रितजनानंदैकसंदायकः ॥७॥ स[प्तदी]पावयव-
- 18 विलसत्रूपिणी भरमूर्धा "चच[त्*]चीरोदधिवरकुचा भूषि[ता] द्यै:] [।*]
- 12राजत्रत्नाकरस्वसना सततं पातु युष्मान् द्रा[दि(-)न्य]द्रजाकरविलसिता प्र-
- 13 नेंसस्या धरिती ॥८॥ पुत्र: क्वतिस्तटाक्य निधा[न 14सि]वसन्दिरं [।*] वन विप्राग्रहा-
- रय ¹⁵सतसंतानसृत्तमं ॥८॥ ¹⁶येतदादिक(-)सत्यु[ख]कर्ता भास्तरभू[य] ति[:] [:*]
- भवदूराभिधानस तस्य वंशं वदाम्यहं ॥१०॥ [ची]रोद[प्र]भवस्त्रशी विध्सु-
- त(:)स्त्रीम्यस्तदीयान्वये । संजाती च पुरुरवाच नहुष(:)[स्तसाद य]-
- यातिर्नृष: [।*] तत्पुत्री यदुरत्र याद[वक्क]ची नीलांबर[:*] श्रीहरि: वं-

¹ Read oftat

⁴ Read न

Add HEIO after HEI.

¹⁸ Read °लसद्रपियी

¹¹ Read vittell.

¹⁵ Read vao

³ Read अतिo.

Read वर्णीक्न.

^{*} Read समुज्ञ

¹¹ Rend चुच्

¹⁴ Read Mago

^{*} Read °विश्वीष°

[·] Read oseewo.

[•] Read oवतस्व

¹⁷ Read राजद्रवा°.

¹⁵ Read 4180.

- 25 क्षे¹ तस्य कली² [○─*] समजिन श्रीसंगमन्त्राप[ति:] ॥११॥ स सं[ग]ममहीपाल:
- 26 क्वत्वा इरिइरार्चनं [।*] लव्यवान् तत्रासा[दे]न पु[तं इ]रिइरं विभु ॥१२॥
- 27 आपूर्वपिस्मांभीधिमध्यदेशाधिनायका[:] [।*] पादसेवापरास्तस्य सोमस्
- 28 र्यान्वयाधिका:³ ॥१३॥ तत्वोदरो वैरिन्द्रपालकपनादाशीत्चिती कंप[न]भूमिपा-
- 29 तः । तस्यानुजसुस्थिरभूमिभुक् तती लक्षीपति [ब्रुक्त]न [रें]द्रसेखरः ॥१४॥
- 30 भातरी बुक्समूपस्य जाती सारपसुद्[पी ।] एवं पच सुपुतास्ते पांड-
- 31 वांचा: कली युगे ॥१५॥ पांडवानां पुरा दीत्यं [सा]रप्यं भक्तवत्सल: [1*] [वा]-
- 32 सुदेवोनतमूर्तिस्तेषां च सचिवोभवत् ॥१६॥ अनंतराजसाचिव्यादखि-
- 33 लं धरणीतलं [1*] भुंज(-)न् बुक्तमन्त्रीपाली जा[तदे]वेंद्रवैभव: ।[1*][१]७॥(1)
- 34 सदाराधनसतुष्टश्रीविरूपाचसित्रधी [1] तुंगभद्रातटे तस्य नगरं वि-
- 35 जया(-) ह्वय ॥१[८]॥ पुत्रसंख्या पुरा लोने भगविंदोस्ति (sio) तत्कथा [।*] असख्या वृक्ष-
- 36 भूपालनदना विजयो(∸)द्मता: ॥१८*॥ तेन वुक्कन्रपालेन तेषु पुत्रेषु भास्कर[:1]
- 37 सा(-)म्त्राच्यविभवोत्तंगो दिसि पूर्वि] प्रतिष्ठित: ॥२०॥ स चोदयगिरींद्राग्रं
- 39 भुज(-)न् निष्कं[ट]कां महीं [।*] कुवलयानंद[क]रो भास्करोपि दिजप्रिय:
- 39 हेमादिक्तितमा[गी]ण कुर्व्व (-)न् दानान्यनेक्य: [1*] जलदानप्रसंगेन "गृतवान्
- 40 फलमुत्तमं ॥२२॥ आपो वा इदगुं सर्वमित्यास्त्रायप्रमाण-
- 41 त: [1*] जलादेवात्रसभूतिरत्रं ब्रह्मोति च शृतिः ॥२३॥ चरा-
- 42 घरजगदीजं जलमेव न समयः[।*] कि पुनर्बेष्ट[नी]क्तेन जलाधिकां
- 43 वदाम्य हं ॥२४॥ गगाधरी इरसीपि विषाुरंभीधिमं[दि]र: [।*] ब्रह्मा जल-
- 44 जसंभूतस्तसात्मत्रीधिकं जलं ॥२५॥ प्रपा कूपस वापी च कुस्या पद्मा-
- 45 करस्तथा [1*] उत्तरीत्तरतस्तेषां कोटिकोट्यधिकं फलं ॥२६॥ चराचर-
- 46 जगद्रचा य[त्त] टाकांबुना भुवि [।*] तस्य पु(-) खप्पनं वक्रुमशक्तः क-
- 47 मलासन: ॥२०॥ इत्युत्तमफल °श्रृत्वा भवटूरमहीपति [:।*] तटा-
- 48 नमात्रकासुवी धर्मात्मा कर्तुसुद्यतः ॥२[८]॥ तत्रनम[॥]
- 49 श्रीपर्वतमहापु(-) ग्यचेत्रदेशिणभृष्य[ती [।*] श्रहोबंबाख्यती-
- 50 [घँ]स्य पूर्वतो योजनद्दये ॥२८॥ श्रीसिडवटनाघस्य सौम्य[स्य] नि-

² Add युरी after कली.

51 स देशके [1[#]] स्वस्थोदयगिरोंद्रस्य पश्चिम योजनष्वये¹⁰ ॥३०॥ वि[त्त]स-

¹ Read A

[•] Read चती

s Real ेम्बर

Read विषा. Read दिशि

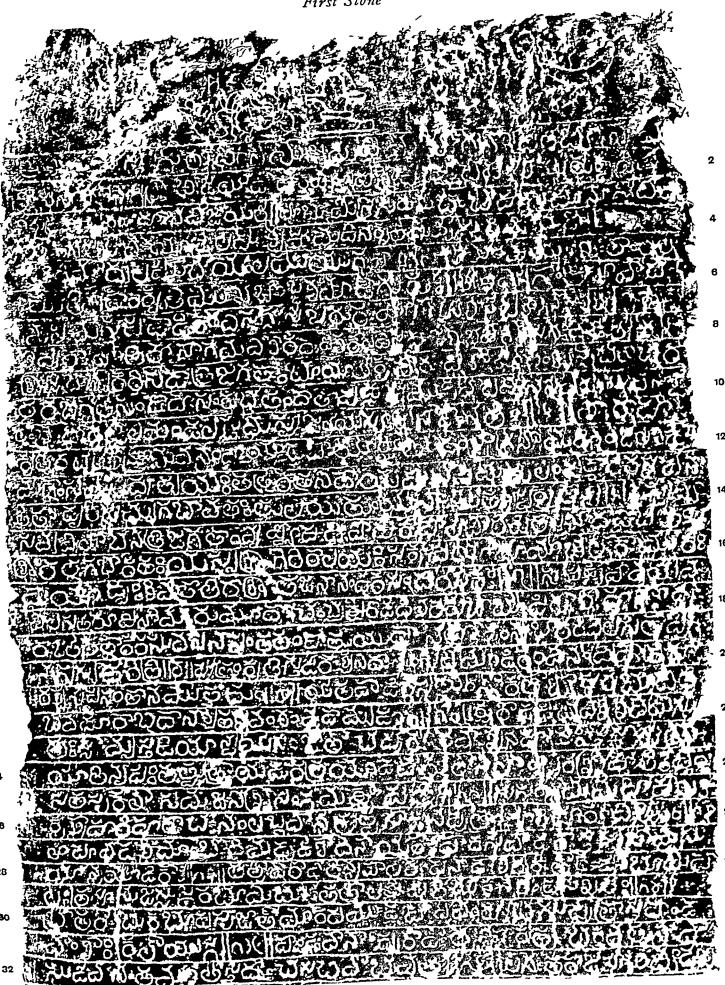
Read To

⁸ Read श्रुति.

[&]quot; Read जुला.

¹⁰ Road o चि.

First Stone





- त्योक्मामि[क्*]कपष्टणप्राग्दिसि स्थिरं [1*] तटाकोद्योगकालस्य क्रमं 52
- परार्धकाले वश्यामि शासने ॥३१॥ धातीः कल्पे श्वेतवराष्ट्रके [।*] च विव-
- 'खते मनी तत्र चाष्टविश्वतिमे युग ॥३२॥ दिव्ये ³तह[ग]भागे च 54
- कती प्रथमपादके [।*] चतुसाइसस[-*]युज्ञचतुःशातस[स]-55
- प्तति । गतेषु मानुषाव्देषु ।[।*]४४७०॥ भूनंदाच्येकसंख्य[या] 56
- ॥३३॥१२८१॥ वतारेषु शक[स्ये]वं⁴ सीम्यान्दे कार्तिका(÷)फ्र-57
- ये ॥३४॥ मासे शक्कचतुर्देश्या "गुरु[पुष्य]दिने शुभे [।*] 58
- सम्मे कर्कटने चैव श्रभे ग्रहसुवीचिते ॥३५॥ निर्मित[स्य] तटा-59
- कस्य दादशांगा[नि] शा[स्]त्रतः [।*] वच्यामि भाविभूपानास्-60
- पकाराय ग्रासने ॥१६॥ धर्माको धनवान् सुखी स्थिरय[भो]द्रव्याभि-61
- लाषी रुपः पाथक्यास्त्रविदयजय दृढम्त्सशोभिता चौर्व[रा] [1*] 62
- माधुर्योबुयहित्योजननदी तद्योगखंडी गिरि(:)स्रोतु-63
- स्तत्र विनिर्मितो ⁶वनिसलाभित्यखदीर्घस्थिर: 64

Second stone

- ॥ "श्ंगी वा(-) ग्राफलस्थिरापरिष्ट-65
- तौ 'विस्तीर्निम्मोदरं क्ष्यायाम'-66
- दषत्खनिच निकटचेत्रं फला-67
- कां समं [।*] भद्रिखानदढभ्रमा-68
- जनगतिस्तलर्ममर्व्यव्रजसेद्क्¹⁰-
- 70 दादणसाधनेष सुलभ[:*] स्रेष्ठ:11
- स्तटाको भुवि ॥३८॥ सेतीय जासं
- जनमूषरोर्वी दिराजसंधा-¹²
- वय सध्यकुर्म [।*] प्रस्पांब-
- भूविस्तरमध्यभूमिस्त्रोया-
- धिकं चाच हि दीवषट्कं ॥३८॥ दी-
- [षै]विंशीनी 13गुणरासिशोभिती 76

- Read व्यव
- The vertical stroke in the facsimile between and u appears to be due to an accidental depression in the stone at that point.
 - * Read unfamile.
- " Mal wrongly masculine
- Read [बिसीएं]. 11 Read ने ह:.

- * Beedद्रसंबवायाम
- 10 Rend °द् त्.
- 13 Read probably so
- 11 Read otlato.

¹ Read ाम स्थितः

Read oga

Read तहेश

- नतराजाख्यजगग्रसिड: ि*े सा-77
- ध्र्यनीरोयमनंतसाग-
- र(:)सुखापितो भास्तरमृवरे-79
- ॥४०॥ तटाकसेतुकाराच दि-80
- ने चैकसहस्रकं [।*] [भ्र]माभित्तिसि·1 81
- लाक(-)भैशकटानां भतं तथा 82
- ॥४१॥ वर्षेद्वयेन ²सपूर्ने(:)स्तटाक-83
- चोत्तमोत्तम: [।*] धनधान्यव्यय-84
- स्यात संस्था नैव तु विदाते ॥४[१]॥ 85
- ³सेतोरुनातविस्तारदीर्घमानिम-86
- होचते [1*] रेखादंडप्रमाणि]न गि[रि]-87
- सित्समायुतं ॥४३॥ रेखादंडस-88
- इस्रपचकलसदीर्घं सप्तींत्रते: स्रे-' 89
- तुस्तव चतुभ्यमाजलगतिः तद्विस्तरः 90
- चाष्टकं [1*] विद्वेशीयरविशासीरवमद्या-91
- दुर्गाभसंरचित: चेत्र भूरिसम-92
- स्त्वालफलदं साराममत्युत्तमं ॥४४॥ 93
- ⁽दै]वब्राह्मण्ढस्यर्थं दत्त चेतं य-94
- घेप्सितं [।*] "योद्ग्सूदानपुखेन तटाकसीं-95
- खरीसत: ॥४५॥ यद्दलेतुर्क्चघनियो° 96
- न चास्रेभ्पांभोधेर्दभैसेतुस्तयैव [।*] 97
- तसादसादमेरचार्थमुर्वा याचे या-
- चे पार्थिवान भा स्कि रोड ॥४ [६]॥(1) प्राक्तनप्रा-99
- र्ध्यनास्रोका: [॥*] सामान्धोया धिर्मिसेतर्रुपाणं । 100
- काले काले पालनीयो भवद्गि:] [1*] संव्यनितान् 101
- भाविन: पार्ष्यिवेंद्रान् भूयो भूयो या-102
- 103 चते रामचंद्र: ॥४७॥ दानपालनयोगी-
- ध्ये 12यानात्स्रेयोनुपालनं [।*] दानादिंद्रत्वमा-104
- प्रोति पासनादच्यत पदं ॥४८॥ 105

¹ Read of This

[·] Road °देधांच समोत्रतिकी-

Pend 東安

¹⁰ Bead oulu

¹³ Road एक्स्न,

² Read outo

^s Read °गतिस्व°

Read on Th.

¹¹ Read wt.

³ Bead °बन्नतिविसारदेथां°.

⁴ Read ∂a°

Read वनीयी

¹² Read शामाक्रेबी⁰.

- 106 भगिनी सोने सर्वेषामेव भूभुनां [14] न भी-
- 107 ग्या न करग्रा(∸) ह्या विप्रदत्ता वसुंघरा ॥४८॥
- 108 कुमारगिरिना(-)[था]खप्रधानतनयसु¹-
- 109 धी[:] [।*] ग्रिषकारी तटाकस्य देवा 👺 जामिधानकः ॥५०॥
- 110 विद्यास्थानचतु[ई] ग्रप्रदिनजाचार्य्या-
- 111 य कोटिक्रसात् गांगयं वरतंतवैं र-
- 112 ब्रुट्यात् स्ट्वा' ददी दिच्यां [।*] कीत्सस्तत्कुल-
- 113 जि]न नदपुर[व]पा[ये]न रु [ग्वे]दिना श्रीमितं-
- 114 (-)गयमाचनाय्यैकविना प्रीक्तं [शु]भ गास-
- 115 नं ॥५१॥ शासिवीनफला खारी क्रणभू-
- 116 मिस्तु खारिका [।*] प्रदरी भास्तरस्त[स्री धा]-
- 117 रापूर्वेकसादरात् ॥[५२॥*]

TRANSLATION

- (L I) May there be freedom from obstacles! Salutation to the preceptors! Salutation to the (various forms of) Gana-patis? who have Pushti (for their wives)!
 - (L. 2) The characteristics (lakshana) of an edict (are as follows) -
- (V 1) Out of the five⁸ mystic syllables (pranava) the sacred bija⁹ (syllable) should be attered first. One should avoid (the use of the letters) cha, ka, ta, ha in the ritu (6th), adri (7th), 10th, and rudra (11th) (syllables)
- (V 2) At the beginning of a composition (the gana) ma, consisting of three long (syllables and representing) the Earth, brings bliss, na with many (i.e. all) short (syllables, which represents) THAT, 10 (brings) wealth, and ya, with the first (syllable) short (and representing) Water, (brings) gold, ja with the middle (syllable) long, (representing) the Sun, (brings) disease, ra with the middle (syllable) short, (representing) fire, (brings) fear, sa with two short (syllables) in the beginning, (representing) Wind, (brings) destruction, ta with a short (syllable) at the end, (representing) Space, (brings) lordship, (and) bha with a long (syllable) at the beginning, (representing) the Moon, (brings) happiness.
- (V 3) Not having a visarga at the end of the first half; absence of compounded words at the beginning, and having a visarga (at the end as) śēkhara. (these are) the best characteristics of an edict-stanza 11
 - 1 Real Pumpo
- 2 Read Eqo

8 Read कामादवे

4 Read outpo

Bead of

- Read ेपोण सम्बे° Note the histus! In the original an a sign is also added to ru
- The number of Gana patis is variously given by different authors Cf. Bhandarkar, Vaisnamem, Saiviem, etc (Grundriss d indo arischen Philologie, Band III, Heft 6, pp 149 f)
 - The dictionaries mention only one pranara, namely, the syllable Om.
 - * It is the mystic letter forming the essential part of the mantra of any deity (Apte's Dictionary)
- 10 The Earth, Water, Sun, etc mentioned in this verse are the eight forms of the Ashtamürti Siva, and seven of these agree with those enumerated by Kähdasa in the introductory verse of the Śukuntalā, namely, the five makābkūtas, the Sun and the Moon, consequently the remaining one, which is referred to under na gana with the pronoun asau, must be the sacrificing priest höty:
 - 11 Needless to say, the author himself does not follow, the rules of versification laid down here.

- (V 4) He (alone) should frame an edict whose diction is elegant, who is conversant with Sruti, Smriti, Purāna, Itihāsa and Āgama (and is also) acquainted with the particularities of time and place
- (V 5) May the merciful Śri (Lakshmi), by whose extreme grace Hēramba (Ganēśa) brought about the weaving together (of events) in the entire world of movables and immovables, and) the lotus-born Creator (Brahmā) by mere volition brought into existence the gold-bright mundane egg, resting on the expanse of water, always bestow prosperity on the three worlds!
- (V 6) May Achyuta (Vishau) protect the three worlds, freed from misery, who, in the form of a boar, having extracted with the tip of his tusk the Earth submerged in the ocean, placed (her, ie the Earth) in (a corner of) that (ocean) and (on that account) obtained wondrous and matchless ment, (evidently) because there was altegether no such (ment) to compare with (known till then) as (that accruing) from the establishment of a tank?
- (V 7) May the propitious (Śiva), the sole bestower of happiness on persons resorting to him, whose right and left eyes augment the rain and the herbs of the three worlds, on (whose) brow (is Agni), borne of the Waters, (whose) friend (is) the lord of riches (Kubēra), whose chariot is (the Earth) with jewels in her interior, (whose) abode (is) Śrīgiri (Śrīśailam), (and whose) bow (is) the Golden Mount (Mēru), protect you 15
- (V 8) May the Earth (bearing) plentiful crops always protect you '-she whose form is resplendent with (her) limbs, namely, the seven continents, with Meru for her head, the rippling oceans of milk for (her) beauteous breasts, decorated with Rohanas and other (mountains), with the glittering oceans for (her) sumptious garments, and beautiful with rivers and lotus ponds
- (V 9) A son, a literary composition and a tank, (hidden) treasure, a Siva temple, a forest(-grove), a Brāhmana-village (these) seven (kinds of) offsprings are the best ?
- (V 10) A performer of these and other meritorious works was the earth-ruler Bhaskara, surnamed Bhavadūra ⁸ His lineage I shall narrate
- (V 11) The Moon (was) born from the Ocean of Milk Saumya (was) the son of the Moon In his race were born Purūravas and Nahusha, from the latter king Yayāti His son (was) Yadu In this race of the Yādavas (was born) the azure robed (Balarāma) and the blessed Hari In (the age of) Kali was born in his family the illustrious king Samgama.

¹ Probably in his capacity of Vighness ara

What is meant is that the exploit of Vishnu is quite insignificant when compared with the sinking of a reservoir, such as the one sunk by Bhāskara, the patron of the poet

I e the Sun and the Moon

In the sequence of creation as described in the Upanishads, Water comes after Fire, hence the latter is fancifully represented to be the father of the former

⁵ This is a reference to the legend of Siva slaying the domon Tripura

Rohana is the name of a mountain in Ceylon. It is not unlikely that a dhvani of the sense Erohana ('hip') is also intended

⁷ In the Ganapesvara Inscription of Gana pati (Ep Ind, Vol III, pp 88 ff) the seven " offsprings" are thus described

Sampāditair yathāvat sutakritinidhanavivāhasuragēhaih i

satatākair yah sasaptābhir Etaih samtānavān bhavati ||

The Vanapalli plates of Anna Vema (Saka 1300) also allade to them as sapta-samtati (Ep Ind., Vel III, p. 61) In Hēmādri kṛiti mārgēna (1 39) we have again the word kṛiti used in the sense of 'composition'

^{*} As remarked by Dr Hultzsch in the report on Epigraphy for 1902-3 (see p 6, para 15), Bhavadura seems to be a Sauskritised form of Bahādur

- (V 12) This king Samgama, having worshipped the gods Hari and Hara, obtained by their grace a son, king Harihara
- (V 13) The supreme lords of the Middle Country (Madhya-dēśa) extending from the eastern to the western ocean, viz the celebrated (kings) of the Solar and Lunar races, were occupied in doing "foot-salutation" to him
- (V 14) From his causing hostile kings to tremble his uterine brother was (known) in the world (at) king Kampana After him his younger brother Bukka, the crest-jewel among kings, the husband of Lakshmi, was the enjoyer of the Earth, who was perfectly constant (to him).
- (V 15) (Then) were born Märapa and Muddapa, two brothers of king Bukka And these five virtuous sons were incarnations of the Pāṇdavas in the age of Kali.
- (V 16) Vāsudēva, who loves his worshippers and (who had acted) in former times (as) the messenger (and) the charioteer of the Pāndavas, (having countless incarnations), became also the minister of these in the form of Anamta 2
- (V.17) Through having Anamtarāja for his minister king Bukka ruled over the whole surface of the earth and acquired the glory of Devemdra.
- (V 18) His city, Vijaya by name, (was situated) on the bank of the Tumga-bhadra near (the temple of) the blessed Virūpāksha (Šiva), well propitated on account of steady adoration
- (V 19) Formerly the number of the sons of Śaśabimdu (was very great) in the world That is but a story! (?) The counfless sons of king Bukka were exalted through triumph 3
- (V 20) Out of these sons king Bukka had placed Bhaskara, exalted through the glory of independent sovereignty, in the eastern direction (of his empire)
- (V 21) And he, ruling from the top of the sublime Udaya-giri⁴ the earth freed from the thorns (of enemie-), though Bhāskara, (i.e the Sun, is still) the delighter of the Earth and beloved of the Brāhmanas ⁵
- (V 22) Making charities in various ways in keeping with the treatise of Hēmādri,6 he heard that the merit attaching to the gift of water was the greatest of all
- (V 23) On the authority of the Vedas "Verily all this is water!" And the Sruti says that "From water alone is produced Food, (and) Food is Brahman!"
- (V 24) There can be no doubt (that) Water alone is the seed of the world of movables and immovables. Why speak more? I shall describe the superiority of water (as follows) —

¹ As the early Vijayanagar kings had no claim to sovereignty in any part of India north of the Vindhya, Madhyadesa cannot have its usual significance, but must refer to the country lying between the eastern and the western ocean, namely, the Dekkan plateau

² One must supply a verb like kritavan in the first half of the verse

^{*} The construction of the first half of the verse is not quite clear to me In Ch 65 of the Drona parvan of the Mahabharata, we are told that Sasabindu had 10,000 wives, on each of whom he hegat 1,000 sons These, it is stated, he gave away to the Brahmanas in the Asvamadha sacrifice which he performed The "countless sons" of Bukka are his meritorious acts like the sapta samtana mentioned in v 9

[•] This must refer to the fortification on the top of the Udaya-giri hill Even now U is an exceedingly strong hill fortress

The pun on the words kuvalaya ('night lotus' and 'earth') and doga ('Brāhmana and Moon') is a very common example of the Viiodhābhāsa

⁶ Namely, the Dāna khanda Hēmādri was the minister of the two Yādava kings Mahādēta (1260 71) and Rāmachandra (1273-1310) See Bhandarkar, Early History of the Dekkan, pp 88 f

⁷ The phrase rpo va, etc is a part of the mantra with which water is purified. Idugum is the word idam as it is pronounced by the Yajurvedins in the recitation of Vedic texts.

- (V 25) Even that (great) Siva is the bearer of the Gamgā, Vishnu has the ocean for his abode, Brahmā is sprung from the water-born (lotus) Hence Water is superior to everything (else)
- (V 26) A shed for distributing water $(prap\bar{a})$, a well and a reservoir, a canal and a lotus-tank the merit of (constructing) them is millions and millions (of times) higher in succession
- (V 27) As the water of a tank serves to nurture both movable and immovable creation on (this) earth, even the lotus-seated (Brahmā) is unable to recount the fruit of merit (attaching) to it
- (V 28) Having thus heard the supreme reward, king Bhavadūia, the pious soul, commenced to make the earth tank-nourished (tatāka-mātrīkā) 1
 - (L 48) Its procedure (was as follows) -
- (Šrīśaila), the great sacred place of pilgrimage, two yōjunas² to the east of the sacred place (tīrtha) called Ahōbala, in the division of the gentle blessed Siddhavata-nātha, two yōjunas to the west of his (capital) Udaya-giri; and to the east of the flourishing city of Porumāmilla I shall (now) describe in this edict the sequence of the period of construction of the tank —
- (Vv 32-35) ³In the second half of the creator's life-time, in the Śvēta-varāha Kalpa, in (the age of) the Vaivasvata Manu, and in the 28th Yuga,—in that divine part of the country—in the first quarter of Kali, after the lapse of four thousand, four hundred and seventy—(in figures) 4470—years of mortals, and also after the (lapse) of Śaka years measured by the number of the earth (1), the Namdas (9), the eyes (2), and one (1)—(in figures) 1291—in the (cyclic) year Saumya, in the month called Kārttika, on the fourteenth (day) of the bright half, on the auspicious day of Guru combined with Pushya, when there was Karkataka lagna, under the influence of well-chosen auspicious planets,—
- (V 36) Of the tank constructed (at the above specified time and place) according to (the requirements of) the $S\bar{a}str2$ I shall in this edict describe the twelve constituents ($amga^4$) for the benefit of future kings
- (V 37) (1) a king endowed with righteousness, rich, happy (and) desirous of (acquiring) the permanent wealth of fame, (11) and Brāhmana learned in Hydrology (pāthas-sāstra), (111) and ground adorned with hard clay, (1v) a river conveying sweet water (and) three yōjanas distant (from its source⁵), (v) the hill parts of which are in contact with it, (i e the tank), (vi) between these (portions of the hill) a dam (built) of a compact-stone wall, not too long (but) firm, (vii) two extremes (śrimga) (pointing) away from fruit (-giving) land (phala-sthirā) outside, (viii) the bed extensive and deep, (ix) and a quarry containing straight and long stones, (x) the neighbouring fields, rich in fruit (and) level, (xi) a water course (i.e. the sluices) having strong eddies (bhramā) on account of the position of the mountain (adri-sthāna), (xii) a gang of mean (skilled in the art of) its construction,—with these twelve essentials an excellent tank is easily attainable on (this) earth

¹ With taţāka mātrika of the terms dēva mātrika and nadī-mātrika in a similar sense

Taking a yōjana to be equal to 9 miles, this distance is only approximately correct
Construe dhātoh parārdhakālē divyē taddēta bhāgē niemitasya tatākasya dvādatāmgāni vakshyāmi.

These amgas are later on called sadhanas (1. 70 of the text) and are no doubt identical with the latter.

^{*} See above, p 99

^{*} This must obviously refer to the range of hills which is utilised to form a part of the dam.

⁷ I e. below the tank

^{*} This may be taken to be a clumsy description of the fact that at the egress the water is led over a stony bad along a tortucus line, so that it issues whirling round with great force, forming strong eddies

- (V. 39) While (1) water cozing (?) from the dam, (11) saline soil, (111) (aituation) at the boundary of two kingdoms, (1v) elevation (hūrma) in the middle (of the tank) bed, (v) scanty supply of water and extensive stretch of land (to be irrigated), (vi) and scanty ground and excess of water: (these are) the six faults in this (connection)
- (V. 40) Devoid of faults and adorned with a multitude of good qualities, renowned in the world by the name Anamtaraja, this endless ocean, of which the water is sweet, was founded by king Bhāskara
- (V 41) (There were) one thousand labourers (working) at the tank and dam every day, and a hundred carts (were employed) for the masonry work of the sluice and wall (bhramā-bhitti)
- (V. 42) And this most excellent tank was completed in two years. There is, to be sure, no limit at all to the expenditure of money and grain in this (connection)
- (V 43) The measurements in terms of rehla-damdas³ of the height, the width, and the length of the dam together with (the portion of) the hill (included in the) dam, are here given:
- (V 44) The dam, having eddying waterducts (i.e. sluices)⁴ (and) protected by Vighness, (Gana-pati), Israra) (Siva), Vishnu, Bhairava, and the great Durgā, is one which has the enormous length of five thousand rēl hā-damdas, height of seven and its width eight 5 And the land (18) excellent and yields plentiful crops in all seasons and contains groves
- (V. 45) This land was liberally given for the gratification of gods and Brāhmanas Through the ment of this gift of land the tank was made to be an ornament (of tanks)
- (V. 46) Just as the dam of a reservoir should not be injured, so likewise the dharma-dam of the ocean of kings Therefore I, Bhāskara, repeatedly request the kings on earth to protect my charity
 - (L 99 f.) These are the ancient ślokas of entreaty

[Then follow three of the customary verses]

- (V 50) The Officer-in-charge (adhilārin) of this tank is the clever son of the minister called Kumāragiri-nātha, Dēvarrāja by name
- (V 51) Having obtained from king Raghu gold by the erore, Kautsa gave (it as) dakshinā to his preceptor, Varatamtu, who had bestowed on him the fourteen branches of knowledge By a descendant of him (scil Kautsa) the illustrious Lingaya-Māchanāryya,7 of Namdapura, best of Brāhmanas and a follower of the Rigvēda, the auspicious edict was composed
- (V. 52) (One) khārī (of land) producing paddy and (one) khārī of black-soil land,—(these) were out of regard given to him by Bhāskara, preceded by a libation (of water)

Perhaps as, in this case, the position of the tank might lead to unpleasant consequences during a confict between the neighbouring kingdoms

² The bed ought to form a complete valley

^{*} A standard of linear measurement roughly equal to 14 yard. See p 99

^{*} For bhramā jala-gati see note 8 on p 108

The pronoun tud in tad vistara cannot be taken to refer to the noun immediately preceding, but must refer to the selu of which the dimensions are being given. See 1 86 of the text

The sense is that the poet belonged to the Kautsa gotra These is, however, a confusion in the mind of the poet between Kautsa the patriarch, and Kautsa the pupil of Varatantu alluded to in the Ragha vamia, Canto 5, vv 1 ff.

I.a. Māchans, son of Lilingsys.

That the family of the Maukharis is a very ancient one is proved, as Dr Fleet has already pointed out, by the legend Mokhalinam written in Mauiyan Brahmi characters on a clay seal which was secured by General Cunningham at Gaya Evidently this is a Prakrit equivalent of the Sauskrit word Markharinam, which is a derivative of Mukhara and signifies "of the Maukhans" From the scholas referred to above it would appear that the term was possibly known to Panini and also to Patanjali That the Maukhaiis were potent rulers in the sixth and seventh centuries is evidenced by several inscriptions that have already been published The same inference can be drawn from the accounts found in the work of Bana, the well-known author of the Harshacharita, the historical romance of the 7th century A D The high esteem they commanded about the time of Harsha can be estimated from the manner in which Bana speaks of them While praising Avantivarman, the brother-in-law of Harsha, he says,3 "at the head of all royal houses stand the Mukharas, worshipped like Siva's foot-print by all the world" This would go to indicate that these princes were not upstarts, but of good descent That they were enterprising rulers would be seen not only from their description given in the commencement of our inscription, but from the fact that there was more than one branch of The Maukharis, for instance, of the Barābar Hill cave inscription, as is clear from tle line of descent given, were different from those of the Asirgarh copper seal and of the present This surmise is supported by the references which have already been noticed inscription

As has already been remarked, the historical identity of the founder of the dynasty is not known. But the epigraphs that have so far come to light, while giving the line of descent, start with Harivarman. From Harivarman to Īšānavarman it runs as follows.—

The Mahārāja Harivarman, his son from Bhattārikā Dēvī Jayasvāminī⁴ the Mahārāja Ādityavarman, his son from Bhattārikā Dēvī Harshaguptā the Mahārāja Īśvaravarman, his son, begotten on the Bhattārikā Dēvī Upaguptā, was the Mahārājādhirāja Īśānavarman

Beyond giving ordinary praises of the first three princes, namely, Harivai man, who is said to have had the surname Jvälämukha, Ādityavarman and Īśvaravai man, our inscription does not speak of any historical event which might have taken place in their reigns. Coming to Īśānavarman, however, it alludes to some of his exploits which appear to be historical. They are three, namely, first his conquest over the "Lord of the Āndhras with their troops of elephants," secondly, his routing the Śūlikas "possessed of an innumerable cavalry," and thirdly, his "driving away or victory over the Gaudas." The first of these is evidently mentioned in the Jaunpur stone inscription, which has been attributed to Īśvaravarman, and which mentions the Āndhras in the latter portion, 5 but which is incomplete 6

Śūlika appears to be a new name, and I am not aware of any other cpigraphic reference to it Possibly it is identical with the Śaulika of the Brihatsamhitā and the Mārkandēyapurāna and is to be located in the south-east along with Kalinga, Vidarbba, Chēdi, etc. Unfortunately none of the hostile kings is named in this record, otherwise it would have been very valuable for chronological purposes 9

¹ Corp Ins Ind, Vol III, p 14

The Scholasts give only three illustrations, Paunilyā, Bhaunikyā and Maukharyā, under the aphorism (Pān IV I 79) which explains the formation of the words in the shyan suffix.

^{*} Loc ett, p 122

⁴ The name, of the queens are given in the Asirgarh copper seal inscription, but omitted in this epigraph

See Fleet, Corp Ins Ind , No 51, p 229

On this account it will be perhap, more appropriate to ascribe that inscription of Jaunpur to Kanavarman and not to Isvaravarman, as has been done by Dr. Fleet

XIV, 8 • 1.7

^{*} Dr Fleet's "ema-ks on the Jaunpur inscription, loc cit, No 51, p. 229

By far the most noteworthy point in this inscription is the date. I believe this is the only dated record of the Maukhari kings that has yet come to light. The year is thus given in words in v. 21. During the year of six hundred autumns increased by eleven, when Isanavarman, who vauquished his foes, was the lord of the earth. The era to which this year belongs has not been specified, but the use of the term saradām will indicate that it is identical with the Mālava, or Vikrama, era which as the late Professor Kielhorn elucidited long ago, began in autumn (saiad). Different questions connected with the origin, name and use of his reckoning have been fully dealt with by other scholars, and it will be superfluous to discuss them here. The corresponding date of the Christian era is 554

Isanavarman, as has just been said, was ruling in the year 611. As he was a contemporary of Kumāragupta of Magadha, with whom, according to the Aphsad inscription, he was at war, and, as according to the Asīrgarh copper seal inscription he was the father of Sarvavarmin, this record will go to fix the time of these rulers as well with great certainty. But this date of Isanavarman calls for some remark. No dated reogra of his rule being available, scholars had to make conjectures regarding his date. Cunningham, for instance, gave circa AD 560 and Dr. Hoernle AD 564. Mr. V. Smith wanted to move it back and bring it to AD 502. But now the new epigraph has removed all doubts and established the date, and we can re-examine the dates on his coins as well as those on the coins of his son and successor, namely, Sarvavarman, that have been brought to light. The Hon'ble Mr. Burn has summarized their dates as follows.

- (1) Īśānavarman 54 (Cunningham, Coins of Med India, 11, 12, and V A Smith in Jour Beng As Soc, 1894, p 193), 55 (Cunn. Arch Surv Rep, IX, p 27, where the name is read as Śāntivarma)
 - (2) Śarvavarman 58 (V A Smith, 1c), 234 and 23-
 - (3) Avantivarman 57, 71, and 250

Assuming that a new Mankhari era commenced about 500 A D, he converted these dates into the following years of the Christian era —

Īśānavarman 553

Sarvavarman 553, 54 or 55, 557

Avantivarman 556, 569, 570

He further observed that the dates of Sarvavarman and Avantivai man overlapped and that it was possible to read 67 instead of 57 on the latter's coins

In this connection I think the following observations will not be out of place. Avantivarman is known to us from the Harshacharita as the father of Grahavarman, the brother-in-law of Harsha and the husband of Rājyaśrī, who met his death at the hands of a king of Mālwa about 605 AD. From the Dēō-Baranārk inscription of Jivitagupta II it would appear that he was the son and successor of Śarvavarman Maukhari. This syuchronism will bring Śarvavarman and Arantivarm in to about 560 and 580, respectively, giving an average of some 20 years to each of them, and make 67 as the more probable reading of the date of Avantivarman. But

¹ The dictionary gives 'redundant' as one of the meanings of attrikta. This would suggest that 11 is to be deducted from 600. But no instance is known to me where the word is used in this way.

² Ind Ant, Vol XX, pp 407 ff
³ Corp Inser Ind, Vol III, No 42
⁴ History and comage of the Gupta period, Jour Beng As Soc, 1894, p 195

¹ J R A S, 1906, p 817

The genealogy given in the footnote No 3, page xi, of the translation of the Harshacharita by Cowell and Thomas cannot hold good as regards Susthitavarnian, the contemporary of Adity vēna, who flourished about A.D 647 (V A Smith, Early History of India, 3rd edition, p 313)

how to explain the dates on the coins of Śarvavarman and Iśānavarman? According to our epigraph the latter was inling during the rainy season of the (Vikrama) year 611, i.e., the years 235 and 554 of the Gupta and Christian eras, respectively. That the dates on the coins which are expressed in hundreds and odd numbers belong to the Gupta cia is also undoubted. How could then Śarvavarman issue coins in his own name when his father was alive and ruling the country? Obviously, therefore, there is some error in the reading of the dates on the coins, and the year of Śarvavarman is to be moved on. Cunningham noticed one coin of Isanavarman which is dated in the year 257. If he read the date correctly, Śarvavarman will have to be placed about the last quarter of that century, i.e., the 6th century of the Christian era

Besides these dates in the Gupta era a few other dates, read on the coins of these Maukhari kings and on those of Toramana, have formed the subject of considerable discussion. But, as the date of Isanavarman has now been indisputably settled, we cannot help accepting one of the two alternatives pointed out by Mr. Burn², otherwise the dating of the coins of the Hūna rulers in the years of one and the same reckoning cannot be explained—"Either the date on Toramana's coins is in a different era from that of the Maukharis or else this Toramana is not the father of Mihirakula." Besides there is another point. The Aphsad inscription alluded to above says that the Maukharis threw aloft in battle the troops of the Hūnas, in order to trample them to death. This being the case, it looks very unlikely that the Maukharis would use an era of their enemy.

The dates on the coins of these kings appear to be doubtful, and until some better specimens are available for comparison, I do not like to hazaid a conjecture. But it is not unreasonable to assume that, as Mr Burn has already said, the Maukharis used a new era on some of their coins. The time of its commencement and the name of its originator are not known. But, if any of the Maukharis was the founder, I think it was Īśānavarman who had the highest claims to that honour; for, as we learn from the Asirgarh seal inscription, of all the rulers of this line known to history he is the first to be styled Mahārājādhirāja. But in that case the probability will be that he took a date before his reign began, as a reign of 54 years, though not impossible, is not probable.

Our inscription sheds much light on another important question.—Where was the Vikrama era used in earlier times? Kielhorn said that the earliest known dates from V. 428 to 898 were all from eastern Rājputānā, chiefly from that part of eastern Rājputānā which borders on, or is included in, Mālava. He further said that, if we were to judge by the dates collected, the era spread first towards the north-east, to Kanauj and to Gwālior and Bundēlkhand, and afterwards towards the south-east and south to Mālava proper and Anhilvād (including Kathiavād), and in the tracts situated to the north of the Jumnā and the Gauges very late dates of the era were seen. These statements are therefore to be modified, as the locality where the inscription was found lies in the Bārā Bankī district, which is beyond the limits of eastern Rūjputānā that is, in a tract lying outside Mālava. I cannot say for certain that it was found in situ, but from the very nature of it one can safely surmise that it was Although it is a solitary instance, yet, assuming that this record belonged to the spot where it was first discovered, one can reasonably say that the Mālava or Vikrama era was used as early as the middle of the 6th century A.D. in the very heart of Oudh towards the north-east across the Ganges and the Gōmatī (Gumti), far away from the place of its origin.

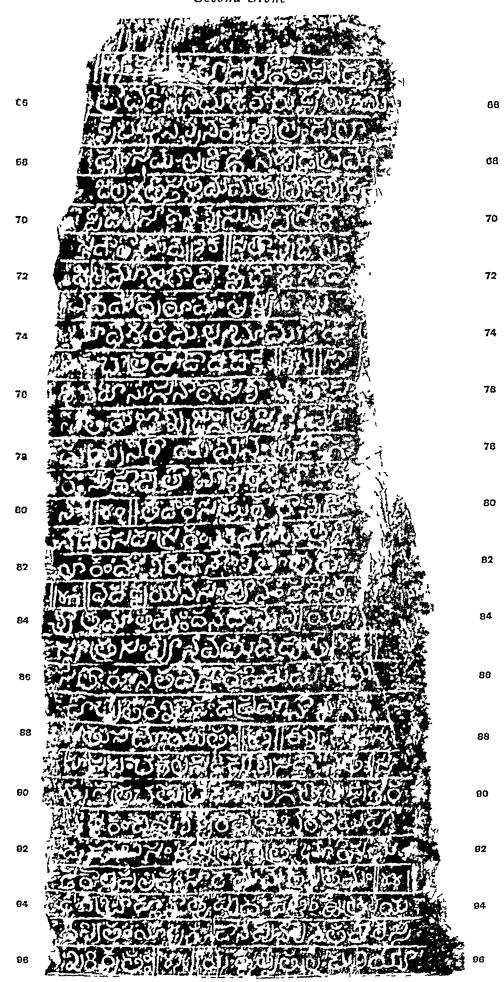
The prasasti (v 23) was composed by one Ravisanti, the son of Kumarasanti, who was a resident of a place called Garggarakata, and was engraved by one Mihiravirman The

¹ Arch Surv Rep, Vol XIII, p 81 He does not say if it is the same coin which he published in his Coins of Med India, II, 12, or Arch Surv Rep, Vol IX p 27

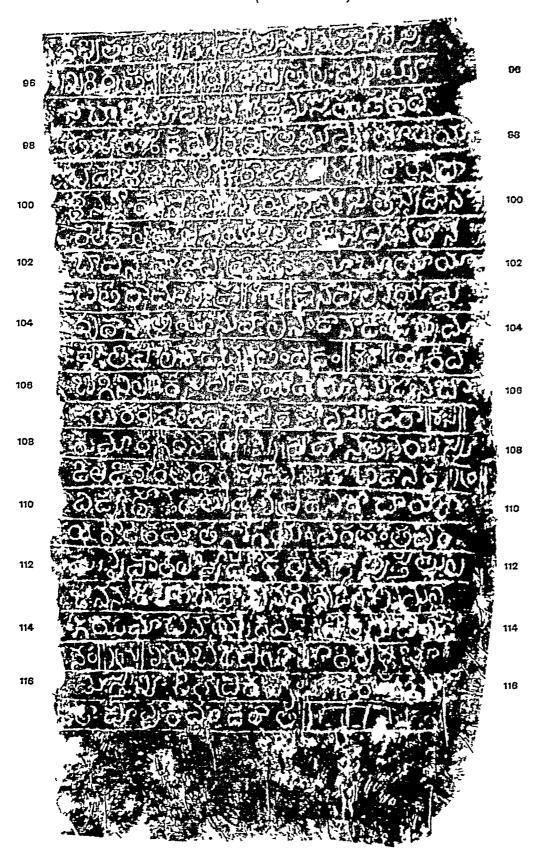
² J R. A S, 1906 p 848

Porumamilla Tank Inscription of Bhaskara Bhavadura. Saka 1291

Second Stone



LOWER TRANSPORT AND THE MILL OF I



identity of none of these persons is known, and we are unable to identify the locality of Garggarākata 1 It is not impossible that the reading intended was Garggarākōta, a name with which we may compare the Gōmatīkottaka of the Dēō-Baranɔ̃ik inscription of Jīvitagupta II 2 In the term Garggarā one will at once recognize the name Ghāgrā, so called because of its rattling noise Possibly it was a fort somewhere on the bank of the Ghāgrā, one of the chief tributaries of the Ganges

TEXT 5

[Metres · vv 1, 2, 4, 8, 10, 11, 12, 13, 14, 16, 17, 18, and 19, Sārdūlavikiīditam, v 3, Gāthā, v 5, Upajāti, v 6, Indravajrā, v 7, Mālinī, vv 9 and 12, Siagdharā, v 15, Drutavilambitam, vv 21 and 23, Anushṭubh (Ślōha)]

- कोकाविष्कृतिसंचयस्थितिक्कतां यः कारण वेधसाम् ध्वस्तध्वान्तचयाः परास्तरजसी ध्यायन्ति य योगिनः । यस्याद्वस्थितयोषितोपि द्वदये नास्यायि चक्तोभुवा भूताला च्रिपुरान्तकः स
- 2 जयित श्रेय:प्रस्तिभैव:॥[१*]
 श्रायोणां पर्णिन: प्रणोपलक्वा सैक्षीं वसानं त्वच
 श्रभा सोचनजन्मना कपिश्यक्कासा कपासावसीम् [1*]
 तन्त्रीं ध्वान्ततुदं सगाकृतिसती विश्वत्रासां मौलिना
 दिश्यादन्य-
- किविद्याः स्पुरदिष्ठ स्थेयः पदं वो वपः ॥[२*] सृतग्रतं लेभे नृपोश्वपतिर्वेवस्वतादाहुणोदितम् । त्रम्याः दृरितहत्तिरुघो मुखराः चितीग्राः चतारयः ॥[३*] तेष्वादौ प्ररिवर्माणोवित्रभुको भूतिर्भु-
- 4 वो भूतये (1)

 रवाभिवदिगन्तराखयमसा रुग्णारिसंपचिषा ।

 सङ्गामे इतसुक्रभाकपिभितं वक्तं समीच्यारिभि
 यी भीते: प्रणतस्ततम भुवने व्यालासुखाख्यां गतः ॥[४*]

 लोकस्थितीनां स्थितये स्थि-
- तस्य मनीरिवाचारिववेकमार्गे । जगाहिरे यस्य जगन्ति रग्याः सत्कीत्तयः कीर्त्तियतव्यनामः ॥[५*] तस्मात्पयोधेरिव शीतरिम्मरादित्यवमी ऋपतिर्ब्बभूव । वर्षात्रमाचारिविधपणीतेर्यं प्राप्य

¹ Ind Ant., Vol XX, p 402.

From the stone

Beed Hin:

² Corp Inser Ind, Vol. III, No 48

⁴ Read del

6 साफखमियाय धाता ॥[६*]

इतभुजि मखमध्यामकिनि ध्वान्तनीलम् वियति पवनजन्मभान्तिविचेपभूयः । मुखरयति समन्तादुत्पतजूमजालम् प्रिखिकुलसुक्मेघायद्भि यस्य

7 प्रस**क्तम् ॥**[७*]

तेनापीखरवमीणः चितिपतेः चनप्रभावासये (1) जन्माकारि कतात्मनः क्रतुगणेष्वाइतद्वव्यदिषः । यस्योत्खातकालिखभावचरितस्याचारमाणें नृपा यक्षेनापि ययाति-

तुल्ययमसी नान्येनुगन्तुं समा: ॥[द*]
नीत्या भौर्ये विभालं सुद्धदमकुठिनेनोमेन्छाङ्क्लेन¹ (।)
त्यागं पात्रेण वित्तप्रभवमिष द्धया² यीवनं संयमेन [।*]
वाचं सत्येन चेष्टां भुतिपथविधिना प्रश्रये-

श णोत्तमर्हिम्
यो बभंनेव खेदं व्रजति कलिमयध्वान्तमग्नेपि लोको ॥[८*]
यस्रेज्यास्त्रनिमं यथाविधि इतच्योतिज्वलकानाना (।)
ूमेनाष्त्रनभद्गमेचकरचा दिक्कक्रवाले तते ।
स्रायाता नव-

10 वारिभारविनमन्मेघावली प्राहिष्टिन त्युन्मादोद्वतचेतसः शिखिगणा वाचालतामाययुः ॥[१०*] तस्मालूर्थ्य द्वोदयाद्रिशिरसो धातुर्भारत्वानिव चीरोदादिव तर्जितेन्द्रकिरणः कान्तप्रभः कौस्तुमः [।*]

11 भृतानामुद्रपद्यत स्थितिकर: स्थेष्ठं महिन्न: पदम् राजन्राजकमण्डलाम्बरग्रशी श्रीग्रानवन्त्री नृप: ॥[११*] लोकानामुपकारिणारिकुमुद्रव्यातुप्तकान्तिश्रिया (1) सित्रास्थाम्बुक्हागरद्यतिकता भूरि-

¹ Possibly erroneous for oमजुटिखेनी समीर्व्वी दु खेन

^{*} Mistake natead of fequ, which would offend against the metre

Read वभन्नेव.

Bead square,

12 प्रतापत्विषा ।

येनाच्छा दितसत्पयं कित्युगध्वान्तावसग्नञ्जगत्सूर्येणेव समुद्यता कतिमदं भूयः प्रवृतक्रियम् ॥[१२*]
जिल्वान्ध्राधिपति सहस्रगणितचेधाचरद्वारणम्
व्यावलानियुतातिः

- 13 सख्यतुरगान्महा रणे प्र्तिकाम् [1*] काला चायतिमीचितस्यसभुवी गीडान्ससुद्रात्रयानध्यासिष्ट नतिचतीयचरणः सिङ्कासनं यो जिती ॥[१३%]
 प्रस्थानेषु बसार्षवाभिगमनचोभस्फुटङ्गतस-
- 14 प्रोक्कृतस्त्रिगिताक्केमण्डलस्या दिग्वापिना रेणना ।
 यस्यामृद्धदिनादिमध्यविरतौ लोकेन्धकारीक्षते (।)
 स्वितं नाडिकयैव यान्ति जियनी यामास्त्रियामास्त्रिव ॥[१४*]
 प्रविश्वती कसिमास्त्रघटिता
- 15 चितिरलच्चरसातलवारिषी ।
 गुणभतैरववध्य समन्ततः
 स्फुटितनौरिव चेन बलाष्ट्रिता ॥[१५*]
 च्याघातव्रणकृदिकक्षेत्रभुका व्याक्तष्टभाई चुतान्यस्यावाप्य पतिच्चणो रणमखे प्राणानसुष्ट-
- 16

 यिग्नन्यास्ति च चितिं चितिपतौ जातेग भूयस्तयी (1)
 तेन ध्वस्तकिषप्रद्वितिसिरः श्रोस्टर्यवर्माजनि ॥ [१६*]
 यो वालेन्दुसकान्ति क्षतस्त्रभुवनप्रयो दधयौवनम्
 भान्तः शास्रविचारणा-
- श्विमनाः पारद्वलानाद्वतः । लच्छीकीत्तिसरस्वतीप्रश्वतयो यं स्पर्धयेवात्रिता लोके कामितकामिभावरसिकः कान्ताजनो भूयसा ॥ [१७*] सहत्तेन बलात्कलेरवनिततावण्यवद्यात्मनी व्याप-

¹ Read श्लिकान्.

^{*} Bead सिद्दासन

F Read °रवनतिसाव°, वा °रवनत' वाव°,

² Read offace,

⁴ Besd बखादता,

- 18 स्तावदवस्थित स्नृतिभुवः कान्ताशरीरचती (1) लच्मा तावदकाण्डभङ्गजभयं त्यक्तम्परापाश्रयम् [1*] यावद्याविरकारि यस्य जनताकान्तं वपुर्वेधसा ॥ [१८*] लच्माः शत्रभुवः कुचग्रहभयावेशभम-
- 19 क्षीचना(।)
 येनाक्षण भुजेन विस्तुरद्सिन्योति:कलासङ्गिना ।
 कान्ता सन्मधिनेव कामितविदा गांढ निपीखोरसा (।)
 प्रायेणान्यमनुष्यस्त्रयक्षतं भावं परित्याजिता ॥ [१८*]
 तेनानतोत्रतिक्षता
- 21 पत्थी भुवः श्रीशानवर्माणि ॥ [२१*]
 यिस्मिन्तालिस्ववाद्या नवगवलक्ष्यः प्रान्तलग्नेन्द्रचापास्तन्वन्याश्रावितानं म्मुरदुरुतिष्ठितः सान्द्रधीरं क्रणन्तः ।
 वाताश्य वान्ति नीग्रासवकुम्मचयानसमूर्शी
- 22 धुनानास्तित्वसृतास्त्रुमेघद्यति भवनमदो निर्मितं ग्रूलपाणे: ॥ [२२*]
 कुमारभान्ते: पुत्रेण गर्गराकटवासिना ।
 नृपानुरागात्पूर्वे यमकारि रिवधान्तिता ॥ [२३*]
 प्रत्वीर्धा मिद्धिवर्धाणा

TRANSLATION.

(V 1) Victorious is Bhave (i e Siva), the source of bliss, the destroyer of the demonstration of all being, in whose heart the mindborn (Cupid) did not find room, though a woman (i e Parvati) forms one half of his body, whem the ascetics, who have suppressed their passions and destroyed the multitude of darkness (of ignorance), contemplate, and who is the cause of the gods that bring about the manifestation, the destruction and the maintenance of the universe

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- (V 2) May the body of the Enemy of Andhaka (1 e Śiva) grant you an eternal abode—the body of Siva which has sparkling serpents on it, bears on the forehead the slender streak of the Moon, which dispels darkness, renders the shining row of skulls brown by the lustre proceeding from his eyes, and wears the skin of a lion reddened on account of the brilliance of the lewels on the hood of serpents
- (V 3) The Mukhara princes, who have vanquished their foes and checked the course of evil, are the descendants of the hundred sons whom I ing Asvapati got from Vaivasvata (Manu) and who were conspicuous on account of their excellences
- (V 4) Among them king Harivarman was first born for the welfare of the earth, who became known by the name of Jvälämukha (oi, flime faced), as he was honoured by the foes who were struck with terroi vicin they saw his face red on account of the lustic of fire (i.e. auger) at the time of bittle and as his splendour destroyed the wealth of the enemy and his fame pervaded the intervals of all the quarters,
- (V 5) Whose name was worthy of fame and whose levely excellent fame filled the worlds, while he remained, for the perpetuation of the moral laws in the world, on the path of virtue and discrimination like Manu
- (V 6) Like the Moon from the ocean king, Adityavarman was born from him. Getting him, the Creator obtained, as it were, the full result of his laying down the regulations of right conduct for the four castes and stages of life.
- (V.7) When fire was kindled during his sacrificial performances, the volume of smoke's black like pitch durkness, rising on all sides and increased through the tossing and whirling produced by the wind in the sky, made the crowds of peacocks noisy, as they mistook it for a large cloud.
- (V 8) For the obtainment of martial glory he caused the birth of Isvaravarman, the king whose soul was pure and who invoked Indra in many a sacrifice. In the pursuit of viitue other kings in their efforts failed to equal him, whose pious conduct had uprooted the character of the Kali Age and who possessed the glory of Yayati
- (V 9) Qualifying his high travery with political wisdom, his friendship by honesty, his lofty ambition by his noble descent, his liberality by fit recipients, his might of wealth by mode-ty, his youth by self-restraint, his speech by truthfulness, his manner of life by the injunctions of the *Sruts*, and his high prosperity by liumility, he never felt tired in the world, though it was immersed in the darkness of the Iron Age
- (V 10) At whose sacrifices, when the round of the quarters was overlaid with the smoke which arose from the fire kindled constantly in accordance with the canons and which was darkly blue like streaks of collyrium, the multitude of peacocks became noisy, their minds becoming maddened, for they thought that the rainy season, having a line of clouds bending low because of the weight of the fresh water, had set in
- (V. 11) As the Sun (rises) from the top of the Udaya mountain, as India is born from the Creator, as the Leauteons Kaustubha jewel, which excels the moon in splendour, came out of the Milk Ocean, the illustrious king Īsānavarman was born from him, the most film abode of greatness, maintainer of stability amongst the beings, a resplendent moon in the sky of the circle of princes
- (V 12) By whom, as by the rising Sun, the world, which was sunk in the darkness of the Kali Age, where the paths of virtue were consequently obscured, was again set to work, he being a benefactor of the world, eclipsing the lastre of water-likes in the form of the foes, illuminating the collection of lotus-like faces of his friends, and being possessed of abundant majestic splendour,

- (V 13) Who, being victorious and having princes become at his feet, excepted the throne after conquering the lord of the Andhras, who lad the earth of threefold entry elephants, after cancung in battle the Bulkan, who lad a compact constitute palleging homes, and after causing the Gandas, heregon the secretors, in laters to remain within the proper realm,
- (V 1) The victorious one, where watcher can only be determined by research the mater-clock, as if it were at might, the world being one superced in darkness as I be will tree to sto the legioning, the middle or the end of the day on account of the dest which years for a the essent rent annder by the agitation cannot by the marches of his mers, like armise or their expeliences, account the linear of the orbit of the ear, and prevades the quarters.
- (V. 15) By whom the earth was feet bly uphall like a broken bast, after fastering it an all sides by hundredfold virtues (or, strictes), when it was sinking below the instant a seeme of the nother regions, being shallow by the storms of Kali.
- (V. 16) Whose foes on the marriage like but he hilled are on the plant, when he he he had plant he having got) his arrows loosed from the how fully heat by his error, which received a count to the goodh of the wounds caused by the blows of the breaking. When the his was raining the earth, the three Vidas were, so to speak, here after it. Of him the idear new Suryavarman was boin, who dispelled the darkness which engineed in the advertisfit is Inca Age,
- (V 17) Who, possessing youth that was dear to these trees, ild, like the new group, thing calm and devoted to the study of the Sastras, attained the highest profession in the arts, to whom Wealth, I ame, Learning and other [Musis] resurted as if in emplation. Toward women are in the world highly devoted to a beloved lover.
- (V 18) So long virtuous conduct had to how dent, before the full grown Kah, so long the arrows of Cupid were capable of troubling the bedies of the fair erx, and so long did the goddess of wealth give up taking refuge with others, whereby she had to fear another break downs, as the Creator did not bring forth his body phasing to such ind
- (V 19) Who dragged forth by means of his arm, which was surrounded by the lastre of his spaiding award, the Riches of hostile lands, which eyes trembled for fear of seizure of the breasts, forcibly pressed them to his bosom, as a lover (would press) his sweethearts whose mind he know, and caused them mostly to give up the thought of going to other men
- (V 20) By him, who raised these who were submissive (or low), an old and dilapidated temple of the slayer of Andhaka (Sira) wis seen while hunting, and it was raised at his wish and made an enament of the earth, respleadent like the moon and known by the name of Kahemesvara (the Lord of Bliss),
- (V 21) When six hundred autumns had become increased by eleven, while the illustrious Isanavarman, who had crushed his enemies, was the lord of the earth.
- (V 22) That temple of the Trident-wielder (Sixa), thit ing like an empty cloud, was (re)constructed at the time when the clouds, having the lustre of the wild buff slo as d having rain bows stock to their borders, stretch a empty over the quarters, with shining and extensive lightnings, thundering deep, and when the winds blow on all sides, shaking the Nipa (Nauclea Cadamba) trees with their branches bent low on account of the multitude of new flowers.
- (V 23) Ravisanti, the son of Kumarasanti and resident of Garggaraksta, composed the pieceding [prasasti] out of regard for the king

It was engraved by Mibiravarman

No 6-BHANDAK PLATES OF KRISHNARAJA I SAKA 694.

BY V S SUKTHANKAR, PH D, POONA

The copper-plates which bear the subjoined inscription of the Rāshtrakūta king Krishņarāja I were discovered at Bhāndak, Tahsil Warōdā, in the Chāndā District of the Central Provinces They were forwarded for examination by the Commissioner for the Nāgpūr Division, through Dr D B Spooner, to the Assistant Archeological Superintendent for Epigraphy, Southern Circle I am now editing them from the original plates as well as a set of impressions kindly placed at my disposal by the latter

The plates are three in number, each measuring loughly 10^7_8 by 6^3_4 ins , and weigh 340 tolas The margins are folded over and beaten down, so as to serve as rims The grant is engraved on the inner side of the first and the third plates, and on both sides of the second are pierced by a circular hole, $\frac{3}{4}$ in in diameter, in order to receive the ring and seal, which are, however, missing -The engraving is deep, but not neat The letters, which are uncouth in shape, vary in size from \(\frac{1}{6}\) to \(\frac{1}{4}\) in The letters cha, pa and ya have been most indifferently incised and are consequently difficult to distinguish from each other, so also the letters va (ba) The ligature nta is often so carelessly written as to be indistinguishable from tta and dha Some letters, again, sporadically show quite strange forms, as, for example, su in raiasu at the beginning of line 4, sa in sarvarīshu, 1 3, lē in balēna, 1 28, etc — The characters belong to the northern class of alphabets, and, like those of the Multar plates! of the Rashtrakuta Nanda-raia Ynddhasura, represent the last phase of the acute-angled variety 2. The medial u is marked by a short stroke slanting upwards, attached to the matrika at its right lower end: sporadically by a curve opening to the left, as, for instance, in the su of such, 1 3 The sign for the medial \bar{e} is a short vertical stroke appended to the top of the $m\bar{a}trik\bar{a}$ on the left, and, only very rarely, by a stroke above the matrika The central bar of ja slants downwards. but 18 not vertical, the lowest bar does not form a double curve, but merely slants downwards towards the right and only sporadically ends in a small notch. Those corners of the letters hha, ga and fa, which later develop into loops or triangles, are in our inscription marked by small prorections or notches 3 The verticals on the right of the letters are short and project but little below the remaining portion of the signs 4 These paleographic characteristics are sufficient to establish the archaic character of the script and to prove that the plates belong actually to the period to which they refer themselves, viz the third quarter of the eighth century of the Christian era 5 Our record contains specimens of initial a in 1 2, initial i in 11 3, 8, initial u in 1 37, initial \tilde{e} in 1 53, a cursive form of ku in 11 5, 12, 23, etc., and the following lightness, $n \in a$

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¹ Bühler, Indische Palaeographie, Tafel IV, Col XX

² Bühler, op cit, p 50

^{*} Eg kha in mukhō, l 2, mukhī, l. 4, ga in gōttra, l 8, vēga, l 10, sa in prasāsati, l 11, sikharāni, l. 12, etc.

⁴ In the ye of yen-eyam (1 31) we have an instance where the vertical stroke is altogether wanting

The Samangad grant of Dantidurga (ed Fleet, Ind Ant, Vol XI, pp 110 ff) and the Alas grant of Yuva raja Gövinda (II) (ed. D R Bhandarkar, Ep Ind, Vol VI, pp 208 ff) are two Rashtraküta records which bear the dates Saka 675 and 692, ie are dated earlier by 19 and 2 years respectively than the grant which is the subject of this article. The palmographic differences between these three grants are worthy of consideration. The alphabet of Gövinda's grant is wholly different from that of our record. The script is entirely Dravidian in character, the letters are round in appearance, and are akin to those of the grants of the later Chālukyas of Badāmi, the immediate predecessors of the Rashtrakūtas. The difference is clearly a local one and is perfectly consistent with the geographical limits over which the southern alphabet was current. Such is not, however, the case with the other inscription. The alphabet of the Samāngad grant belongs to the same category as that of our grant, and represents an archaic variety of the Nāgarī. The difference lies, however, in its showing just those peculiarities which characterise the script of an epoch some decades later than that to which it refers itself. The regular sign for the medial 5 in this grant is a curved stroke on the top of the letter, while the short vertical stroke on the left appears only occasionally as representing this letter. The right-hand portion of gha, pa and sa shows the development of long verticals on the right of these signs. The letters kha, ga and sa show distinct

1 9, nga l 36, nghri l. 17, ñcha l 6, nda l. 2, ndya l. 27, Leha and Fehmä l. 14, 1ña l 8, lpha 1 16, shtia 1 4, and lastly final t(9) in 1 33—As regards orthography, the only points worthy of notice are the following (1) the use of the for he in rajesighab, 1. 4 (cf. also 1 23), (2) no distinction is made between b and v, (3) no rule is followed with regard to the use of anustara in the middle of a pada, (4) wrong conversion of the anustara into n before a sibilant in "likhit-ānsa", 1 14, (5) once the use of da for dha in dadatā, 1 5, (6) the use of the vowel ri for ri in otripishtapao (for otrivishtapao), 1 7 — The grant commences with a symbol representing on Then follows the stanza su vo=vyād=vēdhasā dhāma, etc, which stands at the beginning of, I think, all the early Räshtraküta records The rest of the composition is also in Sanskrit the prasasts, the benedictory and imprecatory stanzas being in verse, the grant proper in prose Most of the verses of this record are repeated with slight verbal differences in one or other of the following grants the Samangad grant of Dantidurgs, the Alas plates of Gövinda II 2, the Paithan3 and the Kavi's grants of Gövinda III Of these it approaches closest to the first mentioned, viz the Samangad grant The four verses 5, 9, 21 and 22 I have not been able to trace anywhere else. In recounting the exploits of Dantidurga all the early Rāshtiakūta grants repeat the two well-known verses, Kāñchīśao and sabhrūvibhangao, etc 5 Our grant has instead only one stanza, made up of the two half-verses belonging to the two stanzas, a deficiency which, I should imagine, is merely due to the negligence of the scribe In other respects the execution is satisfactory. And with the help of this text we are placed in a position to correct the extremely corrupt text of the Samangad grant with respect to those verses which it has in common with our grant and which do not occur elsewhere.

The grant, as already remarked, is a record of the Räshtraküta king Krishna-rāja I and is of particular importance, being the first record of the king to be discovered so far 6. Another grant which refers itself to the reign of Krishna I is the Alās grant of his son Gövinda II, while yet a yviarāja; it was issued in Śaka 692, that is, two years previous to our record. The genealogy of the Rāshtrakūtas given in the present grant commences with Gövinda I, as in all other early grants of this dynasty, excepting the unfinished inscription from the Daśāvatāra temple at Elloia⁸, and the details regarding his successors Kakka-rāja and Indra-rāja accord well with what we know of them from other records. Here again, as in the Sāmāngad grant, the queen of Indra-rāja is described as being a Chālukyan princess, tracing her descent from the Lunar race on her mother's side. But from the new record we gather some more information about her, which in the mangled version of the Sāmāngad grant was distorted beyond recognition. The defective anushtubh half-verse,

Śrīmad-yuvatı-ganānām sādhvīnām=āpa nā(sā) padam |

of the Samangad grant, stands for some original like

Srimad-Bhavaganā nāma sādhvīnām=upamāpadam which I translate with 'Śrīmad Bhava-ganā by name, the (tery) standard of comparison

developments of loops, where our record has only straight projections or notches. The middle bar of ja approximates more to the vertical, and the lower portion forms a distinct double curve. These facts are clear indications of a later palmographic epoch and raise suspicions against the bona fides of the grant. For this and other reasons I am inclined to entertain the gravest doubts regarding the authenticity of the Samangad grant. But, as I intend dealing with the question at length in a separate article devoted to the subject, I do not wish to enter into details here

1 JBBRAS, Vol II, pp 371 ff , ed Flect, Ind Ant, Vol XI, pp 110 ff, and Plates

² Ep Ind, Vol VI, pp 208 ff, and Plate.

3 Ibid, Vol III, pp 105 ff, and Plate 4 Ind Ant, Vol. V, pp 144 ff

The Kavi grant, vv 8, 9, the Samangad, vv 18, 17 (in the reverse order), the Alas, vv 5, 6, the Pathan, ll 11-14

* Since writing these lines I have come to know of the recent discovery of another record of Krishna-raja, viz the Talegaon (Poona District) plates dated in the year Saka 690, vide Progress Report of the Archeological Survey of India, Western Circle, 1913, p 54 [The inscription is published in Ep Ind., Vol XIII, pp 275-282—F W T]

7 Ed D R Bhandarkar, Ep Ind., Vol VI, pp 203 ff

Edited by Bhagvanial Indrays, No. 10 (p 91) of the separate pamphlets of the Archi Survey of West India

among virtuous and chaste women.' The name of the queen was therefore Bhavaganā. Dr Fleet translates the corresponding half-verse of the Sāmāngad grant as follows. She attained the position of honourable young women who are faithful wives. On comparing my translation with that of Dr Fleet there will be no doubt as to which reading is to be preferred. Coming to Krishna himself, in addition to his birudas. Subhatunga and Akālavarsha, which we know from other inscriptions as well, he appears to have also assumed the title Śrī-pralayamahā-varāha. Besides these three birudas this record contains no further historical information about him, and it would therefore appear that it was issued in the early part of his reignatary rate, before the event of the construction of the Ellora temple, which event is described with such pomp and ceremony in a later record of this dynasty.

With regard to the charge brought against Krishna by Dr Fleet² that he 'had uprooted his relative Dantidurga, who had resorted to evil ways and appropriated the kingdom for the benefit of his family,' I hope this record of Krishna-raja himself will have the last word to say The weak points of Dr. Fleet's theory have already been and that too in a decided negative pointed out with sufficient clearness and force by Mr Devadatta R Bhandarkar recently in his article on the Alas plates of Govinda II 3 It is here sufficient to point out that Dantidurga was no licentious weakling, but a very powerful and, probably, also a popular king In fact, he was the first king of his dynasty to assume the title of Rajadhiraja-Parameśwara, or, to quote the words of Dr Fleet himself, 'he was the real founder of the dynasty '4 In our grant, just as in the Samangad grant, he is called the 'sun to the lotus (which was) his family', both these records lay stress on his devotion to his mother in unmistakable terms. It is, therefore, preposterous to identify the relative of Krishna 'who had taken to evil ways' with the founder of the dynasty, Dantidurga, who had merited the epithet sva-kul-āmbhōja-bhāskara were Krishna really guilty of the murder, it is inconceivable that he should have tolerated the eulogy showered upon the murdered uncle in a grant of his own and coolly added that he ascended the throne after the victim of the assassination had gone to heaven!

The formal part of the grant records that the king, being encamped at Nāndī-pura-dvārī, granted on the occasion of a samkrānti, at the request of one Madana, the village of Naganapuri to the Bhattāraka of the temple of Āditya in the town of Udumvara-manti The concluding verse gives the name of the writer as Vāmana-[nā]ga.

The grant is dated in the Saka year 694 expired on the third day of the dark half of Ashādha, which was, as remarked above, a Samkrānti Dewan Bahadur Swamikannu Pillai, who kindly examined for me the details of the date, informs me that the tithi mentioned in our record ended on the 23rd June (Tuesday) AD 772, at about one ghatikā after sunrise, the day was also the first day of the solar month Karkataka by the Tamil rule. The Karkataka Samkrānti fell on June 22nd (i.e. on the previous day) at a little before midnight. We are therefore led to assume that in the present case the first day of the civil month was called Samkrānti, though the astronomical Samkrānti fell on the previous day, a supposition which is countenanced by the practice actually followed in Southern India in certain well-known instances.

TEXT 5

[Metres -v 1, Anushtubh (Ślōka), vv 2-7, Vasantatīlakā, v 8, Anushtubh (Slōka), v. 9, Indravayrā; vv 10-16, Anushtubh (Ślōka); v. 17, Vasantatīlakā, v 18, Śārāūlavīkrīdīta; vv. 19-24, Āryā, vv. 25-26, Anushtubh (Ślōka); v. 27, defective Āryā]

1 भीं [#*] स वीव्यादेषसा घाम यत्रामिकमलं कृतं [!*] हर्च यस्य कान्तेन्द्रकलया

¹ R G Bhandarkar, Early History of the Dekkan (Bombay Gazetteer, Vol. I, Part II), p 196

² Kanarese Dynastres, p 391. ⁸ Kp Ind., Vol. VI, p. 209, ⁴ Kanarese

From the original plates and a set of impressions

<sup>Kanarese Dynasties, p 889.
Represented by a rymbol</sup>

- 2 नमलंकतं ॥[१॥²] आसी[द*] दिपत्तिमिरमुद्यतमण्डलायो ध्वस्तिवयविमसुखो
- रण[प्र]र्व्वरीषु [।*] भूपः ग्रचिर्व्विधुरिवाप्तदिग 'त्तकीर्त्तिर्गीविन्दराज इति रा-
- 4 ज[स] राजसिव: ॥[२॥*] दृष्ट्वा च[सू]रिमसुखी[:*] 'सुमटाष्ट्र(१) शासा [उत्रा]िमतं
- 5 सपदि येन रणेषु नित्यं । द[ष्टा]धुरेण' द[द]ता मुकुटि[∸*] ललाटे खन्भ 5
- निजध गर्व[÷*] ॥[२॥*] तस्यातमजो जगति 6 ज़ुल च हृदयञ्च त्रुतदीर्घकी-
- त्तिरात्तीर्त्ते हारिहारिविक्रमधामधारी°। 'भूपखृपिष्टपन्टपानुक्रतिः
- 8 सतज्ञ[: श्वीककराज इति गोचमणिर्वभूव ॥[8॥*] नाम्नैव यस्य र-
- 9 मणाइविवर्त्तिनीना[-*] रोमाचविषयुभतामरिसुन्दरीणा[∸*] [।*] प्र-
- 10 °[सू]णि 10वाद्यवलयानि सनांसि सदाः संचा[स]वेगविधुराणि सप्त[-*] निपे-
- 11 तु: ।[।५॥*] यिख[ल्प्र]शासित महीन्नरपे दिनाना[-*] वैतानचुमिनचयै: परिका-
- 12 "वुराणि [।*] स[-*]ध्यासु सीधिश्वसाणि विलोक्य वेश्मशिखिनो
- 13 जलदागमीत्काः ॥[६॥*] तस्य प्रभिन्नकरटचुतदानदन्तिदन्तप्रशारवि-
- रोबिखितान्सपीठ:13 । स्नाप: चिती चिपतमसुरभू[त्त]नूजः सद्राष्ट्रकूट-

Second Plate, First Side.

- 15 (ट)वानवादिरिवेन्द्रराज:15 [॥७॥*] तस्य हिजजनायान्त्रयान्तिवाचनवारि-
- 16 णा [1^{*}] प्रत्य हं ¹⁴दुरुफ द झेन नन श[र]ति मन्दिरे ![।८॥^{*}] यातहरू-15
- न्नरेन्द्रहन्दासिवन्द्य[िषु]युगस्य¹⁶ यस्य [।*] सम्नामवन्नेसिनगलवीर्षे " स[∸*]
- 18 ¹⁸गिव्यते सी[:*] ¹⁹स्तननैरासं ॥[८॥*] पूरितामा माधिर्धसामान्यो-त्स्रेव भारत[: ।*]
- राज्ञी सीसान्वया तस्य पिछतञ्च शुलुक्यजः [॥१०॥*] श्रीसङ्गवगणा नाम सा-

¹ Read oftano 2 Read offer: * Read समहादृष्टासा 5 Read To Note of a masculine! 8 Read offets. * Read °घरेण दधता, Read on 8 Read odya, Read भूपस्त्रिविष्टप⁰. 10 Read argo. 11 Read onito. 11 Read o ब्रांशि. 11 Read oanदिहि. The s sign of द्वि is appended to the symbol for द

¹⁸ Read of E

¹⁸ Read विन्या, The s sign in क्रि seems to be appended to the symbol for इ. 18 See note 6 on p 127, 18 Read सेटा॰ 18 Read सेटा॰ 18 Read Rayo

² Read Can

18

18

20

22

11 a

- 20 [ध्वी]नासुपमापदं [।*] रचणाङ्गरणात्तीकं या चकार निरापदं ।[।११॥*] सु(स)नयन्त-
- 21 नयं तस्यां स लीमे भूश्दुत्तम: ।(١) ¹नीतावर्धमिवाशे[प]जानता-2
- 22 प्रार्थितायतिं [॥१२॥*] स्पष्टतेजाः [स्व]धामीघ(:)प्रसाधितदिग[न्त]रं [।*] स्री-
- 23 दिन्तदुर्गराजाख्य[÷] स्वकुला[भ्रो]जभास्तर ।[।१२॥*] श्रस्याजी⁴ रणसिंघस्य⁵ वि-
- 24 श्रस्ता वैरिवारणा: खलळाख्तभमुगूल्य श्रायन्ते कापि [नो] गता[*] ।[१४॥*] [सा]द्दा-
- 25 सकानि दुर्गीण इदयै: सह विदिषाम्प[त]न्ति यस्रतापेयकोपाइ, ध
- 26 रससुद्वरे ।[१५॥*] "म:तभिक्त[:*] प्रतियामं यामलचचतुष्टये [।*] ददत्या भू[पदा]-
- 27 नानि यस्य मात्रा प्रकाशिता ॥[१६॥ कांची शकरलनराधिपचीलपायद्ध-स्रीष्ठ-
- 28 मैवजटिवभिद्विधानद्वं [1*] यो वन्नभं सपदि दण्डव[ली]न जिला रा[जा]
 Second Plate, Second Side
- 29 विराजपरमेश्वरतामवाप ॥[१७॥*] श्रासेतोर्व्विपुलीपलावलिलसल्लोली-
- 30 मिंवेसाचनादाप्रासेयक्स[-*]िकतामनिश्चाजाना[त्त]षाराचनादापूर्वाप-
- 31 रवारिराभिपुलिनप्रान्तप्रसिद्धावधे[:*] येनेयं जगती खविक्रमवलेनेकात-
- 32 प्रचीकता ॥[१८॥*] तिस्मिन्दिवं प्रयाते वक्तभराजी चतप्रजावाधः [।*] स्रीककरा-
- 23 वस्तुर्भे हीपति: क्षणाराजीभूत्।[१९८॥*] यस्य स्तभुजपराक्रमनि: ग्रेषीत्सारि-
- 34 तारिदिक्क [1*] क्रण्यस्थिवाक्कणां चरितं श्रीक्षणाराजस्य ॥[२०॥] विषमेषु विषमभो-
- 35 स्ती यस्वागमण्डानिधिर्दरिद्रेषु [।*] कान्तासु वक्तमतरः ख्यातः प्रणतेषु ग्र-
- 36 भतुङ्गः ॥[२१॥*] सुङ्गदि धनं रिपुषु ग्ररां¹⁰ युवतिजने काममग्ररणे ग्रर-
- 37 णं [1*] यः सन्ततमभिवर्षेत्रकासवर्षी भुवि स्थातः।[1२२॥*] छन्न-
- 38 ¹¹यादे कलिजलधी व्याकुका निमक्तन्ती [1*] ¹²यैनीकृता धरत्री त्रीक्षयप्र• मधावरा-

¹ See note 1 on p 128

² Read ompair.

^{• •}

Read तेज . Bead तापीय

⁴ Read °जी 7 Read सात्

Read TEN

Read only.

¹⁶ Read श्राम्.

¹¹ Read याँदे.

¹³ Bead 297.

Beed ofth.

39	हिण ।[।२३॥*]	तेनेदसनिल विद्यु चचल सवलो पर	जीवितस सा रं	[1*]
	चितिदानप-			

- 40 रसपुण्यः प्रवर्त्तितो 'ब्रह्मदायोय[-*]॥[२४॥ स च परसभटारक-सहाराजाधिरा-
- 41 जपरमेश्वरश्रीमद्कालवर्षश्रीष्टियीवस्रभनरेन्द्रदेव: सर्व्वानेव रा-
- 42 प्रपतिविषयपतिभोगपतिप्रभृतीन्समाज्ञापयत्यस्तु व: श्विविदतं
- 43 यथा सया सातापिक्षीरालन्स पुरुययशोसिट्टइये । शक्टप-

Third Plate

- 44 कालातीतसम्बत्सरभ्रतषद्वे चतुर्नवत्युत्तरे ⁴[न्ना]न्दीपुरद्वारीस-
- 45 मावासके भाषाढवहुत्ततीयायां स[-*]क्रान्ती [म]दन(वि)विज्ञावनया
- 46 उद्वरमन्तिपत्तने कारितादित्यायतनसहारकाय उदुस्वरस-
- 47 न्तिपूर्वती गव्यूतमाचे णगणपुरिनामग्रामी दत्त: बिलि(:)च[त्त]-
- 48 नैवेद्यपूजाखण्डस्फुॅंटितस[÷*]स्कारनिमित्तं । तस्य चाघाटनानि लि-°
- 50 त:[1^*] जन्तरैयास: [1^*] उत्तरत:[1^*] कपिको यास: $1[1^*]$ एवं चतुराघा-
- 51 टिवशुद्धः पूर्विप्रदत्तदेवब्राह्मणवर्ज्यः [1*] तद्यापर अस्वरमन्तित-
- 52 लसीमायां देवतडानस्योत्तरतः राजिणितडाने पश्चिमतो नदी [/*]
- 53 एवं निटर्त्तनशत[-*] ।[।*] °वहिं सिर्विस्था भुता राजिसि[:*] 10 शकरादिसि
- 54 स्त्र यस्य यदा भूमिस्तस्य तस्य तदा ["च]लं ॥[२५॥*] 'स्त्रदत्तां पर्र[द]-
- 55 हरेत वसुन्धरां। षष्टिं वर्षसहसाणि विष्टाया¹³ जायते [क्क]िमः ॥[२६॥*] शासन-
- 56 सकालवर्षस्यादेशात्त्रीमता¹⁴ लगर्डेण(?) [।*] ¹⁶परिहतकपानुबध्या विस्तितं त्रीवासन[ना]गि[न]¹⁶ [॥२०॥⁵]

TRANSLATION.

Ŏń.

(Verse 1.) May he (scil Vishnu), the lotus on whose navel Brahmā has made (his) dwelling, protect you; and Hara (i.e. Siva), whose forehead is adorned by the beautiful moun-crescent

⁴ Read 東田 ^o -	² Read सवि°.	* Read Pafao.	w. **
⁴ Read नान्दी ⁰	Read oqgo.		and the same
The w-ngn (medial) is appended	to the symbol for fer-	•	ì
⁷ Correct, perhaps, to नागागी या ^o .	8 Read °कस्य.		
Read ago.	¹⁰ Read सगरा ^o	ir Read फर्ट-	
12 Read ⁰ र्सा वा.	18 Rend विष्ठायां		w 4 E
18 Read व्हीसवा	u Read oनपालुन्ध्या	16 The last quarter of	f this Aryā it defective

- (V. 2.) There was a king called Gövinda-rāja [I.], a royal lion among kings, whose fame reached to the ends of the regions, (and who) pure (of conduct), lifting (his) scimitar (and) facing (them), destroyed his enemies in battles, just as the lustrons Moon, whose glory (i e radiance) penetrates to the ends of the regions raising the tip of (his) orb (above the horizon and sending his rays) straight forward, dispels at night the darkness
- (V 3) Invariably, when he saw on the battlefield the armies (of the enemies) confronting him, ringing with the loud laughter of warriors, forthwith he, biting (his) lip (and) knitting (his) brow, elevated (his) sword, (his) family, (his) heart and (his) pride 1
- (V 4) His son, the glorious Kakka-rāja [I], was the gem of the (Rāshtrakāta) race, a king who was grateful (for services rendered), whose extensive glory was famed throughout the world, who stilled the sufferings of the distressed, (and) possessed the valour and the majesty of the hon, (thus) resembling (Indra), the king of heaven?
- (V 5.) ³At the mere (sound of the) name of him fell straightway from the wives of his enemies, retreating from the laps of (their) lovers with (their) hair standing on end and trembling, (the following three things) tears, armlets and also (their) minds, which were deranged by the impetuosity of their fright
- (V 6) While this king was governing the earth, the tame peacocks, eager for the advent of clouds, used to break out into ories (of delight), when they in the evenings caught sight of the turrets of his palaces, which were completely gray with the mass of smoke from the oblations of the twice-born (i.e. Brāhmanas)
- (V 7.) His son was Indra-rāja, as it were the Mount Mēru of the noble Rāshtrakūtas, a prince whose expansive shoulders were bright though being scratched through the blows from the tusks of elephants from whose split temples trickled down ichor, and who had destroyed (his) enemies on earth
- (v 8) Every day people walked about in (his) palace ankle-deep through the water (sprinkled during) unceasing recitals of santi-texts by Brahmanas.
- (V 9) The wealth of him, whose pair of feet were worshipped by a large crowd of princes who came to do homage (to him), was perpetually shared by virtuous men⁶. with unclouded countenances 7
- (Vv 10, 11) His queen, who had fulfilled (all) desires (of others),—who was pure like the lustrous moonlight (which), filling (all) regions, destroys darkness,—who was by her mother's side descended from the Moon⁸ and on her father's side from the Chulukyas (Chālukyas), called the glorious Bhavaganā⁹—was the standard of comparison among virtuous and chaste women—she freed the world from misery by protecting and maintaining (the needy)

Better perhaps to tale garva in the sense of gurutā='dignity', 'importance'

² All the attributes apply to Indra as well In his case, however, harr-vikrama dhāma-dhāmī is to be understood in the sense, 'one who supports the place (covered by) the strides of Hari (i e Vishnu)', referring to the form of the latter striding over the heavens in three paces. Hone of the earlier interpretations of this verse take into account this élēsha

^{*}This verse is not found in any other Räshtraküta record.

⁴ These are recited for the averting of evil and the pacification of various deities

⁵ This verse does not occur in any other Bashtrakuta record

^{*}Tri-jagat-pravinath does not convey any sense to my mind, and appears to be a mistake of the scribe who wrote off tri-jagat in place of something less familiar Read perhaps tri-gana pravinath and translate 'by those versed in the triad of duties (viz dharma, artha and kāma)'

Le without being made to feel the subservience 8 The Rashtrakûtss were themselves also Soma-vamfin

The corresponding verse of the Samangad grant contains a varietae lectionic in the first half-verse. See above, p 122

- (V. 12) He, the best of kings, begat a righteous son from her like unto material well-being (artha) from prudence (nīti), (a son who was, as it were) the future prosperity (āyati) prayed for by the whole of mankind,1
- $(\nabla 13)$ (him) who was known as the illustrious king Dantidurga, the sun to the lotus (that was) his family, who illuminated the spaces between the regions by the flood of his effulgence, the lustre of which was palpable
- (V 14) In the battles with this lion of the martial field the affrighted elephants (which were his) enemies, having pulled up by the root the posts (namely, their) shame, have absconded, no one knows where
- (V 15) Before the bursting forth of the 'sprouts' of his prowess and (his) fierce anger the turreted fortresses of (his) onemies fall down along with their hearts
- (V 16) His devotion to (his) mother was demonstrated by (the fact of his) mother's making (charitable) donations of land in every village in (his kingdom of) four hundred thousand villages
- (V 17) Having in no time conquered Vallabha, who was (even) able to inflict crushing defeats on the lord of Kānchi, the king of Kērala, the Chōla, the Pāndya Śri-Harsha and Vajrata by the prowess of his arm (or arms), he acquired the state of the 'Supreme King of Kings' and 'Supreme Lord'
- (V 18) Through the power of his valour he brought under one (royal) umbrella this earth from the Sētu, where the coast-mountain has tossing waves flashing along the line of its large rocks, up to the Snowy Mountain (Himālaya), where the masses of spotless rocks are stained by the snow, as far as the boundary line beautified by stretches of the sandy shores of the eastern and western oceans
- (V 19) When that Vallabha-rāja⁶ had gone to heaven, Krishna-rāja, the son of the illustrious Kakka-rāja who relieved the sufferings of (his) subjects, became king.
- (V 20) The career of that glorious Krishna-raja, during which the circle of his enemies was completely swept away by the prowess of his own arm, was as stainless as that of Krishna (Vāsudēva),—
- (V 21) 8who is famed to be of fierce disposition towards the fierce, a mighty repository of generosity towards the poor, most dear to women, and towards the prostrate Most-Highly-Gracious (Subha-tunga),—
- (V 22) who, constantly showering wealth on friends, arrows on enemies, love on young damsels, protection on the helpless, was famed in the world as the Untimely-Showerer (Akāla-varsha),—
- 1 This half verse occurs also in the Sāmāngad grant In the editio princeps appearing in the JBBRAS this line was read as nitāvavēmivāfēsha jagatah pālitāyati[h], but the editor of the inscription did not translate the phrase nitāvavēm= Dr Fleet in his article on the same grant, some time later (Ind Ant, Vol XI, p 112), after examining the plates, corrected the reading to nitāvadhē(or thē)m=, etc., but followed the example of his predecessor in not translating the awkward phrase The correct reading is evidently supplied by our plates For the meaning of āyati, of Kirātārjunīya 2, 14 rahayaty āpad upētam āyatih
- ² Dr Fleet's correction of salayjā of his text to salayjāh is obviously wrong, as his translation does not give a good souse
 - si.e. the Chālukyan king Kīrttivarman II See Fleet's Kan Dyn, p 391 See above, p 122
 - For the idea implied by the word kalamkita of Kālidāsa's Kumāra sambhava, Canto 1, v
 - 6 A biruda of the Western Chalukya kings, probably adopted by the Rashtral utas as their successors
- Bühler's reading krita prajovādha and translation, 'who did not oppress his subjects' (Ind Ant, Vol XII, pp 182, 187), are both unsatisfactory. Why should be oppress them? As no impression is appended to his article, it is not possible to decide if the reading is not a mislection. Kshata prajā bādha corresponds exactly to the phrase ārtt ārtti hārin in a previous verse, and does not in the least presuppose that his predecessors had oppressed their subjects. [In the Talegaon Plates (supra, Vol XIII, p 279) Dr Konow read krita prajā vādhah. Perhaps we should here understand prajābādha as prajā-ābādha—F W T]
 - ⁸ This and the following two verses do not occur in any other Rashtrakūta record,
 - * To be understood in the sense "raining in season and out of season"

(V 23) by which glorious Great-Deluge-Boar (Pralaya-mahā-varāha) was rescued the frightened Earth, which was sinking in the Kali ocean, which had overpassed (its) boundary

(V 24) He, seeing (that) life, which is unsteady like the wind and the lightning, is without substance, established this brahmadaya, which is particularly mentorious on account of

(its being) a gift of land

(L 40) And this Parama-bhattāraha Mahārāj-ādhirāja Param-ēśvara, the illustrious Akāla-varsha, the Lord of Prosperity and the Earth (Srī-prithivī-vallabha), King of Kings (Narēndra-dēva) commanda all the governors of kingdoms (rāshira), governors of districts (vishaya), governors of divisions (bhōga) and others (as follows)

(L 42) Be it known unto you that,—Six hundred and ninety-four years of the Saka era having elapsed, on (the occasion of) an eclipse, on the third (day) of the dark half of Ashādha, while encamping at Nāndī-pura-dvārī,—in order to increase the religious merit and the glory of (Our) parents and of Ourself, the village of Nagana-puri, (situated) at a distance of a gavyūti² to the east of Udumvara-manti, has been given by Us at the request of Madana to the Bhattāraka of the temple of Āditya erected in the town of Udumvara-manti for the (performance of) bali, charu, nauēdya, worship and (repairs of) dilapidations

(L 48) Its boundaries are noted (as under)

to the east the village Nāgāma;

to the south the village Umvara;

to the west the village Antarai,

to the north the village Kapiddha,-

thus determined by (1ts) four boundaries, excepting former gifts to gods and Brähmanas, and also the river along the boundary of Umvara-manti to the north of the Dēva-tadāka (and) to the west of the Rājini-tadāka Thus altogether one hundred nivaritanas

 $(\nabla v 25, 26)$

[Two of the customary verses]

(V 27.) (This) edict was written at the order of Akala-varsha by the illustrious Vamana-[na]ga of benevolent and compassionate nature . .

Note by Rai Bahadur Hiralal, Extra Assistant Commissioner, Jubbulpore, C P

First of all I take Udumvaramath to be identical with Umravati IUmravati means the town of Umar (Ficus Glomerata), the same as the Udumvara of the Sanskrit That the pronunciation and spelling continue to be Umaravati in the vernacular will be seen from a cutting of a Marathi-English paper herewith enclosed Exactly to the east of Amiaoti at a distance of about 60 miles there is a village named Antaragaon in the Wardha Tahsil of the Wardha District, to the west of which and contiguous to it is another village Umaragaon I take these to be identical with Antaraigrāma and Umvaragrāma of the inscription Naganapuri, the subject of the grant, is not traceable nor Nāgāma and Kapiddhagrāma, which bounded it on its east and north The Umvaragrāma was to the south of Naganapuri and Antaraigrāma to its west. If there is no mistake in interpreting the record, I should suppose that the villages have, for some reason or other, changed their sites, causing a confusion in the directions of their original positions

The donor's camp was at Nandipuradvārī and I take this to be Nandora, 9 miles south of Antaragaon.

The villages in the vicinity of Antaragaon and Umaragaon are Jhersi, Borkhedi, Chargaon, Pipalasenda, Wargaon, Echora, Kamthi, Hirora and Giroli, most of them named after trees, as Kapiddhagrāma and Nāgāmagrama appear to be, and apparently the last two have disappeared, giving place to names derived from trees which later on abounded in the place where Kapiddha and Nāgāma were situated

¹ Samāvāsakē can only refer to a dwelling place; and the preceding word ending in para evidently supports the idea of encampment. Nevertheless, the position of this word expressing locality right in the middle of others expressing time, is a little curious

2 A gavyūti is equal to 4,000 dandas or two krōsas (Monier Williams)

parmarena, etena and Budhilena Against the rule is rana, where however the reading as well as the interpretation are extremely doubtful, and further apanage, taena, husalamulena and sachha[?] sana I do not think that these few exceptions in any way invalidate the rule, at least if we bear in mind what has been said about the way in which old inscriptions were engraved. The two short Kharoshthī records from Mānikiāla published by Mr Pargiterl have no instance of the dental n, and the ocrebral n only occurs, in accordance with the general rule, between vowels

The Shakardarra inscription of Sam 40 has n in nihame and always n between vowels

In the \widehat{A} ra inscription n only occurs between vowels and is always cerebral with the exception of the dental n in Kanishkasa

The Wardak vase inscription of Sam 51 is of the same kind as the Taxila inscription of Sam 136, n being used throughout, even when it is initial

The Ohind inscription of Sam. 61, on the other hand, uses only n

N is always cerebral and occurs only between vowels in the Lahore Museum inscription of Sam 68, the Jhaoli copper plate inscription, and some minor recoids such as the inscriptions on the Lahore image No 206, the Chārsada pedestal, the Swát Buddha statuette of Buddhamitra and Buddharachhita, and the Swát bas-relief of Simhamitra In the Pālātu Dhōrī pedestal inscription, on the other hand, we find n alone used, and, so far as I can judge, that is also the case in the inscriptions in the Kanishka stūpa, though I am not certain about the word which Dr Spooner reads as navalarm:

It will be seen that the most serious exception to the rule is the inscription on the Mathurā capital, and I think that even this exception can be satisfactorily explained. I hope to have shown that the old language of the Sakas and the Kushanas was of the same kind as the old Iranian tongue spoken in ancient Khotan, and here the cerebral n occurs only as a secondary development of an old dental n combined with some other consonant. It is therefore quite natural that the Sakas who engraved the Mathurā inscription were influenced by the phonetic features of their own language. The form Kanishka in the Āra inscription must be explained in the same way. This name is certainly not Indian, but was coined in accordance with the rules of the old language of the Kushanas. Its n must therefore originally have been dental, and, if it is often written as a cerebral in Indian records, that is due to the influence of the Indian dialect adopted by the Kushanas.

I think we have to infer from a consideration of the entire material at our disposal that the old Aryan language which is used in the Kharoshthi inscriptions did in fact distinguish the dental and the cerebral n in the same way as the Kharoshthi manuscript of the *Qhammapada*. Though we have no certain instances of a doubled n between vowels, we can safely assume that every initial n and every compound n between vowels was dental, while every single n between vowels became cerebralized. The few exceptions can be explained through the phonetrical tendencies of the Indo-Scythians themselves, through the influence of Sanskrit, and through the ignorance of the masons and sometimes also of the scribes. At all events, I think I am justified in transliterating the two letters in accordance with Professor Bühler's table and the state of things in the *Dhammapada* manuscript

The reading and interpretation of the inscription still present many difficulties, and it will be necessary to make some additional remarks

In 1 1 the only crux is the last word, which Mr Banerji reads pathadarasa, Professor Lüders laïsarasa, while Dr Fleet remarks that the only certain akshara of the whole word is the last one Mr Gupte states that the reading kaïsarasa seems to be the right one The first

¹ Ep Ind, Vol XII, pp 299 f.

akshara is not, he says, on a line with the others and is small. Its upper part is a little damaged. The letters sa and ra can be read on the stone, but have not come out in the impressions. I may add that some photographs which I owe to the kindness of Mr Haigreaves corroborate Mr Gupte's statement.

Dr Fleet has drawn attention to the fact that after haisarasa there is space for two more He says, " Lones 2 to 5 all end exactly one below the other 1 We have no reason for thinking that the writer of the record would not run out line I to just the same measure We can also see distinct indications that the writer did, in fact, put in two more syllables here. and so did make all the lines of equal length" I have asked Mr Hargreates to pay especial attention to this point, and he declares positively that, after a careful examination of the stone, he can find no traces of any letter after the sa Mr Gupte is of the same opinion and adds "The estampages lead us astray owing to the loughness of the stone Something looks like ma and then comes a line which at first sight may be mistaken for a damaged ta or ra there is sufficient room for two letters But they were not cut, perhaps owing to the roughness After careful inspection the delusion about the letters vanishes The supposed ma of the estampages looks too small and is much above the ordinary level of the line, and, if we examine the stone itself, we feel sure that it cannot be a letter. The ruggedness of the stone itself is responsible for the deception" It seems to me that we must accept this definite statement, and we have to admit that the title laisura was indeed used by Kanishka II there be any doubt that we have here the imperial title of the Roman emperors

In 1 2 the reading sambatsaraē is certain. As pointed out by Professor Lüders, we similarly find samiatsaraye in the Patika inscription and samvatsaraye in the Mahaban inscription. Dr Thomas has further found sambatsarae in the Takht-1-Bāhi inscription, and also in the Paja record we must read samiatsare, and the Sue Vihar inscription evidently has savatsare. We find the same to in this word in the Kharoshthi records No XV 155 (samvatsare 20 1 mahanuara maharaya Jitroga(?) Mayiri devaputrasa mase 2 divase 10 41 is chhrinammi), XV 166 (samvatsare 10 1 mahanuara maharaya Jitrogha(?) Mairi devaputrasa mase 2 divase 44 isa chhunammi) and XV 2 (samiatsar[e*] 10 mahanuhara maharaya Jitrogha(?) Vashmana devaputrasa mase 4 1 1 divise 10 isa chh[u]nammi) from Niya I think the combination is represents an unsuccessful attempt at writing the word correctly. The pronunciation was no doubt chh. The b in the Takht-1-Bāhi and Āra inscriptious agrees with the phonetic treatment of such compounds in the Kharoshthi manuscript of the Dhammapada 5

The reading of the date chachaparisae sam 20 20 1 Jethasa masasa di 20 40 1 ise divasachhinami is according to Mr Gupte almost certain. Only he thinks that the final vowel of ekachaparisae is i and not e, and I follow him in reading so

I have already remarked that I read the last word of 1 3 khade and not khane. Compare kuvo khadao in the Shakardarra and kue karite in the Paja inscription. In the Zeda inscription I would likewise read khade kue muradasa marjhakasa Kanishkasa rajami. The forms with e I think are nominatives 6

The second word of 1 4 was read Dashaverana by Professor Luders Mr Gupte says the reading is very uncertain, especially the first letter. It seems to me, however, that the da is almost certain The second alshara is probably sha, but might also be na The third cannot, I think, be ve I think I can distinctly read fa, and in one of the photographs there is a clear o-mātrā at the bottom, as will be seen from the reproduction of the alshara on the margin The fourth alshara may be te or re, and I think te is more likely than re, because the lower perpendicular is slightly curved, compare the

¹ He seems to have overlooked the damaged final akshara of 1 3 and perhaps an akshara at the end of 1 4

² JRAS, 1913, p 636

⁴ Cf Stein, Ancient Khotan, Vol II, Pl XCIV, XCV, CIV

Cf Sitzunsberichte, 1916, p. 806,

^{*} Ind Ant, 1908, p 65

⁵ Cf Festschrift Windisch, p 91.

to in motors in the same line. I therefore read Dashafotens 1. So for as I can see, an instrumental is exactly what we would expect in this place.

The following word or words are certainly, as Professor Luders thinks, Poshapuria putiana It follows however from the reading Dashafotona that this can only be a mistake for Poshapuria putiona. Professor Luders thinks that putra here means "member of," "belonging to "The frequent mention of the father's name in similar records, however, in my opinion makes it more likely that Poshapuria is the genitive of the name of Dashafota's father. Now we know that several Saka names ended in 1, the regular termination of the nominative singular in the old Iranian language of Khotan, and these names in Khardshthi inscriptions commonly form their genitive in 12 or ya, compare Ayasia on the Mathurä lion cap tal; Imdafria in the Taxila inscription of Sam 136, Datia in the Kaldarra inscription of Sam 113, Kavisia on the Mānikāla bionze casket and Kamagulya in the Wardak vase inscription. I thorefore read Poshapuri [e*]na, "by the son of Poshapuri"

The last word of 1 4 was read puya by Professor Luders, and Mr Gupte thinks he can see pupha or pula. The last alshara does not look like a ya, because the left leg has been prolonged upwards. Still I think we must read puya, because this word is necessary in the context. I think I can see traces of a letter after ya, which would then come exactly underneath the de of lhade, and I read puyae.

The first word of 1 5 issuccording to Mr Gupte certainly atmanasa the stroke on the right hand side of the first akshara visible in the plate is due to the roughness of the stone

The fifth line is quite uncertain The first word is perhaps jatishu, though none of the The next I read with Luders hifae though the first abshara does not look al sharas is certain The third word has been read ama by like hi, but might be i Perhaps sthitae is intended Professor Luders and hima by Mr Banerji The first alshara consists of two curves facing the left and separated by a horizontal stoke. Underneath there is moreover an incomplete circle, which might represent an anusvāra; compare (ma) ham(tasa) in the Patika inscription The following akshara is certainly mo In my Indo-Scythian contributions I proposed to read dhammochala, which might mean "religious expenditure" The horizontal cross-bar 18 however so pronounced that I think we must read amo. Imo is used as the accusative sing of ayam in the Mathura Lion Capital, and in the Prakrits the base ima is also used in the neuter I am inclined to separate cha, " and," and la, which I take to The next two aksharas are chala The following sign is the numeral I, and thereafter I would he an abbreviation of lakha, a lakh The sign which I now agree with Messrs Banerji and Lüders read khipam[i] dhamada[na*] In reading khi I formerly thought to be the numeral 100, which had a similar form in a handcopy of the Taxila record of Sam 136 which I owe to the kindness of Sir John Marshall After having seen the published facsimile plates of that record, however, I do not think this The pa of hhipami can also be read ya, compare puya[e], I 4, and it was explanation possible read so by Professor Lüders It is however almost identical with the pa in saputiasa, 1. 5 The s of mi is very indistinct, though, I think that I can see it

If this reading is correct, it will be necessary to translate lhipami "I throw in," "I expend", compare the meaning of lship in nilshëpa. I would accordingly translate "and I expend this (or, here) one lakh as a religious gift". We may compare the Panjtär record, where I would propose to read Sam 1 100 20 I 1 Sravanasa masasa di pradhame (or, prathame) 1 maharayasa Gushanasa rajami Kasuasa pracha[deso] Moile Urumuja-putre karawade sivathale tatra cha (?) me dana mita (or perhaps lhita) tamha 1 1, "in the year 122, on the first day of the month Śrāvana, during the reign of the Mahārāja, the Gushana,

¹ In my paper in the Sitzungsberichte, I have compared the Scythian name Spargaphotos, Thomas, JRAS, 1966, pp 206 and 209

² Cf Lüders, Sitzungeberschte, 1913, pp 419 ff , Konow, ibidem, 1916, p. 798.

a Siva temple (?) was caused to be constructed in the eastern quarter of Kasua by Morka, the son of Urumuja And there two tamkas were measured (or, expended) by me as a gift." Here we have a similar addition about a money gift and the same change of the person of the subject

I give this explanation with great diffidence, but I cannot suggest a better one

The inscription is dited on the 25th day of the month Jetha (Jyeshtha) in the year 41. during the reign of the mahārāja, the rājātirāja, the devaputra, the kusara Kanishka, the son Mr Banerji was of opinion that the Kanishka of the Ara inscription is the famous Kushana, of whom we already possess a number of inscriptions. I agree with Professor Luders and Dr Fleet that that cannot be the case Professor Luders thinks that Valheshka, the father of this second Kanishka, is the same Kushana king who is elsewhere called Väsishka, and that the year 41 must be one of the Kanishka era After Visishka's douth he accordingly assumes that the Lingdom was divided, Kanishka II raling in the north, while Huvishka held sway in India proper Later on, however, Huvishka also became master in the north Di Fleet. on the other hand, thinks that Väsishka and Vajheshka, or, as he prefers to read, Vajheshpa were two different persous, and that Kanishka II should be placed after Huvishka and Väsudöva He thinks that there was a revival of the line of Kanishka I some time after Vasudeva, and that the Manikiala and the Ara records bear testimony to this revival If I understand him right, these inscriptions would consequently be dated in another era and not in the one instituted The chief difficulty, from Dr Fleet's point of view, seems to rest with the fact that it is hardly concervable how the title kiïsara could have been adopted an India in the year 41 of the Kanishka era, supposing, as Dr Fleet does, that this era is identical with the I cannot see, however, how it is possible to maintain this latter view any longer Vikrama era after the results of Sir John Marshall's excavations at Taxila It supposes that the Kanishka group preceded the Kadphises kings, and in that case it would be impossible to understand the fact that the strata of the Kadphises kings always lie at a deeper level than those of Kanishka and his successors

If we admit that the Kanishka era is different from the Vikrama one, we have to choose between two possibilities. Either Kanishka established the Saka era, as Professor Oldenberg and others maintain, or his era starts from a point which has still to be settled. For the elincidation of this question it may prove of interest to examine how the oldest Kharoshthi and Brihmi inscriptions are dated.

I first turn to the Kharoshthi records, and primarily to those which I would think are dated in the same era as the Taxila plate of Patika I agree with Dr Thomas² in thinking that this era must have been of Saka institution

- 1 Taxila inscription of Patika. Samvatšaraye athasatatimae 20 20 20 10 44 Maharayasa mahamtasa Mogasa Pa[nemasa] masasa divase pamehame 41, "in the seventy-eighth year, 78, (during the reign) of the Mahārāja the great Moga, on the fifth, 5, day of the month Panema"
 - Muchai inscription: vashe ekasitimae 20 20 20 20 1, "in the eighty-first year, 81."
 - 3. Mahaban inscription: sa[m]vatšaraye 1 100 2, "in the year 102"
- 4 Takht-1-Bāhī inscription maharajasa Gudufarasa vasha 20 4 11 sambatiaras tibatimas 1 100 1 1 1 Vešakhasa masasa divase prathame di 1, 11 in the 26th year of Mahārāja Gudufara, in the hundred and third year, 103, on the first day, d 1, of the month Vaisākha "2".

^{&#}x27; ' I Cf Thomas, JRAS, 1914, p 990

² JRAS, 1913, p 637

The usual reading is divase painchame 5, where the figure 5 is the numeral symbol of the Brakmi.

- 5 Paja inscription samiatéare chadaéa[éa*]timae 1 100 10 1 Éravanasa masasa di[va]se pamehadaée 10 4 1, " in the one-hundred-and-eleventh year, 111, on the fifteenth, 15, day of the month Érāvana"
- 6 Kaldarra inscription · vasha 1 100 10 1 1 1 Sravanasa 20, "year 113, the 20 of Sravana"
- 7 Panjtār inscription Sam 1 100 20 1 1 Śravanasa masasa di pradhame (or, perhaps, prathame) 1 maharayasa Gushanasa rajami, "anno 122, on the first, 1., day of the mouth Śrāvana, during the reign of the Mahārāja the Gushana"
- 8 Taxila inscription of the Khushana king: Sam 1 100 20 10 4 1 1 ayasa Ashadasa divase 10 4 1, "anno 136, on the 15 day of the first month Ashādha"
- 9 Dewal inscription · Sam 2 100 Vefakhasa masasa divase athame 44, "anno 200, on the eight, 8, day of the month Vaisākha"
- 10 Loriyan Tangai image inscription Sa 3 100 10 4 4 Prothavadasa d: 20 4 3, "anno 318, on the 27 day of Proshthapada"
- 11 Hashtnagar image inscription Sam 3 100 20 20 20 20 4 Prothavadasa masasa diiasammi pamchami 4 1, "anno 384, on the fifth, 5, day of Proshthapada"
- 12 Skārah Dhērī image inscription vasha ekunachddusatīmae Ashadasa masasa di 10, "in the three-hundred-and-ninety-ninth year, on the 10. day of the month Āshādha"

Then follow the records of the Kanishka group:

- 13 Sue Vihar inscription: Maharajasya rajatirajasya devaputrasya Kanishkasya savatśare ekadaśe 10 1 Daïsikasya masasya divase athaviśe di 20 4 4, "in the eleventh, 11, year
 of the Mahārāja, the Bājātirāja, the Dēvaputra Kanishka, on the twenty-eighth day, d. 28., of
 the month Daïsika"
- 14 Zeda inscription Sam 10 1 Ashadasa masasa di 20 Utaraphaguna (?), "anno 11, on the 20 day of the month Āshādha, in Uttaraphālgunī"
- 16 Mänikiäla inscription. Sam 10 44 etra purvae maharajasa Kaneshkasa Kartiyasa masa divase 20, "anno 18, on the 20 day of the month Kärttika, at the said date, (during the reign) of the Mahārāja Kanishka" I think this is, the correct translation, though I admit that the order of words is irregular. That is however also the case in the Zeda inscription, where we find muradasa marjhakasa Kanishkasa not only after ise chhunami, but even after the words khade kue. Besides I do not think that the construction of Kaneshkasa with Gushanavasasamvardhaka is free from objection. In Sanskrit it would hardly be possible to form such a compound sāpēkshatvē, because it is not at all gamaka.
- 17 Hidda inscription: Sambatsarae athavisatihi(tii) 20 44 mass Apelae saithehi dasahi 10, "in the twenty-eighth, 28, year, in the month Apelaios, when ten, 10, (days) had passed"
- 18. Shakardarra inscription · Sam 20 20 Prothavadasa masasa divase visami di 20, "anno 40, on the twentieth day, d 20, of the month Proshthapada"
- 19. Tra inscription: maharajasa rajatirajasa devaputrasa kaisarasa Vajheshkaputrasa Kanishkasa sambatéarae ekachapariéai sam 20 20 1 Jethasa masasa di 20 4 1, "in the forty-first year, anno 41, (during the reign) of the Mahārāja Rājātirāja Dēvaputra, the Kaisar, the son of Vajheshka, Kanishka, on the 25 day of the month Jyaishtha"

¹ See Thomas, Jo R. Anat. Soc, 1915, pp 91 ff

- 20 Wardak vase inscription: Sam 20 20 10 1 masya Arthamesiya sasthehi 10 4 1, anno 51, after 15 (days) of the month Arthamesi had passed,"
- 21. Ohind inscription: Sam 20 20 20 1 Chetrasa mahasa divasa athami, "anno 61, on the eighth day of the month Chaitra"
- 22 Lahore Museum inscription of Sam 68: Sam 20 20 20 4 4 Prothavatasa masasa divase shodafe 10 4 1 1, "anno 68, on the sixteenth, 16, day of the month Proshthapada"
 - 23. Jhaoli copper plate: savatša me di 10, "in the . . th year, on the 10 day"

It will be seen that a common way of dating runs through all these inscriptions. First the year is given and afterwards usually the name and the day of the month. In four cases, Nos 1, 13, 17 and 20, the month is not an Indian, but a Macedonian one. In the oldest dated inscription from India proper, the Besnagar epigraph, the month is not mentioned. We read only (Lüders, List, No. 669) raño Kāsiputasa Bhāgabhadrasa trātārasa vasēna chatudasēna rājēna vadhamānasa, "of the king Kāsiputra Bhāgabhadra, the Saviour, increasing with the fourteenth year in his reign," i.e. only the regnal year of the king is mentioned. Similarly in the Pabhōsā inscription of Udāka (Lüders, No. 904) we read [Udākasa] dasamē savacharē, "in the tenth year of Udāka". We shall have to reckon with the possibility that the use of eras and the mention of the name of the month was not an old Indian institution, but brought into the country by the Indo-Scythian invaders.

Let us now turn to such Kushana inscriptions as were intended not for the frontier districts, but for India proper. The materials are now conveniently put together in Professor Lüders' List. I disregard inscriptions where the name of the king is not mentioned, or where the date is too damaged to yield any certain result

No. 925: Mahārajasya Kānshkasya sam 3 hē 3 di 20 2, "(during the reign) of the Mahārāja Kānshka, anno 3, the 3 (month of) winter, the 22. day"

No 18: Dēvaputrasya Ka[ni]shkasya sa[m] 5 hē 1 di 1, "(during the reign) of the Dēvaputra Kanishka, anno 5, the 1. (month of) winter, the 1 day."

No. 21: Mahārājasya rājālirā[ja*]sya dēvaputrasya Shāhi Kanishkasya sam 7 hē 1 di 10 5, "(during the reign) of the Mahārāja Rājātirāja Dēvaputra Shāhi Kanishka, anno 7, the 1. (month of) winter, the 15 day"

Ko. 22: Mahārājasya Kanishkasya rājyasamvatsarē navamē [9 vāsa] māsē pratha 1 divasē 5, "in the ninth, 9., year of the reign of the Mahārāja Kanishka, in the first, 1., month of the Rains, on the 5. day."

No. 23: Maharājasya dēva[putrasya] Kānishkasya savatsarē [10] gri 2 di 9, " (during the reign) of the Maharāja Dēvaputra Kānishka, in the 10 year, in the 2 (month of) summer, on the 9. day"

Ro. 149a: Mahārājasya $r[\bar{a}]j\bar{a}t[t]$ ırājāsya dēva[pu]trasya Shāhēr=Vvāsishkasya rājyasamvatsarē [cha]turvimsē 20 4 gr[i]shmāmāsē chaturtthē 4 divasē trimsē 30, "in the twenty-fourth, 24, year of the reign of the Mahārāja Rājātirāja Dēvaputra Shāhi Visishka, in the fourth, 4, month of summer, on the thirtieth, 30., day."

No 161: . . . sya rājātirājasya [dēva] putrasya Shāhi Vāsashkasya sam 208 hē 1 di 5, "in the 28 year (during the reign) of the [Mahārā] ja Rājātirāja Dēvaputra Shāhi Vāsashka, in the 1. (month of) winter, on the 5. day."

Mo. 33: . . . [Vā]s[1]shkasya rājyasamvatsarē 20 8 hēmanta 3 di . . . , "in the 28. year of the reign of . . . Vāsishka, in the 3. (month of) winter, on the . . . day."

¹ Cf. my edition of this record Sitzungsberichte, 1916, pp. 807 ff

No 35: Ma . . ra . . sya déva[pu]trasya [Hu]kshasya ékunati[śa] . . . , "in the twenty-ninth [year] . . . of the Ma[ha]ra[ja] Dévaputra Huksha."

No 18a: ... Huvishkasya sam 30 1 ... di 20, "in the 31. year (during the reign) of Huvishka . on the 20. day."

No. 38: Mahārajusya dēvaputrasya Huv[i]shlasya sam 30 8 gri 1 di 8, "in the 33. year (during the reign) of the Mahārāja Dēvaputra Huvishka, in the 1 (month of) summer, on the 8 day"

No 15la. Maharajasya devaputrasya Huveshkasya sam 30 5 hemata . . ., "in the 35. year (during the reign) of the Mahārāja Devaputra Huvishka, (in the . . . month of) winter . . ."

No 41 $[Ma]h[\bar{a}]r[\bar{a}]$ jasya dēvaputrasya Hurishkasya sam 30 8 hē 3 di 10 1, "in the 38; year (during the reign) of the Mahārāja Dēvaputra Huvishka, in the 3 (month of) winter, on the 11. day "

No. 149b Maharajasya rajūttīrajasya Huvishlasya savatsara chatarisa 40 hēmattamasē 2 divasē 20 3, "in the fortieth, 40, year (during the reign) of the Mahārāja Rājūtīrāja Huvishka, in the 2 month of winter, on the 23 day."

No. 48 [Mahārājasya] Hūvishlasya dēvaputrāsya sa 40 5 va 3 di 10 5, "in the 45. year (during the reign) of the Mahārāja Dēvaputra Hūvishka, in the 3 (month of) the Rains, on the 15 day."

No 45a: Mahārājusya Huvekshasya savacharā 40 8 va 2 di 10 7, "in the 48 year (during the reign) of the Mahārāja Huveksha, in the 2 (month of) the Rains, on the 17. day"

No 48: Mahārājasya Havishkasya sa 40 8 hē 4 de 5, "in the 48. year (during the reign) of the Mahārāja Huvishka, in the 4 (month of) winter, on the 5 day."

No 51. Mahārājasya dēvaputrasya Huvishkasya rajyasam 50 hē 3 di [2], "in the 50. year of the reign of the Mahārāja Dēvaputra Huvishka, in the 3. (month of) winter on the 2. day,"

No 42: Šarasatama[?]-maharajasya Huvikshasya savas[i]rē -ashtapana gr:[s]yamasa-3 divisa 2, "in the fifty-eighth year (during the reign) of the Šarasatama (?) Mahārāja Huviksha, in the 3 month of summer, on the 2 day."

No. 56: Ma[hā]rā[ja]sya r[ājā]irrājasya devaputrasya Huvashkasya sam 60 hemantamāsē 4 di 10, "in the 60 year, (during the reign) of the Mahārāja Rājātirāja Dēvaputra Huvashka, in the 4 month of winter, on the 10. day"

No. 60: Mahārājasya r[ā] . sya dēvaputrasya Vāsu . . . savatsarē 70 4 varsham[ā]sē prathamē divasē trisē 30, "in the 74. year (during the reign) of the Mahārāja Rā(jātirājā) Dēvaputra Vāsu(dēva), in the first month of the rains, on the thirtieth, 30., day "

No 66: Maharajasya Vāsudēvasya sam 80 hana va 1 di 102, "in the 80. year (during the reign) of the Mahārāja Vāsudēva, in the 1. (month of) the Rains, on the 12 day."

No. 68. Muhā-ājasya Vāsudēvasya sam 80 3 gr. 2 dr 10 6, "in the 83 year (during the reign of) the Mahārāja Vāsudēva, in the 2. (month of) summer, on the 16. day."

No 69a: Mahārājasya rājātirājasya dēvaputrasya Bhāhi-Vāsudēvasya rājyasa[m]vatedrē 60 4 grishmomāsē dvi 2 di 5, "in the 84 year of the reign of the Mahārāja Bājātirāja Dēvaputra Shāhi Vāsudēva, in the second, 2, month of summer, on the 5 day."

No. 72: Mahārājasya rājātirājasya Shāhir-Vvāsudēvasya um 80.7 kē 2 di 90, "in the 87 year (during the reign) of the Mahārāja Rājātirāja Shāhi Vāsudēva, in the 2. (month of) winter, on the 30 day"

Mo. 76: Hājha Vāsudēvasya samvatsarē 90 8 varshamāsē 4 devasa-10 ·1, "in the 98, year (daring the reign) of Bojan Všaudēva, in the 4, month of the Bains, on the 11. day,"

It will be seen that we have here to do with a different way of dating. The name of the month is not given. Instead the season is mentioned and the number of the month within the season. If we bear in mind that all these inscriptions are written in the Brāhmī alphabet, which we might style the national Indian script, and that they were all issued in India proper, it becomes likely that this change in expressing the dates is due to the influence of national Indian methods.

So far as I can see, we possess two other ancient inscriptions which immediately present themselves for comparison, viz

No 949: Maharajasya Trikamatasya sa 60 4 grs 3 di 5, "in the 64 year (during the reign) of the Mahārāja Trikamata, in the 3 (month of) summer, on the 5 day," and,

No. 59: Sv[ā]misa mahakshattrapasa Šādāsasa savatsarē 70 2 hēmamtamāsē 2 divasē 9, "in the 72 year (during the reign) of Svāmin Mahākshatrapa Śōdāsa, in the 2 month of winter, on the 9. day"

Of these I have not sufficient materials for judging about the Bodh Gayā record No 949 1. The Sodāsa inscription, which hails from Mathurā, like most of the Brāhmī inscriptions of the Kushanas, is, to judge from paleography, certainly older than them

We do not know for certain in which era the Sodasa inscription of Sam 72 is dated. I do not think it possible that it can be the same as in the Taxila plate of Sam 78 I think that Patika, who issued that record, is identical with the Mahakshatrapa Padika of the Mathura lion capital, which mentions Sudaca, i.e. Sodāsa, as Kshatrapa. In the Taxila plate Patika is not even Kshatrapa Dr Fleet2 thinks that we have to do with two different Patikas, but I cannot agree with him, because I do not think it possible that the Taxila plate is as late as the Sodasa inscription Palmographically I think we must place it before the Takht-1-Babi record. and I should certainly think that it must go back to about the last years before or the very first years after the birth of Christ The Sodasa record is found on a sculptured stone-slab, and Sir John Marshall some time ago informed me that he thinks it impossible to relegate the sculpture to an earlier date than the 1st century AD3 I therefore think it necessary to assume that the Sodasa inscription is dated in the Vikrama era Moreover, so far as I can see, we have a distinct indication that the dating according to three seasons, each comprising four months, was later on considered as a characteristic feature of the Vikrama era. It is well known that in the oldest inscriptions which give a name to this erait is designated as a Malaya reckoning In two of the most ancient instances of its use, in the Mandasor inscription of the time of Naravarman and in the Mandasor inscription of the time of Kumaragupta I, the season is expressly mentioned Moreover, we have three inscriptions where the era is designated as krita In the Bijayagadh inscription of Vishnuvardhana we read : kritëshu chaturshu varshasatēshv=ashtāvīnsēshu 400 20 8 Phālgunabahulasya pañchadassyām, "after four hundred and twenty-eight, 428, krita-years, on the fifteenth of the dark fortnight of Phalguna", the Mandasor inscription of the time of Naravarman⁵ has sriv=Mmālavaganāmnātē prasastē kritasamjāstē ēkashashtyadhikē prāptē samāśatachatushļayē prāvrik(t)-kālē šubhē prapte ... m[e*]ghe pranritte dinē Aśvojaśuklasya pamchamyūm, "when the auspicious year four hundred increased by sixty-one, used in the illustrious Malava gana and named krita, had arrived, when the glorious rainy season had arrived, while the clouds were dancing, on the fifteenth day of the bright fortuight of Asvoja", and finally, the Gangdhar inscription of the

¹ To judge from the remarks by Dr. Bloch, Jo Beng. As Soc, Vol. LXVII, P I, p. 282, it is perhaps dated in the Kanishka era.

² JRAS, 1913, p 1001.

⁴ Gupta Inser, p. 253.

⁸ Cf JRAS., 1914, p 985

Ep. Ind., Vol. XII, p 320.

time of Visvavarman¹ 'has · yātēshu chatu[r]shu lritēshu satēshu sausyaithvāšitesāttavapa · dēshv²=iha vatsarēshu šuklē trayādašadinē ... Kārttikusya māsasya, "when four hundred and eighty (?) krita years had elapsed, on the bright thirteenth day of the month Kārttikus"

It is quite plain from these instances that the years of the Vikrama-Malava era were at an early date characterised as Irita Sir R Bhandarkar' is inclined to explain this designation in such a way that the era " was invented by the people or astronomers for the purpose of reckoning years and was consequently originally known as krita, which means made." Dr Fleet' reminds us of the fact that the Vikrama era was never an astronomical era and suggests that there may be some connection between the designation hasta and Ki-li-to, the name of a race which according to Hüan teang soized the sovereignty in Kashmir after the death of Kanishka, and Mahamahopadhyaya Paudit Haraprasad bastris says that Irila was the name of the first year of a cycle of years which was used in Vedic periods, though he admits that only in two of the three cases it is possible to divide the number of years, after the subtraction So far as I can see there is a much simpler explanation of the designation krita It should be remembered that the years, and not the era, are so called. Now Irita is the best throw in the play of dice, when the number of points in divisible by four & At the ritual play on the occasion of the Agnyadheya, the father and the son who take twelve alshas each win I think this explains the designation of the old Vikrama-Malava year as It was divided into three seasons, each comprising four months.

It is evident that this arrangement of the year is no new invention of the establishers of the Vikrama era. It is simply an adaptation of the old Savana year with the three chāturmāsyas, and we are quite justified in assuming that this was the old national Indian arrangement

A slightly different subdivision of the year is found in a number of ancient Brāhmī inscriptions, most of which hall from the Dekhan and Southern India. In the first place we have the inscriptions of the Āndhras (Lüders, Nos. 987, 1001, 1021 (?), 1024, 1100, 1105, 1106, 1107, 1120, 1122, 1123, 1124, 1125, 1126, 1146, 1147, 1186, 1195). It will be sufficient here to take one example, all the inscriptions being dated according to the same principle. The Kārlō inscription of the 7th year of Pulumūvi has raño Vāsifhiputasa sāmi-Siri-P[ulumāvisa] savachharē satamē 7 [g]imhapakhē pachamē ā dirasē pathamē 1, "(during the reign) of the Rājan, the son of Vāsisthi, Svāmin śrī-Pulumūvi, in the seventh, 7., year, in the fifth, 5., fortnight of summer, on the first, 1, day." It will be seen that we have here a slightly different method, the pakshas, fortnights, of the season and not the months being given. This same method is used by the Abhīra Iśvarasēna (Lüders, No. 1137); by the Svāmin Vīrasēna (Lüders, No. 684a), by the Mahārāja Bhīmasēna (Lüders, No. 1137); by the Rājan Aśvaghōsha (Lüders, No. 922); by the Mahārāja Jayavarman (Lüders, No. 1328), by the Ikshvākus (Lüders, Nos. 1202, 1203 and 1204); and by the Pallavas (Lüders, Nos. 1196, 1200, 1205). It was evidently the prevailing one in the south.

The dating in the ancient inscriptions of the Western Kabatrapas, who certainly used the Saka era, presents quite a different picture—To take an example, the Junagadh rock inscription of Rudradāman (Lüders, No 965) is dated rājāō mahākshatrapasya gurubhir=abhyasianāmno Rudradāmnō varshē drisaptitamē 70 2 Mārggašīrsha-bahula-prat[ipadi], "(during the reign) of the Rājan Mahākshatrapa Rudradāman, whose name was repeated by the venerable, in the seventy-second, 72, year, on the first day of the dark half of Mārgašīrsha." In this way all the

¹ Gupta Inser, p 75

^{*} Ind Ant, 1913, p 163,

Ep Ind, Vol XII, p 319.

Cf. Luders, Das Wurfelspiel, Berlin, 1907, especially pp. 51 ff.

² Dr Fleet suggested saumyeskr=affiq-

⁴ JRAS, 1918, pp 996 and 998.

Kshatrapa inscriptions (Lüders, Nos 962, 963, 964a, 965, 966, 967, 1133, 1135), and also the record of the Sālahkāyana Vijayadēvavarman (Lüders, No 1194) are dated The Nahapāna record, No. 1174, gives an incomplete date (vasē 40 6)

It will be seen that we have here again the name of the month, as in the Kharoshthi records, with the addition of the palsha If we bear in mind that the Western Kehatrapas were certainly Sakas or Yüe-chi, it becomes likely that the Saka era which they used in their inscriptions was a direct imitation of the reckoning used by their cousins in the North-West, the additional mentioning of the paksha being perhaps a concession to the custom in the part of the country where they ruled

From the whole state of things I think we must draw certain conclusions

The oldest Kharoshthi inscriptions were dated in an era, of unknown origin, which was most probably based on foreign models. Kanishka and his successors used a different era, but, in their Kharoshthi inscriptions, recorded the dates in the same way as their predecessors, giving the name of the month and the day within the month

A new era, known as the Saka era, which was based on the same principles, but added the paksha, was later on established in Kathiawar and Central India

The northern Kshatrapa Sodāsa used a different method, which apparently represents the ancient Indian way of dating, with mention of the season, the number of the month within the season, and the day of the month. The same way of dating seems to have been considered as characteristic of the old Vikrama-Mālava era, and Kanishka and his successors adopted it in their Brāhmī records

Now palmographical and iconographical considerations point to a date in the first century AD for Sodasa and also place him earlier than Kanishka and the Western Kshatrapas

I think we are forced to the conclusion that Śōdāsa dated his inscription in the Vikrama era, and that the method of dating used in that reckoning was adopted by Kanishka and his successors in such records as were destined for India proper, because it was the national north-Indian way of dating Finally, it becomes impossible to maintain that Kanishka was the founder of the Śaka era and used it in his inscriptions, because then it becomes unintelligible why he should have changed the way of expressing the dates. I am still of opinion that the Śaka era was established by Vima-Kadphises. I have given my reasons in my Indo-Scythian contributions in the publications of the Berlin Academy for 1916 and I shall resume them below in my edition of Taxila inscription of Sam 136.

We must therefore look to other indications in order to fix the starting point of the Kanishka era. Professor Lüders has drawn attention to M Chavannes' statement that the name Po-t'ino of the Ta Yüe-chi king who sent an embassy to China in A D 229 may be a rendering of the name Vāsudēva. If this should prove to be the case, the initial point of the Kanishka era cannot be earlier than A D 130 or later than A D 168. The Āra inscription would accordingly fall between A D. 171 and 209, provided that it is dated in the Kanishka era, and I think we have no reason for doubting that, if we admit that Kanishka cannot be the founder of the Vikrama era

Now Dr Fleet³ maintains that the use of the Roman imperial title "Kaisar" would not be possible at such a late date. He says "The name Cæsar, as an appellation of the head of the Roman state, started with Julius Cæsar, to whom it belonged by birth. It was assumed, on adoption, by his grand-nephew and successor Octavianus, better known as Augustus from the title which was given to him by the Roman senate and people in BC 27. It was

¹ T'oi ng Pao, II, y, p. 489,

transmitted by Augustus, together with his own title, to his successors. And underbiedly it was a very leading designation, along with Angustus and Imperator, of all the Roman emperors down to a certain time, and was probably the particular appellation by which they were most generally known and spoken of in popular usage in the western parts of the empire, though we may doubt whether the same was the case in the eastern parts. But there was an important change in the time of Hadrian (A D. 117-38). He dropped the name Cores as a title of the emperor, and gave to it the application which it continued to bear after his time: namely, he transferred it to the second person in the state, the intended successor to the throne And, though he did not make a Cosar till A D. 136, when he adopted and appointed L. Achus Verus, his coins show that he abandoned the use of the title by himself in A D. 125. Thus, from AD. 195 the name Cosar was no longer a title of the emperors, but had only a . . We are thus confronted by the position that the name Course was taken up by a Kushan king as an imperial title in imitat on of the Roman emperors when it had ceased to be a title of those emperors themselves And this is sufficient in itself. I think to upset Professor Lüders' application of the Kushan record"

I have consulted an eminent classical epigraphist, Professor E. Ziebarth, about this question. He informs me that all Roman emperors, with the exception of Vitclins (15-69 A D.), used the title Constr. After Hadrian the use of the title was no more allowed to every prince but only to the emperor himself and his successor and co regent. The title is used in inscriptions, in Europe and in Asia, at all times, and it is impossible to draw any chronological conclusions.

It is therefore quite allowable to assume that the Roman title could be adopted by an Indian ruler as late as A D 170. The Romans were repeatedly victorious in their wars in Mesopotamia and against the Parthians during the latter half of the second century; and there is nothing unlikely in the supposition that an Indian ruler in the North-Western Frontier districts should have adopted the Roman imperial title at that time. But soon the Roman power began to melt away in Asia, and there is nothing extraordinary in the fact that the title was not used in India any more.

In support of Professor Luders' dating I have drawn attention to the traditional tales about We learn from them that "the king Kanika and the Khotan handed down by the Tibetans king of Guzan and king Vijayakliti, lord of Li (Khotin) and others, having led an army into India and overthrown the city of Soked (Sākēta), king Vijayakirti, obtaining many fariras, then bestowed them in that staps of Phru-no" This can only mean that the Khotan king Vijayakīrti joined the Kushana king Kanishka in an expedition against Sākēts compared this traditional account with the statement made by Taranatha and in the Chinese biography of Aśvaghosha, according to which the Yue-chi king attacked Magadha in order to get hold of Asvaghosha, Saketa being one of the towns which tradition mentions as the home of Vijayakirti would accordingly be a contemporary of Kanishka Now Vijayakirti was the successor of Vijayasimha, whose queen helped to propagate Buddhism in Kashgar Professor Franke has shown that the introduction of Buddhism in Kashgar apparently took place about A D 120 Vijayakirti must accordingly have ascended the throne after that date, and he may roughly be assigned to the middle of the second century A D I have proveds that the Tibetan traditional tales about Khotan are at least in part based on fact and that they should not be disregarded as fictitious

It is in my opinion a semarkable fact that both the Chinese remark about Po-tiao and Tibetan tradition lead to the same conclusion, that Kanishka I belongs to the middle of the second century A D More definite information may reasonably be expected from excavations

⁴ Bitzungeberiohte, 1916, p 820 ² Sitzungeberiohte, 1903, p 740 ³ JRAB, 1914, pp 339 ff.





The Āra inscription would accordingly belong to the last quarter of the second century A.D., and with regard to the ling Kanishka mentioned in it I do not think we can get beyond the suggestions made by Professor Lüders that he was a son of Väsishka and probably a grandson of Kanishka I

Dr. Fleet has objected that, even if we read Vajheshka and not Vajheshpa in the Āra inscription, the names Vajheshka and Vāsishka cannot easily be identified, nothing justifying us in assuming that jh and s are two different renderings of one and the same sound. He admits that jh can represent the voiced s-sound which is usually in phonetical works designated by z, but he does not seem to know any analogy to the rendering of such a z through s. I think however that we have a good analogy in another word which is used in Śaka and Kushana records, viz. in the title kusulaa in the Mathurā lion capital, kusuluka in the Patika plate, which is undoubtedly the same as the title kujula, κοζουλο used by Kadphises I. I agree with Professor Hultzsch¹ that this is a Turkish word, though I do not identify it with gujlu, "strong," but with quzel, "beautiful." At all events the different writing, with s and j, forms an almost exact parallel to the writings s and jh in the name of the successor of Kanishka I

Kanishka II can only have held sway over a part of the Kushana empire and only during a short period. If we admit that the Mānikiāla inscription belongs to the reign of Kanishka I, we have dates for him between Sam 3 and 18, for Vāsishka between Sam 24-28, for Huvishka between Sam 29-60, and for Vāsudēva between Sam 74-98 Kanishka II may, as supposed by Professor Luders, have assumed sovereignty after Vāsishka's demise in the North-West. Later on however Huvishka seems to have conquered the North-West as well.

TEXT

- 1 Maharajasa rajatirajasa devaputrasa [ka]i[sa]rasa
- 2 Vajheshka-putrasa Kanishkasa sambatéarae ekachapar[1]-
- 3 [śaī] sam 20 20 1 Jethasa masasa di [20 4 1] i[śe] divasa-chhunami kha[d]e
- 4 [kupe] Dashafotena Poshapuria putr[e*]na matarapitarana puya[e]
- 5 atmanasa sabharya[sa sa]putrasa anugraharthae sarva[sapa]na
 - 6 jatish[u] [hi]tae imo cha la 1 khipami [dhamada][na*]

TRANSLATION

(During the reign) of the Mahārāja, Rājātirāja, Dēvaputra, Kaïsara Kanishka, the son of Vajheshka, in the forty-first year, anno 41, on the 25th day of the month Jyaishtha, at this day-date a well was dug by Dashafota, the son of Poshapuri, in honour of his indther and father, in order to confer benefit on himself together with his wife and his son, for the welfare of all beings in the (various) births And here I throw in one Lakh as a religious gift.

No S .- SANJAN PLATES OF BUDDHAVARASA.

BY STIN KOYOW

These plates have already been published by Mr A M T Jackson, who remarks that they were found "by Hasanji Kelia, a cultivator of Sanjān in the Umbargaen pētha of the Dāhānu Tālukā of the Thānā district" I now edit the grant from impressions kindly prepared by Mr H Cousens

There are altogether two plates, measuring $9\frac{7\pi}{8} \times 8\frac{1}{4}$. According to Mr Jackson, "they have raised rims, and are pierced with two holes for the connecting rings, of which the left-hand one, bearing a heavy copper seal with the figure of a lion walking to the left, still remains intact". The beginning and the lower corners of the first and the lower left-hand corner of the second plate have been damaged. In other respects the plates are in a fair state of preservation. The first plate contains twenty and the second nineteen lines, and the letters can mostly be read with certainty. The first line is much effaced and cannot be made out with certainty.

The characters belong to the southern class and might well belong to the latter half of the seventh century Sometimes, however, quite peculiar forms occur. Compare ra in -rapam, 1 2, śa in śrīmatām, 12, -śira-, 17, -Daśaratha-, 17, -niśēsha-, 1.12; ia in varō, 1.5, cya in -Mānavya-, 1 2, etc Da has a loop at the bottom, compare -paundarila-, 1 6, bāhudamda, 1 10, Sēdiva-, 11 22, 27, 34, Lavanivaundēna, 1 22, Kanchadi-, 1. 24; Viyadi-, 1 24 The cerebral na usually takes the form illustrated in Bühler's Table VII, column 21, numbers I-III The form given as number IV, however, occurs twice in -kalyānaparamparānām, l. 4 The dental Both the ā and the at matras are attached to the right-hand bar of pa in -pautra-, 1 29, Pausha-, 1 33, while the as strokes are attached to the left-hand bar in -paundarika-, 1 6, -prapautr-, 1 29 A peculiar interest attaches to the sign for la There are, as a matter of fact, two different forms of this sign, compare sakala-, 1. 2, and varāhalamchhanam, 1. 5 On comparing the signs, it will be seen that the former corresponds to the la given under Nos. VI-IX in column 34 of Bühler's Table VII, while the latter corresponds to the first numbers of the same column, and still more closely to the most common la in Gupta inscriptions. These two different forms of la are used side by side in several inscriptions from the time of the Guptas onwards, and usually there does not seem to be any difference made between them In the Sanjan plates, however, they seem to be differentiated according to a distinct principle The former occurs in sakala-, 1 2, Chalukyānām, 1 5, =tula-, 1 6, -pālana-, 1. 10; -sajalajaladharapatalavyōmatala-, 11 10f, -dhavalavimala-, 1 11, Chalukyakula-, 1 15, -pālana-, 1 16, -vipula-, 1 16, kuśalī, 1 17, -kula-, 11 18, 23, -Vddhavali-, 1 24, talavriksham, 1 25, -kalina, 1 29, -Vilachchkea, 1. 31, bali- 1. 31; phalam, 1 35, =nupālanam, 1. 39, and further in -Kokkulli- (?), 1 13, and -Kalvīvana-, 1 29 The latter occurs in locha-, 1 1, -kalyāna-, 1 4; varāha-lamchhanam, 1 5; -labdha-, 11. 8, 15; -vallabha-, 11 9, 13, Malla-, 1 22, Lavanivaundena, 1 22, and further in -Pūlakeśi-, 1 9, Sagula-, 11 21, 31, 34, Varasigilēna, 1. 23 If we compare all these instances, it will be seen that one form of l is regularly used for a single uncompounded l between vowels, while the other form occurs when I is initial or combined with another congonant. There are, as will be seen, some exceptions to this rule The intervocalic form is also used in -Kölkulli-, 1 13, and -Kalvivana-, 1 29, and the initial form in Pūlakēśi-, 1.9, Sagula-, 11 21, 31, 34, Varasigilēna, 1.23. It will be seen that all the exceptions occur in names, which cannot, of course, be viewed in the same way as ordinary words The reading -Kokhulli-, 1 13, is moreover quite uncertain. It can also be read Kökkulrı or perhaps even Kökkulı It is impossible to decide whether the ō is long

¹ Journal Bomb As Soc, Vol. XX, pp. 40 and ff.

or short At all events the name must be compared with the Eastern Chālukya Kohhili, the Telugu-Chōda Kōkili, the Chōla Kōkili, the Chōla Kōkili, the Chōla Kōkili, etc. The correct form seems to be a cerebial l, single or doubled The name is certainly Dravidian. The same is probably the case with -Kalvīvana-, 129 Pālakēši is likewise in its first part a Dravidian name, compare Kanarese puli, tiger, where it is of interest that the l of this word is dental and not cerebral. Also the remaining names are most likely of a similar kind. At all events, it seems quite certain that in ordinary words the two forms of la are correctly distinguished as mentioned above.

Now it is a curious fact that we find exactly the same state of affaus in some other inscriptions, viz the spurious plates of Dharasōna II of Valabhi, dated Śaka 400, and the spurious Gurjara grants of Śaka 400, 415, and 417 ⁺ Here also there are some few exceptions. In the Bombay Museum Plates of Dharasōna II ⁵ we find the sign which usually denotes an initial or a doubled l written in the name Giriciligrāmah, 1 20, while the intervocalie form is used in lagna in trirāgralagna-, 1. 27 In the Umōtā grant of Dadda ⁶ we find jīvalōkah, 1 12, and tṛināgralagna-, Pl. II, 1 9, with the intervocalie, and the name Gilaka-, Pl II, 1 15, with the initial l In the Bagumrā grant ⁷ we find the same words jīvalōkah, 1 11, trināgralagna-, 1 25, with the intervocalie, and the name Ushilathana, 1 18, with the initial form. The Ilāō plates ⁸ likewise have jīvalōlah, 1 10, and trināgralagna-, 1 21, with the intervocalie, and the name Arulēsvara-, 1. 14, with the initial form of la

It will be seen that the exceptions are everywhere of the same kind. In the first place, we find some standing terms in which the l has been treated as intervocalic, though it is the initial of the second part of a compound word. There is nothing extraordinary in this. We know from the history of the Prakrits in India that compound words were often treated as one word and suffered such phonetic changes as resulted from the word-Sandhi. It is also of interest to note that the exceptional use of intervocalic l in these inscriptions always recurs in the same words, an additional proof that all these forged records proceeded from the same source. The remaining exceptions to the rule, where the initial form is used when a single l occurs between vowels, are all found in proper names, just as was the case in the Sanjān plates.

The necessary inference from this state of things is that at the time when these plates were engraved the sound of l differed according to its use. When it was initial or formed a compound consonant, it had a sound other than when it was used as a single consonant between vowels

Now it is a well-known fact that a corresponding state of affairs is found in a number of Indo-Aryan vernaculars of the present day, such as Marāthi, Rājasthāni and Gujarāti. As I have shown elsewhere, every old initial l and such l's as are derived from old compound consonants in Marāthi, and, I may add, in other languages of the same kind, remain dental, while on the other hand every old single uncompound l between vowels becomes cerebralised. I have also drawn attention to the fact that this is an ancient feature of certain Indo-Aryan vernaculars. In the so-called Paisāchi dialects, which belong to the oldest Piakrits, it was already fully developed 10 According to the oldest Indian tradition the old Paisāchi was spoken somewhere in the neighbourhood of the Vindhyas, 11 and we have no information that the same

● JRAS, 1902, pp 417 ff

8 Ind Ant, Vol XIII, pp 115 ff

¹ Ep Ind, Vol V, p 128, Vol IX, pp 51, 133

^{*} Ep Ind, Vol IX, p 89 n 1, and so forth

⁴ Kielhorn, Inscriptions of Northern India, Nos 346 349

Ind Ant, Vol X, pp 277 ff
Ind Ant, Vol XVII, pp 199 f

¹⁰ Cf Puchel, Grammatik der Prakritsprachen, para 260

¹¹ Cf Konow, ZDMG, Vol LXIV, pp 95 ff I cannot find that my arguments have been weakened by Grierson, ibidem, Vol. LXVI, pp 49 ff

² Ep Ind, Vol V, p 123 n.

⁶ Ind Ant, Vol VII, pp. 61 ff

state of things prevailed in other old vernaculars. The use of two different l sounds in a series of modern Indo-Aryan tongues, however, shows that it must at some period have spread over a wider area, and it would be of interest if we could find out when this new state of things had become established in the different places. It is not, however, possible to arrive at cert in results

There cannot, so far as I see, be any doubt that the use of two different signs for l in some Indian inscriptions, of which the one represents an old initial or doubled l, the other an old single l between vowels, can only be explained in the light of the modern vernaculars just referred to, the more so because these inscriptions had from territories in which at the present day Marāthī and Gujarātī are spoken. But the difficulty is to decide when these grants were engraved

With regard to the spurious Valabhī and Gurjara grants it is as yet impossible to arrive at We may state with confidence that they are later than the Kaira places of Dadda II Prasintaraga (A D 628 and 633), from which the writer's name Reva or Revaditya has probably The Sanjin plates, on the other hand, purport to have been assued during the reign of the Western Chalukya Vikramaditya I, on the occasion of an eclipse of the sun on the Now we know! "that Vikramāditya I commenced to reign between new moon day of Pausha some time in September AD 654 and July AD 655," and his son Vinayaditya must have I have consulted Professor Jacobi about the eclipses of ascended the throne about AD 680 the sun which were visible in Western India during this period, and he has kindly informed me that the only one that suits the case is the one that occurred on the 7th December AD 671. Of the other eclipses which, according to the Pürnimänta system, might come into consideration, viz those of the 18th December A.D 670, the 25th November A D 672 and the 27th November AD 680, the first and the last were not visible in India, and the eclipse of AD 672 was too unimportant Professor Kielhorn has shown that in early times the Pürnimanta system The intended date would accordingly be the 7th December A D was in use in Southern India And it would be possible to date the spurious Gurjara grants about the same time is in this connection of interest that the name of the writer of the Sanjan grant is Revagana, As we shall see, however, there are so many compare Reva, Revadity of the Gurjara grants indications showing that the Sanjan plates are not genuine, that their date cannot be relied on On the other hand I see no reason for assigning them to a much later date, and we may provisionally state that the cerebralisation of an uncompound intervocalic l in the Western Marāthā country can be dated back to about A D 700

The orthography of the Sanjan grant is rather careless Thus we find am for a m -bhayamnēka-, 1 15 1 for a m -ānuyah-, 1 29 - 1 for ī m mahipati-, 1 11, mahipālana-, 1 16; -samakālınah, 1 29 ū for u m -Pūlakēśi-, 1 9: 71 for 71 m kriy-, 1 32 ē for a m -bhayamnēka-, 1. 15: It for tt in dakta-, 11 5, 21, 27, 36, 38, =kinchiktula-, 1 6. ga for sa in -garīra, 1 7 na for na 112 - Harına, 1 4; Ambaramona, 1 21, -pratikarona, 1 24 n for nn in Matridina-, 1 23 · pu for hu m -Napusha-, 1 7 . bhi for dhi m rājābhirāja-, 1 13 · ya for vya m pitriyō, 1 14 · sa for sha in -ābhinktānā, 1 3 A consonant after an r is doubled in kārtiskēya-, 1 4; -Aryjuna-, 1 12, -karlkas-, 1 12, sarvv-, 11 18, 19, nevartta-, 1 20, pūriiena, 1 25, -maryyādī, 1 26, sarveādānam, 1 27, -ārkka-, 1 28, -chaturiedasya, 1 31; -kriyötsarppanārttham, 1 32; udal-ītisargyčna, 1 31, bahubhihr-evasudhā, 1 34; bhūmiharttā, 1 38, pūreva-, 1 38, but not in -Arjuna-, 1 12, -chāturdanta 1 15, and, of course, not in -Harsha-, 1 8 Letters and syllables have not rarely been omitted Compare yāva for yāvat, 1 25, yatnā for yatnād, 1 38, -risēsha- for -nihšēsha, 1 12, Dvāsagrāmyā for Dvādasagrāmyā, 1 19, -ādhikāri for -ādhikārınah, 1 18, and perhaps Madanamgāsrayah for śrīmad-Anamgāsrayah, 1 17. A superfluous

¹ Ep Ind , Vol IX, p 102.

anusvāra occurs in -1āmshtra-, 1 18, -samndhih, 11 25, 26, -anēkam-, 1 30, and a superfluous visarga in -ādhipatih-, 1 8; -ōgrah-, 1 8, sutahs=, 1 9, -ānviyah-, 1 29, -Hiranyakēśih-, 1 30, bahubhihr=, 1. 34, bhāmihs=, 1 35, while the visarga has been wrongly omitted in samāsādīta, 1 5, -pratāpa, 1 8, bāhudamda, 1 10, -rāja, 1 17

The rules of Samdhi are constantly violated. Thus we find visarga instead of \$ in -parikarah, 1. 27, visirga instead of \$ in mahārājah, 11. 9, 14, and visarga before sonants in -yāgāḥ yaf=, 1 6, -bhōgikaih nēkakulapradhānaih Mātri-, 1 23, nadhāyirah Rēva-, 1 31. On the other hand, we find ō before surds in -vijayō, 1 15, Mahindārāmō, 1 21, parivāhō, 1 26, -vāpakō, 1 27. When two vowels follow each other, they are sometimes wrongly combined, thus, -bhīsharātur- instead of bhīshana ātur-, 1 12. In other cases an \$m\$ is inserted as a kind of Samdhi-conconant.¹ Compare dakshina=m=iva bāhudamda, 1 10, -ōshadhī=m=iva tushtikarō= m=Arjuna=m=iv=, 1 12; =chandramā=m=iia, 1 16; -Hiranyakēśi(ḥ)=m=anēka-, 1 30, sahasrēna= m=aśva-, 1 37. Other instances of wrong Samdhi are =vinashtain ava-, 1 6, -nyāyēna achātabhatapraiēṣyah ā-, 1 28

The language is Sanskrit There are however several mistakes. The nominatives in ō of a-bases where no soment follows, forms such as simasy=apı, 1 23, perhaps -chaturvvēdasya, 1. 31, and the use of the genitive instead of the dative in 1 31, and so forth, make it probable that the person who drafted the plates was more familiar with Prakrit than with Sanskrit A form such as Mahindaramo, 1 21, is pure Prakrit, and the form mātarā instead of mātri in saptamātarābhisiktānā, 1 3, 18 in accordance with the rule in Hēmachandra's Prakrit grammar III, 46, that the Sanskrit word mātri becomes māarā if it denotes a deity, mātarā being a Sanskritised form of this māarā Also the use of two different l's points in the same direction. That the grant was drafted by a person who was not very well versed in Sanskrit is also shown by the use of parenthetic sentences in I 4 (bhagatā-pratyaksha-Harınā tushtēna varō daktah samāsādīta[h*] pratyayō varāhalamchhanam cha), 1 3 (krîtackātvamēdha-rūjasūya-paundarīkayāgāh yat=kiñohiktu(t=ku)laduritam dhanushmatā) and so forth Note also -Rāmadēva-tat-pratimānam=iva, vinashtam . . 1.7, -ānudhyātā, 11 10, 17; -yasō, 11 11, 16, and so on

Such occurrences cannot fail to throw some doubt on the genuineness of the plates And other considerations lead to the same result

I have already mentioned that the seal shows the figure of a lion. Now the Western Chalukyas used the boar crest,² and this is in accordance with 1 5 of the Sanjān giant. The invocation of the Varāha-incarnation of Vishņu at the head of many Chalukya grants should, no doubt, be seen in connection with the use of this crest. It speaks strongly against the genuineness of the present grant that this stanza has been so much changed

On the other hand, it cannot be urged against the genuineness of the plates that the grantor Buddhavarasa is not known from other sources, for a Mahāsāmanta Buddhavarasa of the Śalukika family is known from the Törkhēdē grant of Śaka 735 ³ This Buddhavarasa was in possession of an estate known as the Siharakhi Twelve, which Dr Fleet has identified with the present Serkhi, near Baroda, at 73° 8' E and 22° 21' N This place is not too far removed from Sanjān to make it unlikely that he was a descendant of the Buddhavarasa of the Sanjān plates, and the name of his family Śalukika can hardly be anything else than Chalukya The later Buddhavarasa was a feudatory of the Rāshtrakūta king Gövinda III, and nothing prevents us from supposing that members of the old imperial Chalukya family, after its overthrow by the Rāshtrakūta's, served under the new rulers I am thus inclined to think that the older

¹ Cf Kielhorn, Ep Ind, Vol IX, p 268 and n 3

² Cf Fleet, Gazetteer of the Bombay Presidency, Vol. I, Part ii, p. 299 n. 4 Ep. Ind, Vol. III, pp 53 ff

Buddhavarasa is no fiction. This however does not affect the argument regarding the genuineness of the Sanjān plates. If we suppose, as I think we must, that they were drawn up at all events not long after the date they mention, it would be natural for the forger to insert real names and not fictitious ones.

Buddhavarasa states that he was the younger brother of Palakēšin II, and styles himself rājan Now we know that there was about the same time another Chalukya who held sway in the same part of the country, viz the Gujarāt Chalukya Śryāśraya Śīlāditya, of whom we possess two grants, dated in AD 669 and 691 respectively. The former has been edited by Professor Hultzschl and contains the information that the grantor, the yuvarāja Śryāśraya Śīlādītya, was the son of Dharāśraya Jayasımhavarman, the younger brother of Vikramādītya About Dharasraya we only learn that his "power had been increased by his elder brother" Śryāśraya was residing at Nayasārikā, the present Nausārī, where the plates were found. The latter grant, which comes from Surat, was published by Bhagvānlāl Indrājī 2 Professor Hultzsch has shown that Śryāśraya Sīlādītya must have held sway over a province that included The villages granted by him were Asattigrama, Karmaneya, Osumbhala and Of these Asattigrama is the present Astgam, seven miles east-south-east-south Allüraka from Nausārī, Kārmanēya is the present Kamrēj, 72° 2' E and 21° 18' N, Ōsumbhalā is the present Umbhel, 73° I'E and 21° 11'N, and Allüraka the present Alura, 73° 5'E and There is accordingly no objection to assuming that another Chalukya prince at the same time ruled over a province in the present Thana District

In such circumstances I think we are justified in making use of the historical information contained in the Sanjān grant, and even the attribution of the name $K\bar{o}khuli$ to Vikramāditya I may very well be justified, if we remember that the name Kokkili recurs in the genealogy of the Eistern Chālakyas

The genealogy of the Western Chalukyas, as given in the grant, carries us back to the Paramēsvara Satyāśraya Pulakēśin [II] Prithivīvallabha, who had conquered Harsha-Dēva, the king of Northern India (Uttarāpatha). His son was Prithivīvallabha, the Rājādhirāja Paramēsvara Jayasrī Kōkkuli Vikramāditya, the Mahārāja, and the younger brother of his father was the Rājan, the Paramamāhēsvara Madanamgāśraya (or, srīmad-Anangāśraya), the glorious Buddhavarasa, by whom the present grant purports to have been issued. He claims to have conquered the terrible four-tusked elephants of the lord of the gana of the Achhatyana or Natyana I do not know what to make out of this name

We further learn that Buddhavarasa, being in good health, while residing in Pinuka, on the occasion of an eclipse of the sun on the new moon day of Pausha, during the reign of Vikramāditya I, grants to Sagulasvāmin Dīkshita, the son of the Chaturvēdin Rēva, a resident of Kalvīvana, of the Hāriti gōtra, the Taittirīya śāhhā, proficient in the various śāstras of the Hiranvakēšius, Mahindārāma and Ambārāma in the twelve-village-district (Dvādaśagrāmī) in Avaranta (Aparānta), at the sea-shore, and further the plots of Sēdiva and Malla, the Lavanivaunda and Varasigila. The name of the village to which these plots belonged has been lost. We may however perhaps supply the name Mātridinnagrāma from 1 23. To the north and west it was bounded by the sea. To the east some localities are mentioned, which I cannot identify, viz Viyadi, Uddhavāli (or Uddhavālikā), Kanakōcharā (or Nakōcharā), Tatāyikā, and the eastern boundary, the Vyāghratatāka

Mr Jackson has identified Pinuka with the present Pen, the chief town of the Tāluka of the same name in the Kolaba District, situated at 18° 44′ N and 73° 6′ E, and Kalvīvana with

¹ Ep Ird, Vol VIII, pp 229 ff

² Verlandlungen der VII Internationglen Orientalisten Congresses, Wien, 1888, Arische Section, pp. 211 ff.

the present Kelve, at 19° 36' N and 72° 44' E, close to Mahim Avaranta is evidently the same as Aparanta, the Northern Konkan The Twelve-village District and Mātridinna-grāma would, if we consider that the northern and western limits are the sea-shore, have to be looked for in the country to the west of the river Amba, and it is possible that Mātridinna is a semi-Sauskrit form of the village name which is now Māndva

I am not able to interpret the whole grant to my own satisfaction. The accompanying plate has been prepared from impressions which I owe to the kindness of Mr. Consens.

TEXT 1

First Plate

- 1 $\tilde{O}m^2$ $^3Bhramara-sa[m]kāśa-kāya[m]$ bh[i]shana-raktā[m]ta-lōcha da. $sikhand[?]\bar{a}uutam[?]$
- 2 jayatu sadā vārāha-rūpam || śrīmatīm sakala-bhu[vana]-samstū[ya]māna-Mā[navya]-sagō-
- 3 trānām Hāritiputrānām saptamātar-ābhisi(shi)ktānā[m*] śrī-Mahásēnasya pādānudhyātā-
- 4 nā[m] Kāittikēya-samrakshana-prāpta-kalyāna-paramparānām bhagava⁴ pratyaksha-Harinā⁵ tu[shtē]-
- 5 na varo daktah⁶ samásādīta[h*] pratyayō varāha-la(lā)mchhanam cha Chalukyānām krīta ch=ātvamēdha-rā-
- 6 jasūya-paundarīka-[yā]gāh⁷ yat=kinchik=tula⁸-duitam tad=vinashtam avabhritha-inānaih suchi-pa-
- 7 vitrīknita[m*] sīra-garīra⁹ Nrīga Napusha¹⁰-Dhumdhumāra-Da[sa]ratha-Rāmadēva-tatpratīmānam=īva dhanu-
- 8 shmntā¹¹ Uttarāpath-ādhīpatī(h)-śrī-Harshadēva-parājay-ōpalubdh ōgra(h)pra[tā]pa[h*] paramē[śva]rah
- 9 paramīl² Satyāśrayah 6ri-Pülakēśil³-Prithivīvallabha-mahārājah tasya suta(h)s= tat-pād-ā-
- 10 nudhyātā dakshina=m=iva bāhudamda[h*] prithivī-pālana-kshamō vyapaga[ta]-sa-jala-jaladhara-pa-
- 11 tala-[vyō]ma-tala-gata-śarad-ındu-kırana-dhavala-vımala-yaśō¹⁴ mahipatı-samaı avāranavā-
- 12 rana nı[h*]6ēsha-kırkkaś-ābhōga-bhīshanātur¹6-ōpanī[t-osha]dhī=m=ıva tushtıkaıō=m=
 Arjjuna=m=[1]v=ā-
- 13 [65sha]-sa[m]grāma-vijayō¹⁶ Prithivīvallabhah rājābhirāja¹⁷-paramē[śva]ra-jayaśrī-Kōkkulli ⁸-Vikra-
- 14 [mā]ditya-mahārāja[h] tasya pitriyō¹⁹ Satyāsrayasy=ānujö dēva-dvija-suśrūshābhiiato
 - 1 From impressions
- ² Expressed by a symbol
- Metre not to be made out.

- 4 Read perhaps bhagavatā
- 5 Read nā
- 8 Read dattah

- 6 Read yat=kiñchit=kula
- 7 Read kritās ch=āscamēdha, or, kritāsvamēdha
- __

- 11 Read dhanushmat=Ötta-.
- Read -fariram
- 10 Read -Nahueha .
 18 Read -Pula-

- 14 Read yafā mahī
- Read paramamāhēsvarah
 Read bhīshana ātur-
- 16 Read -ryayi

- 17 Read -vallabhö rājādhirāja-.
- 18 Perhaps Kokkulls, or -lrs-, or -ls-,

yāgō

19 Read pitrivyah

ė

- 15 chhatyana¹-gana-yatı-bhayamnēka-chā[t]urdanta-gaja-ghat-ātōpa-labdha-vijayō² Chalukva-kula-
- 16 [na]rapa[tī]nā[m gagana]-chandramā=m=ıva mahı-pālana3-sıta-vipula-prakhyātavaśō4 mātā-pitri-
- 17 pād-ānudhyā[tā] parama-māhēśvarō Madanamgāśrayahō śii-Buddhayarasə-rāja[h*] kuśali
- 18 [sarvvān=eva vishayapa]ti-rā(m)shtra-grāmakūta-kula-maha[t*]tar-ādhikāri[nah*] samanubodhaya-
- [ty=astu sarvva]-vi[ditam vathā] mayā sāgara-tatē Dva[da*]śa_gramya Avaranta-visha[y-ā-]
- 20 uttara-diśā daśa niva[rtta]nā[ni]7 $m\bar{e}^8$

Second Plate

- 21 [pramānēna] Mahindārāmō sthāvaram Ambārāmēna⁸ vibhūshita[m] daktamg [Sagula-dīkshita]-
- 22 sy=ārāmasya dakshına-dıśā Sēdıva-kshē[tram] Malla-kshē[tram] cha saha Lavanı[vau]ndēna Varasıgı-
- 23 lēna sahitam cīmasy=āpi krama-pramānam dvādaśa-bhōgikaih¹⁰ nēka-kula-pradhānaih Mātridina-grāma-
- 24 kūtēna cha Kanchadı-pratihārēnali sahitam amku 30 Vıyadı-Uddhavälı-Kanakōcharā-Tatāyıkā-pū-
- 25 rvvēna ban-āmtarēna gatā yāva[t*] tala-vriksham 5 shā12 pūrvvēna sa(m)ndhih¹³ Vyāghra-tatākam tasya cha pari-
- 26 vāhō shā dakshına-dıśā sīma-sa(m)ndhih paśchima-diśā uttara-dıśā cha mahodadhi-maryyada 30
- 27 shah sa sima-parikarah chatur-ādghātana-visuddhahl4 Sēdīva-vāpako16 sarvvādānam daktam16 visishtē-[prā]-
- 28 tibh[ē]dikā-parihīnō=bhyamtarasiddhih¹⁷ a-[chā]ta-bhatabhūmichchhidra-nyāyēna pravēšya(h) ā-chandr-ārkka-
- 29 samakālına[h]18 putra-pautra-prapautr-inviya(h)-kram-opabhogyah śri-Kalvivana. vāstavya-Hārīti-

• Read -yasā

t Read perhaps -paramamāhēsvarah trīmad-Anamgāsrayah

Perhaps Natyana- and read -ganapati-bhayanaka.

² Read -vijayaf=

² Read mahi-

^{*} There would be just room for sufficient syllables to read -ntahpāti-Mātridinnagrāmē

⁷ There does not seem to have been any writing in the remaining part of 1. 20 8 Read na

¹⁰ Read -Lair=nēla Lulapradhānair=Mātridinna-

Read dattam

¹¹ Read na If I am not quite certain about the reading 5 and I do not know what to make out of $sh\bar{a}$

¹¹ Rend samdhir=

¹¹ Read -Laras=chatur-āghāfa visuddhah

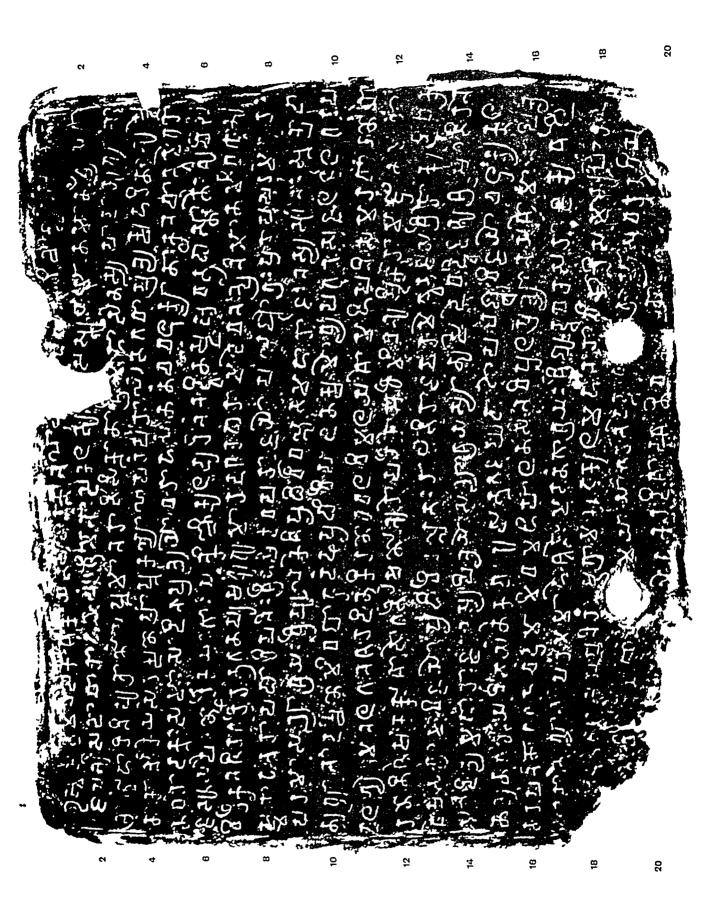
¹¹ Read -vapal ah

¹⁸ Read datto viehti-pra-,

¹⁰ Rend parihino= end -siddhya.

¹⁸ Read -kālīnah putra-pautra prapautr anvaya.

Sanjan plates of Buddhavarasa

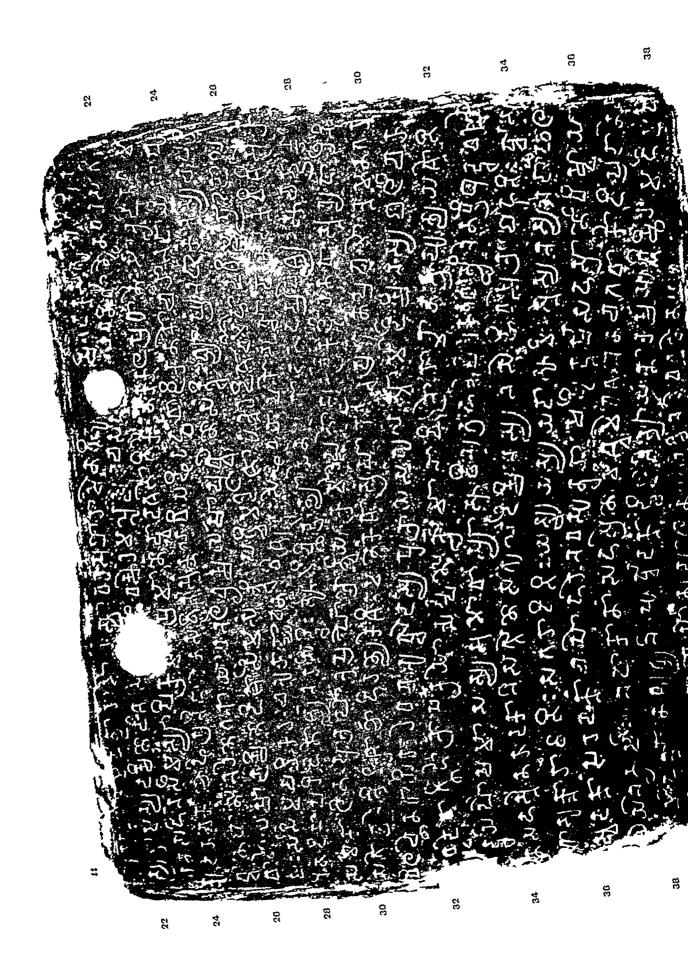


STEN KONOW

SCALE 1

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FROM IMPRESSIONS SUPPLIED BY MR H COUSENS.



- 30 sagōtra-Tēttırī-śākhā-Hıranyakēśih-m-anēkam¹ śāstra pāramgata pradhāna prathamōttama-nagara-
- 31 Vilachchle nadhāyirah² Rēva-chaturvvēdasya putrāya Sagulasvāmi-dīkshitasya balicharu-
- 32 [vai]śvadev-āgnihotrāya³-kriy-otsarppan-ārttham mātāpitror=ātmanaś=oha punya-yaśōbhi-
- 33 [v]riddhayē Pausha-māsasya amāvāsyām ādītya-graha[nē]⁴ Pīnuka-nagarasthītēna śrī-Buddhavarasē-
- 34 na s[v*]n-hastēna⁵ udak-ātisarggēna Sagula-dîkshitasya ta[t*] Sēdiva-kshētram || ⁶Bahubhi(h)r=vvasu-
- 25 dhā bhuktū rājabhih Sagar-ādibhih [i*] yasya yasya yadā bhūmi(h)s=tasya tasya tadā phalam [||*]
- 36 Sva-daktām⁶ para-daktām cha yō harēta vasundharā[m ¡*] shashtīd-varsha-sahasrāni⁷ vishṭāyā[m]
- 37 [jā]yatē krimih || Tatākānām sahasrēna=m=ašvamēdha-satēna cha [|*] gavām köti-pradānēna
- 38 [bh]ūmi-harttā na sudhyati [||] Pūrvva-daktā⁸ dvijātibhyō yatnā[d*] raksha Yudhishthira [|*] mahī[m*] mah[ī]-
- 39 ma[tām śrē]shtha dānāch=chhrēyō=nupālanam || Likhitam Rēvaganēna ||

TRANSLATION

(Inne 1) Hail, Prosperity. Ever victorious is the boar shape (of Vishnu), which has a body of the colour of bees, which has terrible eyes, red at the corners . . . which is bent . . .

(Lil 2-9) [In the lineage] of the glorious Chalukyas, who belong to the Mānavya gōtra, which is praised by the whole world, the Hāriti-people, who have been anointed by the seven (divine) mothers; who meditate on the feet of the illustrious Mahāsēna (Kārttikēya), who through the protection of Kārttikēya have obtained continuous prosperity—by the divine Hari, who, being pleased, showed himself before their eyes, a boon was granted and fame and the boar crest were obtained—, (there was) the supreme lord, the devont worshipper of Mahēsvara (?), Bājasūya and Paundarīka sacrifices were performed, whatever evil there was in the family, was annihilated, head and body were cleansed and purified through Avabhritha baths by him who was an archer comparable as it were to the following, viz Nriga, Nahusha, Victory over the lord of Uttarāpatha, the illustrious Harshadēva,—

(III 9-14) His son was Prithivivallabha, the sovereign king, the supreme lord, the victorious and glorious Kokkulli Vikramāditya [I], the great king, who meditated on his

¹ Read - Taittiriya-säkhä Hiranyakesy aneka-

² Read nivāsino ? I take Vilachcha to be the name of a town.

^{*} Read ägnihötr ädi kriy

⁴ Read -māsasy=āmāvāsyām=āditya

[•] Read -hastēn=ödak -

Read sva dat'ā - para-dattām. There is a superfluous hook at the right-hand side of ps.

A Read shashfim varsha

⁸ Read -dattam

[father's] feet, who, like his right arm-staff, was capable of protecting the earth, whose fame was spotless and white, like the rays of the autumnal moon risen in the skies from which the mass of water-filled clouds has disappeared, who was terrible in his utterly violent effort of warding off the war elephants of (hostile) kings, who was causing satisfaction like a medicinal herb given to a sick person, who was victorious in every battle like Arjuna,—

(Li 14-19) His father's brother, the younger brother of Satyāśraya, who rejoiced in showing reverence to gods and Biāhmanas, who has obtained victory over the multitude of four-tusked elephants of the lord of the Achhatyana (?) gana, who, like a moon in the sky of the lords of the Chalukya family, has acquired white, wide-spread, and well-known fame through protecting the earth, who meditates on the feet of his mother and father, the devoit worshipper of Mahēŝvara, Madanangāśraya (or, the illustrious Anangāśraya), the illustrious Buddhavarasa, the rājan, being in good health, instructs all the heads of districts, the heads of provinces and villages, the tribal chiefs and officials:

(Ll 19-23) Be it known to everybody, that the estate Mahindarama, adorned with the Ambarama (or, a mango grove), on the sea shore of the Dvadasa-grami (Twelve-village district), in the village . . . within the Avaranta-vishaya, on the northern side, ten nivartanas in extent, has been given by me, and further, on the southern side of Sagula Dikshita's grove, the Sēdiva-field and the Malla-field, together with Lavanivaunda and combined with Varasigila

(LI 23-26) And the measure of steps of the border line (made) by the bhōgihas¹ of the Twelve(-district), the heads of several families, and the headman of Mātridinna village together with the door-keeper Kanchadi is in figures 30. They went to the east of Viyadi, Uddhavāli, Kanakōcharā and Tatāyikā, in the distance of an arrow shot, up to the palmyra tree, five (²) sha² To the east the limit is the Tiger-tank (Vyāghra-tatāha), and its waterline measures 30 sha. To the south the limit is the boundary (of the village). To the west and to the north the sea-shore, 30 sha

(Lil 27-34) This is the surrounding limit, and, defined as to its four abutments, the Sediva field has been given, with all taxes, free from vishti-prātibhēdihā, with all the spaces within, according to the maxim of bhāmichchhidra, not to be entered by petty officials and soldiers, for as long a time as moon and sun (endure), to be enjoyed in succession by sons, grandsons, and great-grandsons, to the inhabitant of the illustrious Kalvīvana, of the Hārīti gōtra, the Taittirīya śāhhā, the foremost of those who are proficient in the various sāstras of the Hiranyakēśins, the son of the chaturiēdin Rēva, who lives in the foremost excellent town Vilachchha, to Sagula-Svāmin Dīkshita, for the performance of bali, charu, vaiśiadēva and other rites, for the increase of the merit and fame of his mother and father and of himself, on the new-moon day of Pausha, on the occasion of an eclipse of the sun, by the illustrious Buddhavarasa, staying in the town of Pinuka, with his own hand, with libations of water, to Sagula Dīkshita this Sēdiva-field (has been given).

(Ll 34-39) Four of the customary verses

(L 31) Written by Revagana

¹ See Ep Ind, Vol IX, p 273 and n 6

I do not know what is meant with sha, perhaps shafkamsa, of Kautiliya, p 107

^{*} Ch Ep Ind, Vol IX, p 284 n 10, and p 296, Vol XI, p 176, and Lalla Dikshita's Commentary on the Mrichchhakatikā (ed Godabole, Bombay, 1896), p 223. chātah kshudra-rishaya bhōktā

^{*}I am extremely doubtful about the interpretation of this part of the grant, and a name such as Vilachchha does not seem to be likely

No 9-A NEW ANDHRA INSCRIPTION OF SIRI-PULUMAVI

Di V S SULTHANKAP, PH D , POONA

The subjoined Prakent record incised in the reign of the Andhra king Siri-Pulumāvī, King of the Suavehana (family), was discovered by Mi T Rajarno, Kamirese Assistant in the Office of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, during his tom of inspection in the Adom Tāluk of the Bellary District, Madias Presidency The estampages were propored under the direct supervision of Rao Salub H Krishna Sastri and kindly placed at my disposal by him for publication. I am indebted to him also for many valuable suggestions in the matter both of decipherment and of interpretation of the record

The inscription is engraved on the eastern face of a large natural boulder of reddish grante, known to the villagers as Jangh Gundu (Jungle Stone). The inscribed rock, which is firmly buried in the soil, lies middly between the villages Myākadom and Chinnakadabūru at a distance of about eight miles due N from the Telui. Head-quarters. The surface of the boulder has peeled off at various places, sometimes right up to the depth to which the letters were incised. The written surface, consisting of four lines of the inscription, covers an area of S'by 3', and the height of the average letter is $2\frac{2}{4}$. The eagraving, though bold and neatly executed, is not very deep, indeed the "duets" of the letters are so shallow that a superficial examination of the rock discloses hardly any traces of the record. It is worth noting that the words are separated from each other by small gaps, a circumstance which greatly facilitates the deciphering of the record. The fourth and last line of the inscription is considerably shorter than the rest, and commences much faither to the right than these. The closest inspection of the rock did not disclose any distinct trace of letters in the gap at the beginning, caused by the shortness of this line.

The alphabet resembles that of the Jaggayyapeta inscription of Purisidalal Characteristic arc the hooks with which the clongated verticals of the letters ka, $\tilde{n}a$ and ra terminate, as well as the pedantic semi-circular arc used as the sign for the medial i. The signs for medial \tilde{a} and \tilde{e} show a tendency to droop downwards at their free ends. In spite of this similarity with the characters of the Jaggayyapeta record, there could be, as for as I can see, no objection on palaeographic grounds to their being assigned to an epoch earlier than the third century, to which the Jaggayyapeta inscription is hesitatingly ascribed by Bühler. In dische Palæographie, p. 44.2

The number of epigraphic records belonging to the Sātayahana Dynasty, which had succeeded in holding sway over a large part of southern India for an unusually prolonged period, is remarkably small. In the Madras Presidency, besides the one I am now editing, there are only two inscriptions which refer themselves directly to the reign of a Sātayahara king, and these are both records from the Krishnā district, one of them being certainly a private record. So is the inscription under consideration a private record. It registers the construction

uf Y

¹ Bühler, Indieche Palæographie, p 44, and Tafel III, Col XVII, XVIII

² See also his remarks in the Archl Suro of Southern India, Vol I, p 111 Excepting the tendency of horizontal lines which are unconnected at one end to curve downwards, there is no difference let veta the alphabet of our record and those which are figured in Table III, Col X-AIII of Bühler's Tafeln, which would justify its being assigned to a later palmographic epoch. The curving downwards of horizontal lines is, in my opinion, as much an ornamental variation as the hooks at the ends of elongated verticals, which are to be observed as early as in an inscription of Sātakani I (Col X), which Bühler himself assigns to 12 century AD. With the semi-circular are representing medial 2 of g1 and v1 in an inscription of Pulumāvi (Col XI), d1, n1 and h1 in an inscription of Sātakani I (Col X), t1 (twice) and dh1 in those of Ushavadāta (Col VII, VIII) and others much earlier

² See Lüders, List of Brahmi Inscriptions, Nos 1248, 1340

of a tank by a certain householder (gahapatila) The only other designation besides Pulumāvi which the king receives here is Raño Sātavahanānam, 'of the King of the Sātavahanas' One notices here the absence of the metionymic with which the names of the Sātavahana kings are as a rule accompanied, such as Gotamīputa and others ¹ Worthy of note also is the use of the family name Sātavahana, a term of comparatively rare occurrence in inscriptions ²

With the scanty information we have in our record about this Pulumāvi an identification is precarious. There are in fact at least four kings with the name. Pulumāvi (or its variants) known to history, and the chionology of this dynasty is far from being satisfactorily settled Mi. Vincent A. Smith, working upon the Puranic material supplied by Pargiter, gives us tentatively the following dates for the various Pulumāvis.—

- 1 Pulumavi (I), the fifteenth king of the dynasty, ruled some time before A D 59
- 2 Palamāvi (II), Vāsithīputa, came to the throne about AD 135, and ruled for something like 28 years
- 3 Pulumāvi (III), came to the throne about AD 163, and ruled for something like 7 years
- 4 Pulumāvi (IV), came to the throne about AD 218, and ruled for something like 7 years

For purposes of identification the Puranic king Pulumāvi (I), of whom we know next to nothing, may be rejected on paleographic grounds. Further, if the lengths of reigns allotted to these kings in the list supplied by Mr Vincent A. Smith happen to be correct, then the last two Pulumāvis will also have to be rejected, as they are stated to have ruled only seven years each, while our inscription is dated in the eighth regnal year of the king. From this point of view the Pulumāvi of our inscription will have to be identified with Vāsithīputa sāmi-Siri-Pulumāvi (II), the $[\Sigma_{IPO}]_{\tau \tau o \lambda \in \mu aios}$ of Ptolemy 4. A large number of records dated in the reign of this king have in recent years come to light. The year of his accession to the throne is, as remarked above, put down roughly at A.D. 135. Assuming a plurality of kings with the name Pulumāvi, there is no other criterion in the inscription for identifying him further

It was mentioned above that the object of the inscription was to record the sinking of a reservoir (talāka) There is, however, no reservoir or tank to be seen in the neighbourhood, to which the record may apply But it may be remarked that the soil in the vicinity of the inscribed rock is alluvial, consisting of sand and finely powdered dust, so that the adjoining land might well at one time have formed the bed of a tank

Among the localities mentioned in this record Sātavahani-hāra is particularly interesting, as it occurs once again in the Hīra-Hadagalli copper-plate inscription⁵ of the Pallava king Sivaskandavarman in the slightly altered form of Sātāhani-rattha. I am not aware that the names of places mentioned in this grant of the Pallava king have been satisfactorily identified, so that the situation of Sātāhani-rattha has been, as far as I know, a matter of conjecture. The inscribed boulder bearing the present record is, however, a sure landmark, as far as the situation of the locality is concerned. If, now, the find-place of the grant, Hīra-Hadagalli, which is also situated in the Bellary District, be supposed to be not far removed from the subject of that grant, which is described as being located in the Sātāhani-rattha, then the territorial

¹ See Rapson, Catalogue of the coins of the Andhra Dynasty, etc (London, 1908), p cleaning

² See Rapson, op leit, Index V, s v Sätavähana

² Early History of India, 3rd Edition (1914), pp 216 ff

Papson, op cit, p xxxix Ep Ind, Vol. I, pp. 2 ff





division Stavaham-Sitiham must have comprised a good portion of the modern Bellery District The relation in which the mahasinapate and the gumula stand to the jaurpada and the gana which appear along with their names, is not explicitly mentioned But, considering the position of these persons, one might hazard the guess that these military officers were feudal lords of the lands, holding them in the form of jagirs

In conclusion, it may be remarked that the site of the inscribed rock is an important landwark, fixing definitely a point south of the Krishna to which the sway of the Sătavahanas extended

TIXT.

- l "[Si]dha[m] [1]"] Raño Satavahanānam S[i]ri-Pulum[i]visa sava 8 hēma 2
- [masa] mahāstnāpat[1]sa Khamda[nī]kasa janapādt S[ā]tavaham-hārē
- 3 .m.kara! Kumaradatasa gimo Vepurake vathavona gahapatikona [Koin]taname [Samb]na

talālam khīnitam [][*]

TRANSLATION.

Success! On the first day of the first (fortnight of) the second month of Winter in the eighth year (of the reigr) of Siri-Pulumavi, King of the Satavahana (family), the reservoir was sunk by the householder (gahapatila) resident in the village (of) Vepuraliz, belonging to the Captain (gumila) Kumiradata (Kumiradata), in the country (janapada) of Sātavaham-hāra, belonging to the Great General (mahāsēnāpati) Khaindanāka (Skandanīga).

¹ From the stone and a set of impressions

² Traces of the bracketed syllable are visible on the stone

The consenant signs are almost certain, the towel signs are all but obliterated, as at this point the rock has pecked off almost to the depth to which the letters were incised Perhaps, we have to read mass, making with the foregoing numerical symbol 1 the word padhamasi.

[·] Read janapadē

We have probably to restore gamikasa (from Skt gaulmika, 'captain'), which would accord well with the mahāsēnāpaliza of the preceding line

This and the following word must, in my opinion, contain the specification of the gahapatila, the first (ges plu) is most probably a tribal name, and the second (inst sirg) is the personal name. The reading of the first aksharas of the names must however be looked upon as problematic

⁷ This is the sesson commencing with the dark fortnight of the month of Kürttika

This is a clear case of the use of the word hara in the sense of 'kingdom or district' See Lüders, List of Brahmi Inscriptions, Appendix, Index of miscellaneous terms sv ahara—In the Hira-Hadagalla copper plates (Lüders' List, No 1200) this territorial division receives the designation raftha (rāshtra) Thus hāra must

^{*} Cf the personal name Khamdanaga sataka occurring in a Buddhist in cription at Kanheri (Lüders' List, No 1021) ¥ 2

No 10.-THE NAIHATI GRANT OF VALLALA-SENA, THE 11TH YEAR

By R D BANERJI, M A., INDIAN MUSEUM, CALCUTTA

The plate on which this grant is incised was discovered by some coolies, while digging some waste land, between the villages of Naihati and Sitahati in the Katwa subdivision of the Burdwan district of Bengal, belonging to Babu Baidyanath Chatterji, Zamīndar of Sitahati, in January 1911 The piece of waste land on which the grant was discovered is called by the local people Nai rājār bhitā, "The ruins of Nai Raja's place" A copper cup, "tāmra-kunda," a vessel still in common use for divine worship in Bengal, was discovered at the same time Subsequent excavations at the same place yielded some more utensils of worship—

- (1) A copper censer on two legs, one of which is peculiarly curved. Such censers are very often represented on the pedestals of images of the Pāla period (800-1200 A.D.) ¹ This form is no longer used in Bengal Dr J Ph Vogel, when Officiating Director-General of Archæology, found similar utensils for $p\bar{u}j\bar{u}$, made of brass, in the Tirumalavadi Temple of Vaidyanātha, Trichinopoly district, Madras The censel had a movable cover, which has now disappeared and of which the hinge only remains It measures 7" in length and $4\frac{2}{4}$ " in height
- (2-5) Four small stands or cups, most probably intended to hold $p\bar{a}ni$ -sankhas, or conchshells. No 2 measures $2\frac{1}{4}$ in height, and the diameter of the top is $1\frac{1}{2}$. No. 3 measures $2\frac{1}{16}$ in height, and the diameter of the top is $1\frac{1}{8}$. No 4 measures 2° in height, and the diameter of the top is $1\frac{1}{4}$ in height, and the diameter of the top is $1\frac{1}{4}$.
- (6-8) One elaborately carved and two plainly carved small conch-shells, used during $p\bar{n}j\bar{a}$ They are called $p\bar{u}ni$ -śankhas and are not used for blowing. They are filled with water, and waved before the deity at the time of $\bar{A}r\bar{a}trika$

(9-12) Four irregular pieces of oxidized zinc

The nature of the finds indicates that the piece of waste land where the grant and the other objects were discovered is the site of an ancient temple. Local people say that some images made of gold, or covered with gold leaf, were found at the same place. Mr Tārak Chandra Roy, MA, when Subdivisional Officer of Katwa, interrogated the agent of the Zamīndār of Sitahati, who denied all knowledge of them. Subsequent inquiries did not lead to the discovery of any such images, and Mr Roy is inclined to regard the rumours as baseless.

Immediately after the discovery a reading of the record with excellent photographs was published by Mr Roy in the Journal of the Bangiya Sāhitya Parishad? A revised reading of the text was then published by Mr Akshaya Kumāra Maitreya, B L, of Rājshāhī, in the Bengali monthly journal "Sāhitya" Prof Rādhāgovinda Basāk, of the Rājshāhī College, published a Bengali trinslation of this record in the same journal Subsequently Dr D B Spooner, B A, Ph D, F A S B, Superintendent, Archæological Survey, Eastern Circle, undertook to edit this grant for the Epigraphia Indica, and prepared a version of the text and a translation But he was unable to finish this task on account of pressure of work, and his discovery of the Maurya ruins of Pātaliputra diverted his attention, and in 1915 he permitted me to take up the work Dr Spooner's version of the text and his translation of it have been largely used in this afticle

¹ Cunningham's Mahābödhi, pl xxviii

^{*} Bangiya-Sāhitya-Parishat-Patrikā, Vol XVII, pp 231-45.

^{*} Sāhitya, Vol. XXII (B S 1318), pp 5-19-27.

^{*} Ibid, pp. 575-85

The record is incised on a single plate of copper, measuring $13\frac{r}{8}$ by 15" is attached to the top: like the seals of the other grants of the Sēna kings, it does not contain the name of the sovereign. It consists of a seated image of the ten-armed Siva, known as In the Edilpur grant of Kēśava-sēna the serl is expressly called Sadāśiva-mudiā 1 The record bears sixty-four lines of writing, thirty-two on the first side and thirty-two The engineeing has been The average length of the letters is $\frac{5}{16}$ on the second neatly and carefully done, and on the whole the record is free from mistakes The characters of the grant show the well-developed Bengali alphabet of the 12th century AD, the beginning of which is to be seen in the Deopara inscription of Vijaja-scna, the Among vowels the initial forms of i, ri, li, as and as do not occur father of Vallala-sēna Only t retains its old form and does not even approach the Bengali form show complete forms u and \bar{u} have intermediate forms, and in these two cases the modern curved top strokes only are wanting Among consonauts ka, na, chha, ta, da, pa, pha, bha, va, sa and ha retain intermediate or transitional forms. The other letters of the alphabet show complete Bengali forms The anumara still retains its old form, and the anumas.h ī 18 used in two or three instruces, e.g. anyāmś=cha (1 35), kshētra-karāms=cha (1 36) forms of ta, na and ma are used in many cases, and the doubling of consonants with a subscript or superscript r is optional The language of the record is Sanskrit With t'e exception of om om namah Śwaya at the beginning of the first line, the first twenty-eight lines contain in verse the genealogy of the Sena kings from the moon to Vallala-sena

The first verse contains an invocation to Siva in the form Ardhanārīśi ara The second 18 devoted to the praise of the Moon-God, in whose lineage the Senas were born verse contains the important statement that the forefathers of Samanti-sona ornamented the Rādhā country, proud of its fame for the maintenance of legal behaviour (sad=āchāra), with unheard-of glory Verses 4-13 contain the usual genealogy of the Sēna kings Fiesn information is available in verse 7, where it is stated that Vijaya sena defeated a king named Sāhasānka It is difficult to identify this Sāhasānka According to my view of the chronology of the Sena kings the year 1119-20 A.D., which is the initial year of Likshmana-sena's cia, must also be the first year of the reign of Lakshmana-sona therefore, according to this view, the death of Vallala-sona occurred in 1118-19 A D Vijaya-sona, the father of Vallali-sona, must therefore be placed in the last decades of the 11th century A D 2 This is the carliest possible date for Vijaya-sēna According to the other view, Vallāla-sēna died in 1168-63 AD, 3 and Vijaya-sēna reigned during the earlier decades of the 12th century AD if we accept the earlier date, it does not make it possible to identify this Sahasanka. The only possible prince with whom it is possible to identify him is Sālivāhana, also called Sāhasānka, Nihsanka-malla, Matamata-simha and Kari-varsha, who is known from the Chamba grant of his son Somavarma-deva (?) and who, according to the late Dr Kielhorn, lived " about the middle of the 11th century A D "4 In Southern India the only prince who is called Sabasanka in an Epigraphic record is the Räshtrakūta Govinda IV,5 who cannot be taken to be a contemporary of Vijaya-sēna Another Sāhasānka is Sindhu-rāja, the Paramāra chief of Dhūrā, the brother of Vakpatı-raja II and father of Bhoja-deva, according to the Natasahasanlacharita of Padma-gupta. But he also belongs to the last decades of the 10th century or the first two of the 11th It may be said that Sāhasāńka 18 a synonym of Vikramānka or Vikia-Even if we accept that, the difficulties of identification do not diminish māditya

¹ Journal and Proceedings of the Asiatic Society of Bengal (New Series), Vol X, pp 99 and 104

² Memoirs, A S B, Vol V, pp 103-07

^{*} Ep Ind, Vol VIII, Synchronistic table for Northern India, gol 7

⁴ Ibid, Vol. V, App, p 81, note 6

⁵ Ep Ind., Vol, VII, p 36

ern It dia Gingēya-dāva is perhaps the only prince who-e surname was Vikiamādītya, 1 but, as he was dead before 1042 AD, 2 he cannot be said to hive been the contemporary of Vijaya-sāna. The only possible person in Southern India is Vikiamādītya VI of Kalyānī, the founder of the Chālukya-Vikrama era, who ascended the throne in 1076 AD? We have not as jet come across the name Sānasinka as a surname of this Vikiamādītya, not have we heard of his campaigns in No.thern India. So the only possibility is the Chamba prince. In the troubled thats when the last remnants of the Gurjara-Pratīhāra empire in Kānyakubja or Pratishtāna were being destroyed and when Chandra-dāva was trying to found the Gāhadavāla kingdom, Vijaya-sēna of Bengal may have come in contact with Sālivāhana somewhere in Northern India. Further information is to be found in verse 10, where it is stated that the principal queen of Vijaya-sāna was Vilāsa-dāvī. Vallāla-sāna was the son of Vijaya-sāna by Vilāsa-dāvī. Verse 14 states that the land granted as the dakshinā of the gift of the golden horse (hēm ēsva-dāna) on the occasion of a solar celipse by the mother of the king was recorded by Vallāla-sāna on a copper-plate and given to the learned Ōvāsu, i.e. Ōvāsudēva-śarman

The inscription records the grant of the village of Vallahitth, with habitable (iāslu), cultivable (nāla) and waste (lhila) lands, measuring seven bhū-pātakas, nine dronas, ore ādlaka, forty unmanas and three hahas, measured by the nala called Vrishabha-śarhara, with an annual income of five hundred Kaparddaha-purānas, in Svalpa-dakshina-vīthī, of the Northern Rādhā mandula, of the Varddhamāna bhukt: This is the first mention in an ancient inscription of a u endala named Northern Rādhā and of a bhul ti named Varddhamāna mīna bhul te is mentioned in a new grant of Lakshmana sēna, discovered by Būbū Amūlya Charana Gl osha The village of Vallahitha was grauted by Vallala-sena as the dulchina of the golden-horse gift made by Vilasa-devi, the mother of the king, on the banks of the Ganges, on the occasion of a solar eclipse (Sūryyōparāgē), to the āchārya the illustrious Övisu-dčvasarman, son of Lakshmidhara-deva-sarman, the grandson of Bhadresvara-deva-sarman, and the great-grandson of Varāha-dēva-sarman, of the Bharady and gotra, whose pravaras were Bharadrāja, Angria, and Brihasputi, and who was a student of the Kanthumi sāl kī of the Sāna-vēda The name of the donee presents some difficulties. In verse 14 he is simply referred to as the learned Vasu (Vasu-vidushē),4 but in the prose portion, where his lineage is mentioned, his name is written ' Ach ii ya-Śri-Öväsudēva-śarmmanē," which may also be read as ' Śri 3 Vāsudēvaśarmmanč " meaning the "thrice illustrious Vāsudēva-šarmman" But in 1.63, in the verse which mentions the dūtaka of the grant, the name occurs as "Öväsu" or "3 Vāsu," where we cannot take the first letter to be a numeral, because, if we do so, we shall be at a loss to explain it, as the syllable Sri is absent before it. It is therefore better to take the name as Öväsn-döva-sarmman The dūtaka of the grant was the minister of peace and war (Sāndhivigrolika) Hari-ghosha, and it was issued from the victorious camp at Vikrama-pura on the 18th day of Vaisākha of the 11th year of the Ling's reign

The boundaries of the village granted are as follows :-

It was situated to the north of the river Singatiā, which lay to the north of the Sāsana of Khāndayillā, to the north-west of the river Singatiā, which lay to the north of the Sāsana of Nādīchā, to the west of the river Singatiā, which lay to the west of the Sāsana of Amvayillā, to the south of the southern boundary-wall (Sāmāli) of Kudumvamā, to the south of the boundary-wall on the west of Kudumvamā which runs to the west (paśchima-gati), to the west of the southern cattle track (gōpatha) on the south of the Āuhāgaddiā, to the south of the boundary-wall which issues from the northern cattle track of Āudāgaddiā, runs to the west and

^{*} Ep Ind, Vol VIII, App I, p 16
* Ited, Vol VIII, App 11, p 7

² Ep Ind, Vol II, pp 299 302

⁴ This has to be corrected into adit=auvāsu

reaches to the northern boundary-wall of Surakonāgaddiā, to the east of the eastern boundary-wall of Nāddinā, to the east of half of the cattle track to the east of the Śāsana of Jalasōthī and to the east of half of the cattle track to the east of the Śāsana of Mōlādandī, (which runs) up to the (river of) Singatiā The village granted, Vāllahitthā, still exists in the Murshidabad district of Bengal, where it is now called Vālutiyā. This identification and the identification of some of the boundary villages have been made by Mr. Tārak Chandra Roy, M.A., Deputy Collector, when Subdivisional Officer of Katwa Mr. Roy succeeded in identifying the following villages mentioned in the grant—

- (1) Jalasothi, a village still existing under the same name in the Murshidahad district of Bengal.
- (2) Moladandi, a village now called Murandi in the Burdwan district of Bengal
- (3) Khāndayillā, a village called Khāruliā at the present time, which is situated in the Burd wan district of Bengal

I edit the grant from the original plate

TEXT.

[Metres vv 1, 2, Šārdūlavīkrīdīta, v 3, Mandākrāntā, v 4, Sragdharā, v 5. Āryā, v 6, Sragdharā, v 7, Vasantatīlaka, v 8, Šārdūlavīkrīdīta, vv 9, 10, 11, 12, Vasantatīlaka, v 13, Šārdūlavīkrīdīta, v 14, Šīkharīnī]

- 1 Oml om namah Śivāja | Sandhyā-tāndava-samvidhāna-vilasan-nándī-ninād-ōrmmbhir=nnirmmiryāda-1a-
- 2 -s-ārrnavo dišatu vah śrēyō=rddha-nārīśvaiah | yasy=ārddhē lalit-ānga-hāravalanair=arddhē cha bhīm-ō-
- 3 -dbhatair=nnāty-ārambha-rayair=jjayaty=abhinaya-dvaidh-ānurödha śramah || (1*) Harsh-ōchchhāla-pariplavō nidhir=apām
- 4 trailokya-vīrah smarō nistandrāh kumudākaiā mrigadrišō višrārta-mānādhayah ļ yasminn=abhyuditō
- 5 chakōra-nagar-ābhōgē subhiksh-ōtsavah sa Śrīkantha-śirōmanir=valjayatē dēvas=tamī-vallabhah || (2*) Vamśē
- 6 tasy=ābhyudayını sadāchāra-charyā-nīrūdhi-praudhām Rādhām=akalita-charair=bhū-shayantō snubhāvaih | Śaśva-
- 7 -d-viśv-ābhaya-vitai ana-sthūle-lakshyā-valakshaih kīrtty-ullolaih snapita-viyato jajnie rājaputtrāh || (3*) Teshām=vam-
- 8 -ść mahaujāh piatibhata-pritan ambhōdhi-kalpānta-sūrah kirtii-jyōtsn-öjjvala-ś ih priya-kumuda-van-öllä-
- 9 -sa-līlā-mrīgānkah | āsīd=ājanma-rakta-pranayī-gana-manō-rājya-sīddhi-pratishthā-srī--saīlah satyasīlō ni-
- 10 rupadhi-karuṇā-dhāma Sāmanta-sēnah | (4*) Tasmād=ajani Vrisba-dhvaja-charanāmvu(mbu)ja-shitpado gun-ābharanah |
- 11 Hēmanta-sēva-dēvo vairi-sarah-pralaya-hēmantah | (5*) Lakshmī-,nēh-ārtta-dugdhāmvu (mbu)dhi-valana-raya-śraddhayā Mā-
- 12 -dhavēna pratyāvritta-pravāh-ochchhalita-suradhuni-sankayā Šankarēna | hamsasrēnī-vilās-ojjvalita-
- 13 -nija-pad-āhamyunā viśvadhātrā sutrām-ārāma-sīmā-viharana-lalitāh kīrtiayo yasya drishtāh || (6*) Ta-
- 14 -smād-abhūd-akhıla-pā(r)tthıva-chakravartti nırvyāja-vikrama-tıraskrıta-Sāhasankah | dık-pāla-chakra-pu-

- 15 -ta-bhēdana-gita-kiitih prithvīpatii=Vvijaya-sēna-pada-piakāšah || (7*) Bhrāmyantīnām-vanāntē yad=ari-mri-
- lo -ga-drisīm hīra-muktā-pholām chchhinn-ākīnnāmi bhūmau nay ma-jalo milotkajjal ur=llī nchhitām | yatnāch=chi-
- 17 nvartı darbha-kshatı-charana-tal-āsrig-viliptāni guñjā-si ag-bhūsnā-ramya-rīmā-staṇa-kalasa ghan-īslēsha-lōlāh
- 13 pulindāh | (8") Pintyādišann=avinnyam prativēšma rājā vebhrāma kāimmukadharah kiln Kārttavīiyah | asy=ī-
- 19 -blashēka-vidhi-mantra-padair=nniifir=ārōpitō vinaya-vartmani jūre lokah | '(9°) Padmālay=ēva dayi-
- 20 -tā Purushottamasya Gaur=īva vāin-rajanī-karn-šūkharasya | asyn pradhūna-mohishī jagad-īšvara-
- 21 sya śucdhanta-mauli-manir-asa Vilasa-devi || (10*) Eshā sut.m su-tapasam su-litau-asūta Vallala-sēnam-a-
- 22 -tulam guna-gauravena | adhyāsta yah pitur=anantaram=ēka-vīrah sinhāsan-ādrišikhniam naia-dēva-
- 23 -sımlalı | (11*) Yəsy=ārı-ığqa-sısavalı savar-ālayêshu vălaır=alīka-nəra nātha-padē şkhishiktāh | driptāh prainōda-
- 21 -taral-"kshanayā jananyā niśvasya vatsalutayā sa-bhayam nishiddhāh || (12*) Krītāh prāna-trina-vyayāna iabha-
- 25 -sād=īlnuya vidyādharīr=ākalpam viharanu nandana-van-ābhōgēshu samsaptakāh ! Ity=īlōchya nripaih
- 26 smara-praņayīt-ābhīkaih ślitah svar-vvadhū-nētr-ēldīvara-tōran-ālali-mayō yasy= āsi-dbālā-pathah | (13")
- 27 Dadānā sauvarnnam turagam=urarāgē (5)mva(mba)ra-manēr=yad=asy=ödasrākshīd= ahani jinanī šisana-padam /
- 23 pripas=tāmr-ōtkīrnnam tad=ayam=adītō² Vāsu-vidushē satām dainy ōtrāpa-praśamanaphal-ākālajaladāh || (115)
- 29 Sa khalu šrī-Vikramapura-samāvāsita šrīmaj-jayasl andhāvārāt | Mah ii ājādhirājašrī-Vijaya-
- 30 -sēna-dēva-pādānudhyāta-paramēšvara-paramamāhēšvara-paramabhattāraka-mahārāj ādhirāja-sīī-
- 31 -mad-Vallīla sēna-dēvah (kušalī samupagatīsīsha-rāja-tājanyaka-rājā-rārakarājaputtra-rājā-
- 32 -mātya puröhita mahādharmmūdhyaksha mahāsāndhivigrahika mahāsēnāpatimahāmudrādhikiita-

Second Side

- 33 antaranga vrihaduparika-mahāksliapatalika-mahāpratīhāra-mahābhōgika mahāpī[l]upatimahā-
- 34 -ganastha daucsādhika chauroddharanika-nau vala-hasty-asva-gō-mahish-Jj āvik-Jdi-vy ipritaka gaulmi-
- 35 -ka-dandapāsīka-dandanāyaka-vishayapaty-ādin anyāms=cha sakala-rāja-pādōpajīvinō sdhyaksha-pra-
- 56 -chār ōktān ıh-ākīrttītān chatta-bhatta-jātīyān janapadān kshētrakarāms=cha vrā(brā)hmanān vrā(brā)hma-

¹ Read "Airraais

- 37 -nöttarän yath-īrham mūnayatı vö(bō)dhayatı samadıśatı cha | matam≈astu bhayatīm | yathī śrī-Varddhamāna-bhukty-antah-
- 38 -pātiny=Uttara-Rādhā-mandalē Svalpa-dakshina-vīthyām Khāndayillā-Sāsan-ōttara-sthita-Singatiā-nady-n-
- 39 -ttaratah Nādīchā-śāsan-öttarastha-Singatiā-nadī-pašchim öttaratah Amvayillāśāsana-pašchima-sthi-
- 40 -ta-Singatiā-pašchimatah Kudumvamā-dakshina-sīmāli-dakshinatah | Kudamvamā-pašchima-pašchima-gati-
- 41 -sīmāli-dakshinatah | Āūhāgaddiā-dakshina-göpatha-dakshinatah tathā Āūdāgaddiyöttara-gö-
- 42 -patha-nihsrita-pašchima-gati-Surakonāgaddiākiy-ottar-āli-paiyanta-gata-simāli dakshinatali Naddi-
- 43 -nā-sāsana-pūrvva-sīmāli-pūrvvatah Jalasõthī-sāsana-pūrvva-stha-göpath-ārddhapūrvvatah Mõlādandī-sāsana-
- 44 -pūrī va-sthīta-Singatiā-parjanta-göpath-ārddha-pūrvvatah | Evam chatuh-sīmāvachchhinnah Vāllahitthā-grāmah 611-
- 45 -Vrishabha sankara-nalèna sa-vāstu-nāla-lhilādibhih kāka tray-ādhika-chatvārimsadnamāna-samēta-
- 46 üdhaka-nava-droņ-ottara-sapta-bhū-pāṭak-ūtmakah pratyavda(bda)m kaparddaka purānapañcha-śat-otpattikah
- 47 sa-sūtal--itapah sa-gartt-osharah sa-jala-sthalah sa-guvāka nārikērah sahya daśāparādhah parihri-
- 48 -ta-sarvva-pidah trina pūti³-gōchara-paryantah a-chata-bhatta-pravēšah a-kiñchitpragiāhyah samasta-rāja-bhō-
- 49 -gya-kara-hiranya-pratyaya-sahitah | Varahadeva-sarimmanah prapauttraya Bha-dresvara-deva-sarimmanah pauttra-
- 50 -ya Lakshmidhara-dēva-sarmmanah puttrāya Bharadvāja-sagötrāya Bhāradvājāngirasa-vārhaspatya-pravarāya
- 51 Samavēda-Kauthuma-sakhū-charan-anushthāymē ūchāryya-sri-Övāsudēva-sarmmaņē
- 52 -Vılasa-devibhih sura-sarıtê süry-oparagë datta-hēm-āsva-mahādānasya dakshinātvēn= otsrishtah
- 53 mätä-pittrör-atmanaś-cha punya-yaśōsbhivriddhayē a-chandr-arkkam kshitisama-kalam yavat
- 54 bhūmi-chchhidra-nyāyēna tāmrašāsanīkritya pradatto semābhih | ato bhavadbhih sarvyair=ē-
- 55 -v=anomantavyam | bhavibhir=api bhū-patibhir=apaharanē naraka-pata-bhayāt pālanē dharmma-gau-
- 56 -ravāt pālanīyam | bhavantī ch=ātra dharmm-ānusamsinah slökāh | Vahubhir=vvasudhā dattā rājabhi-
- 57 -s=sagar-ādibhih | yasya yadā bhūmis=tasya tasya tadā phalam || [15*] Bhūmim yah pratigrihnāti yaś=cha bhū-
- 58 -mim prayachchhati | ubhau tau punya-karmmanau niyatam svargga gāminau || [16*] Āsphōtayanti pitarō va-
- 59 -lgayantı pitāmaliāh | bhūmi-dātā kulē jatah sa nas=trātā bhavishyatı || [17*] Shashtim varsha-sahasrāni svarggē
- 60 tishthati bhūmi-dah | ākshēptā ch=ānumantā cha tāny=ēva narakam vrajēt || [18*] Sva-dattām para-dattām=vā yō harēta

¹ May also be read sa jhāļa, but sa sāļa is the reading of other Sīna grants

² May also be yūti

- 61 vasundharām | sa vislithāyām krimir=bhūtvā pitribhih saha pichyatē || [19*] Iti kamala dal-āmvu(mbu)-vindu-lölām 6riya-
- 62 -m=anuchintya manushya-jivitam cha | fakalam=idam=udāhritam cha vu(bu)-ddhvā na hi purashaih para-kīrttayō vilopyāh || [20*] Jita-
- 63 -nıkhila-kshıtıpālah frīmad-Vallālasēna-bhūpālah | Öväsu-fisanē=krita dūtam Harighosha-sāndhivigrahikain || [21*]
- 64 Sam 11 Vaišākha-dinē 16 Šrī ni | Mahāsām Karaņa ni |

TRANSLATION.

Om! Om! adoration to Siva

- V 1. May Arddhanārīśvara (a form of Śiva, half male, half female), in (one) half of whose body, by the trembling caused by the movement of beautiful limbs, and in (the other) half by the force of the beginning of the dance, which was extraordinary as well as terrible, the double labour of acting is successful (or victorious), bestow prosperity on you, making the ocean of delight to overflow by the waves of sound of the Nāndi (a preliminary song of blessing) arising at the beginning of the evening dance of Śiva (tārdava)
- V 2 He, the crest-jewel of Siva (Srikantha), the god (who is) the beloved of night (tami-vallabha), is prosperous on whose rise the receptacle of water (ocean) becomes restless on account of increased joy, the god of love (Smara) becomes a hero in the three worlds, multitudes of white water-likes become sleepless, the deer-oyed ones (ladies) forsake sulking, there is a rejoicing on account of plenty throughout the city of Chalāra birds
- V 3 In his rising family were born princes (rājaputtrāh), ornamenting the Rādhā country, illustrious on account of excessive practice of good behaviour (sadāchāra), with a dignity not felt or seen before, whose principal aim was to grant protection to the universe constantly, who had flooded the sky by the waves of their white fame
- V 4 In their family was born the truthful (and) mighty Sāmanta-sēna, who was a guileless receptacle of pity, who was like the illustrious mountain ($Him\bar{a}laya$)¹ in making his friends, who were devoted to him for ever, realise the objects of their realms of fancy, who was the moon for the festive blossoming of the water-lilies, i.e. those dear to him, whose royal dignity was made radiant by his fame, which was like moon-light, (and) who was like the Sun at the end of the Kalpas (i.e at the time of the deluge)² to the ocean of troops of his enemies
- V 5 From him was born Hēmanta-sēna-Dēva who was a bee to the lotus-feet of him with the bull-standard (Śiva, whose tāhana, or emblem, was the bull), whose qualities were his ornaments, (and) who was like the destructive winter to his pond-like enemies.
- V 6 The masses of whose beautiful fame, which had travelled up to the confines of Indra's garden, were seen by the creator of the Universe (Vis.a-dhātri) proudly as the line of geese, which by its movement had made his own realm radiant, by Śankara, with fear, as the returning (and therefore) overflowing stream of the Ganges; (and) by Mādhava, with belief (i.e trust or assurance), as the moving ocean of milk attracted by love for (his daughter) Lakshmi
- V 7 From him was born the lord of Earth called Vijaya-sēns, who was the overlord of all other kings, who had outshone Sāhasānks (Vihramāditya) by his deceitless prowess, whose fame was sung in the cities of the protecting deities of the cardinal points (Dikpālas).
- ∇ 8 Torn and scattered on the earth from the necklaces belonging to the deer-eyed ones (s.s. womenkind) of whose (∇ 1)aya-sena's) enemies, as they (the women) wandered in the middle of the forest, the Pulindas, longing to embrace closely the breasts of their beautiful women ornamented with garlands of $gu\bar{n}j\bar{a}$ bends, were carefully collecting the pearls (taking the pearls

¹ This mountain is supposed to contain all sorts of precious things upon which people come unexpectedly.

² At the time of the deluge twelve suns rise and dry up the mass of water.

to be gunga seeds because they were) partly besmeared with the blood from wounds made in the soles of the feet by darbha grass, and partly by the collyrium (of the eyes of the ladies) mixed with tears

V 9 It is said that king Kārtavīryya went into every house, holding (his) bow in hand, checking unrighteousness, but by the mere mantra recited at the time of his (Vijaya-sēna's) coronation all living beings, being freed from affliction, were placed in the path of righteousness

V 10 Vilāsa-devī was the principal queen (and) the crest-jewel of the ladies' quarter of this lord of the earth, as Padmālayā (*Lakshmī*) was the wife of Purushöttama (*Vishnu*) and Gauri was of him whose crest was the young moon (Śiva)

V. 11 She (Vilāsa-dēvī) by the merit acquired by great austerities gave birth to a son (named) Vallāla-sēna, incomparable in virtue and dignity, who, a pre-eminent hero, a lion-like lord of men, ascended the high throne, which was like a mountain peak, after his father

V 12 The children of kings who were his enemies, while living in the houses of Savaras, being crowned in pretence as lings by children (and) become proud, were seen by their mothers, with eyes attemble through joy and with eighing were forbidden through fear due to affection

V 13 The Samsaptakas (the well-known heroes of the Mahābhārata), impetuously embracing heavenly damsels purchased at the cost of their lives, which were (held as cheap as) grass, disport themselves in the Nandana forest till the end of the Kalpas,—this being considered, the way of his (Vallāla-scna's) sword, which was like a series of gateways, with blue lotuses consisting of the eyes of heavenly brides, was entered by kings, whose fearlessness was instilled by the god of love (Smara)

V 14. The donative grant (sāsana-pada) which the mother of this (king) gave (as dakshinā) on the occasion of the gift of the golden horse on the day of a solar eclipse this king, who is to the good a cloud out of season for quenching the pains of poverty, gave, engraved on copper, to the learned Ovāsu

(Here follow the terms of the grant, the particulars concerning the estate granted, the name, genealogy, etc., of the donee, and the usual admonitory verses.)

No 11.—SANGOLI PLATES OF HARI-VARMAN THE 8TH YEAR

BYK N DIESHIT, MA, POONA

These copper-plates, three in number, were first handed over to me, and subsequently presented to the Prince of Wales Museum of Western India, Bombay, by Mallappa Isvarappa Baligar, inhabitant of the village of Sangoli or Sangoli, on the river Malaprabha, in the Sampgaum Tāluk of the Belgaum District,—a place well known in the annals of modern Karnatio history, as the native place of Rāyappa² Nāyak, a rebellious retainer of the Desai of Kittūr, who caused a considerable amount of trouble in 1829 A D

The owner is a coppersmith, and that might account for the plates coming into his possession. He says, however, that they are his ancestral property, for the last three or four generations, and he hoped to find in them a record of ancient times, conferring on his ancestors the Desgat' of the country around Bagalkot in the Bijapur District, from which place he says his grand-father came down and settled at Sangoli. The grant may, therefore, have been brought

¹ It was through the good offices of Mr G L Gajendragadkar. BA., Mamlatdar, Sampgaum Tāluka that the owner, after much persuasion, consented to present the plates, which he said he was in the habit of worshipping daily.

^{*} See the balled describing the rebellion, published in Ind Ant, Vol XIV, pp 293 ff

from that part of the country, but the present provenance is quite in keeping with the known extent of the Kadamba dominions, Halsi or Palāsikā, one of the secondary Kadamba capitals being only 24 miles away from Sangōli

The plates are three in number, rectangular with corners slightly rounded off, flat without raised rims, of uniform thickness and equal dimensions, each being $8\frac{1}{4}$ long \times $2\frac{\pi}{3}$ broad. Through a hole in each plate, $1\frac{1}{2}$ in diameter, passes a heavy ring, $2\frac{\pi}{4}$ in diameter. There is no emblem on the ring. Of the first and last plates only one side, of the middle one both sides, are inscribed. All the inscribed sides contain five lines each, except the reverse side of the middle plate, which contains six.—The letters are engraved with sufficient care, and are deep enough, except in places, where they are completely lost. They do not, however, show through the reverse. The average length of each letter is $\frac{1}{4}$ The plates together with the ring weigh about $2\frac{\pi}{4}$ lbs

The alphabet closely agrees with that of all the other Kadamba grants, and is thus regular for the period and locality to which the grant refers itself. Comparing particularly with the other two grants of Hari-varman, from Halsi, I find that the alphabets are identical in all the three grants, except the letters ga, ta and sa, which show a distinct loop at the bottom in the Halsi grant issued in the fifth year of the reign, which proves that both forms were in vogue at the period. Of individual alsaras from the present grant the form of a in line 1 is noteworthy owing to the loop, also the form of ka in 1 9, which has instead of a complete vertical line an oblique stroke up to the horizontal line and below it the vertical line as usual from the centre downwards. This form of ka has its origin in the late Kadamba period, and it continues to early Chalukya times

The language is Sanskrit, the whole grant being in prose, except the first benedictory stanza and the usual verses at the end. The attributes employed to describe the Kadamba kings in general and Hari-varman in particular are such as are found in other Kadamba grants, except Parama-māhēśvara, which is worthy of note. The epithet Śrī-nitambānām in 1 4 is introduced before Kadambānām merely to serve the purpose of alliteration, as other phreses are introduced in so many other Kadamba grants. Another attempt at alliteration may be traced in the final obersance to the three Brahmanical derives, i.e., Namō Hari-Hara-Hiranyagarbhēbhyah 1 21

As regards orthography, we find the doubling of the preceding consonant before ya, as in anuddhyānā° 1 2, svāddhyāya 1 3, and before ra, as in sa-gōttre° 1 12, sa-gōttrāya 11 14, 15. But on the other hand, we find sa-gōtrānām 1 3, sa-gōtrēbhyah 11 10-13, sa-gōtrāya 1 15. The consonant following ra is often doubled, as in Sambhur=vvv° 1 1, charchchā 1 3, kīrttih 1 6, Hari-varmmā 1 7, pravarddha° 1 8, Atharvva-1 9, dharmma-karmma 1 9, sarmma 11 10-15, -paharttā 1 17, Bahubhir=vva° I 18, but not in Dharma° I 5, Garga-1 12, sarma 11 12, 14. The use of the class nasal is preferred to that of an anusvāra in the body of a word, while the latter is retained at the end of a word, the only exceptions being viśvēshāñ=ja°, jagatām=pat-ḥ 1 1, sa-pānīyan=Tē°, Tēdāva-grāman=datta-1 16, and uktañ=cha 1 18. The final Visarga is as often as not changed into the following sibilant, e.g. anidhanaś=Sambhu° 1. 1, dīkshitaś=śruta-1 6, Māhēśvaraś-Śrī° 1 7, Yaśaś-sarmma 1 13, rājabhis=Saga° 1 18, but rājaḥ sakala-1 6, °bhyah sra-dha-mma-1 9, °bhyaḥ Śīva-1 10, °bhyaḥ Śravishtha-1 13. The Jihvāmūliya is not used, the Upadhmānīyans used twice, e.g. -kīrttiḥ prajā-1 6, -paraḥ parama-1 7. The Samdhi

¹ Ind Ant, Vol VI, pp 29 and 31

² Cf the following expressions, occurring in juxta-position with kadambānām, viz., sad dharma-sadambīnārs, Ind An', Vol VI p 26, VII, 35, āśritāmbānām [Eps Carna, Vol. VIII, p 12], āśrita-jan-āmbānar [Ind Art, Vol VII, p 83], projā-sādhāran āmbānāri [Ind Ant., Vol VI, p 28], āds-kāla-rājarsks biribānāri [Ind Ant., Vol. VII, p 37].

rules are often violated, e.g. -nām anēla 1 4, -samvatsarē aśva° 1 8, -iriddhayē Atharvva-1 9, -sarmmabhyah Garga-1.12, °gōtrēbhyah Vishnu-1 12, °bhyah Yaśaś-1 13, °bhyah Chauliya-1.14 The wrong class nasal is used in Vaikuntha-1 11, which ought to be Vaikuntha-The word Chaüliya, 1 14, perhaps stands for chauliya

The plates record a grant by king Hari-varman of the early Kadamba dynasty of Vaijayanti Since the publication of the Halsil and Devagere² grants, which were the first to come to light, our knowledge of the dynasty has vastly improved, owing to the publication of sevent more copper-plate grants, and two⁴ stone inscriptions, all from Mysore territory, so that now we are in possession of a genuine account of the origin, as well as a fairly certain genealogy for the family, thanks to the excellent paper⁵ by Dr Kielliorn on the Tälagunda pillar inscription From the earliest known grants Dr Fleet was led to believe that the Kadambas were followers of Jamism, but all the records from Mysore since brought to light show that not only did they worship Brahmanical deities, and highly respect the Brahmans, but they were themselves linear descendants of a Brāhmana. The more probable conclusion is that the Kadambas were very tolerant in religion, favouring with donations, now one sect, now another. On careful examination of all the published records we find that from Kākutstha-varman down to Harivarman every king granted donations to Jama ascetics, as well as to Brāhmaṇas

The grant was issued from Vaijayantī, the modern Banavāsī in the Sīisī Tāluha of the North Kanara District. The donees were 23 Brāhmanas of 8 different gōtras, all well versed in the Atharva-iēda. Some of the gōtra names are very unusual, e.g. Kaimbala, Kālāśa, Śrāvishtha, Valandata, Chaüliya. The fact may also be noted that there are very few Brāhmanas belonging to the Atharva-iēda at present in the Deccan, and Bombay Karnatic. The village granted was Tēdāva, of which no particulars are given, and which cannot be identified.

The date is given as the New Moon day (Amāvāsyā) of the month Āśvina, during the eighth regnal year of Hari-varman. This in itself would have given us no more data for fixing the chronology than the other Kadamba inscriptions supply, but the further specification of the date as Vishupē, no doubt, helps to some extent in doing so. Let us see how we can make use of this clue

It is admitted on all hands that the Kadamba rule in the Deccan was displaced by the Chalukyan, some time before 570 AD, and that Harr-varman, who must have been one of the last Kadamba princes, if not the very last, cannot be placed earlier than about the end of the first half of the sixth century AD. On this hypothesis I began to calculate whether the Amāvāsyā in the month of Āśvina coincided with Vishupa or Tulā-Samkrānti (autumnal equinox) during any year about the same period. On consulting Dīwān Bahādur L. D. Swāmikannu Pillai of Madras, I found that during the whole of the sixth century AD there were only three years in which the above astronomical phenomenon occurred, viz., during AD 507, 526 and 545. The first of these years is out of the question, as being too early for Harr-varman. Of the other two I think the year 545 is more probable than the year 526, as in the former case we should not have to leave a large gap unaccounted for, between the periods of Kadamba and Chalukya ascendancy. However, it is not unlikely that the year was 526. The date of the present grant must therefore be either Tuesday, the 22nd September 526 A.D., or Thursday, the 21st September 545 A.D.

^{*} Ep Ind, Vol VI, pp 14, 18, Ep Ind, Vol VIII, p 146, Ep: Carna, Vol IV, p 126, Vol. V, p. 594; Vol VI, p 91; Vol. VIII, p 12

^{*} Ep Ind, Vol VIII, p 24, Ep: Carna, Vol, VIII, p 167.

^{*} Ep. Ind, Vol VIII, pp. 24ff. Ind. Ant, Vol VI, p 22,

These conclusions admit of an independent corroboration. Dr. Fleet has recently published an article, in which he states that the Penukonda copper-plate grant of the Western Ganga Mādhava II is perhaps the first genuine record of the Gangas, which he would assign on palmographic grounds to about 475 AD. Now, assuming that the same Ganga king Mādhava II was married to a sister of the Kadamba Mahārāja Krishna-varman I, we may easily consider Krishna varman I to have lived about 475 AD and his elder brother Sānti-varman at a slightly earlier date, say 470 A.D. If we test the accuracy of our assumed dates for the present grant in this light, we find that in one case we leave a space of about [526-470]=56 years or so, and in the other of about [545-470]=75 years or so, to be bridged over by three generations, as Hari-varman was the great-grandson of Sānti-varman, grandson of Mrigēša-varman and son of Ravi-varman. The assumption, involving a gap of about 75 years for the three generations, is the more probable, as the average period for a generation is in India calculated to be 25 years. So 545 A.D is the most probable date for our record. The date of accession for Hari-varman, on this assumption, would be 538 A.D.

The accompanying plates have been prepared from impressions taken for me by the office of the Superintendent, Archeological Survey, Western Circle, Poons

TEXT 5

[Metres vv 1-3, Anushfubh Śloka]

First plate

- 1 Jayatı dhruva-bâl-ēndu-jatā-makuta-maṇdanah [1] anādy-anidhanaš-Sambhur-vvi[ś]vēshā[ñ]=jaga[tā]m=[patih] [||*]
- 2 ⁵Vıjaya-Vaijayantyam Svami-Mahasena-matri-gan annddhyan-abhishiktana[m]
- 3 Mānavya-sa-gotrāņām Hārritī putrāņām pratikrita-svādhyāya-charchchā-
- 4 pārānām Śri-nitambānām Kadambānām ancka-janmānta[r-0]
- 5 pachita-vi[pu]la-p[u]nya-skandha-yasasā[m] sālshā[d iva] Dharma-

Second plate, First side

- 6 rājah sakala-dī[g-an]tar-odit-āmala-kirttih=prajā-rakshana-dikshitas-sruta-vinaya-
- 7 pavitrīta-sarīrā dvijāti-susrtīshā-parah-parama-Māhēsvaras-Sri-Harivarmmā
- 8 pravarddhamāna-rājy-āshtama-samvatsarē Āśvayuj āmāvāsyāyām vishupē
- 9 sva-kul-ābhıvrıddhayē Atharvva-vēda-pāragēbhyaḥ sva-dharmma-karmma-nıratēbhyaḥ 10 Kaımbala-sa-götrēbhyaḥ Śiva-śarmma-Prajāpati-śarmma-Dhātri-śarmma-Nan[d]i-śarmma-Dharmma-

Second plate; Second side

11 [śarm]mabhyah Kālīśa-sa-gōtrēbhyah Vaikuntha⁶-śarmma-Vasu-śarmma-Nāga-śa[r]mma-[Ma*]nḍaṇa-śarmmabhyah

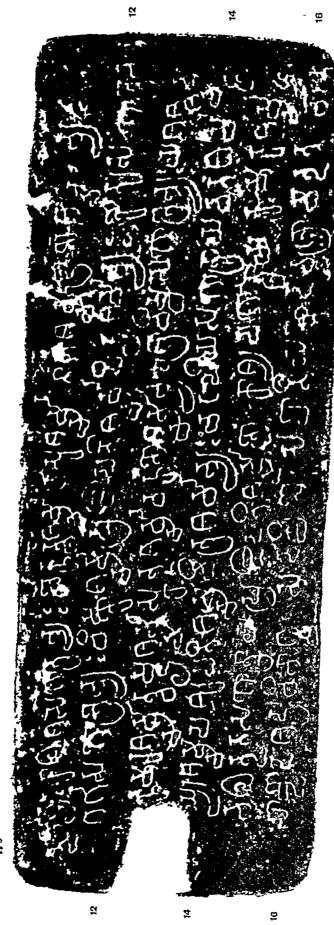
I Journal of the Royal Assats Society, July 1915, pp 471 ff

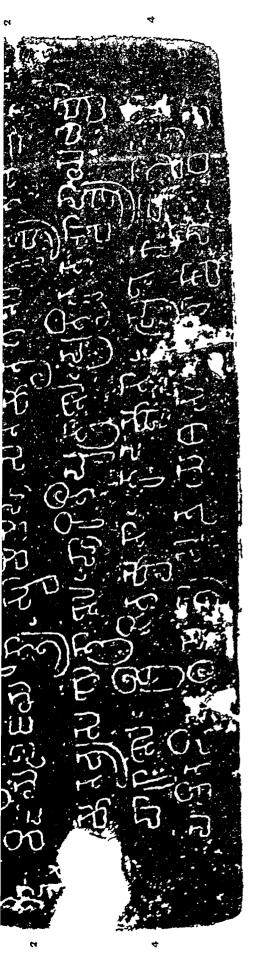
No less than four copper plate grants mention this relation between the Gangas and Radambas; and, though the records are held to be spurious, there is no reason why the alleged alliance should be considered fictitious. The identity of Krishna varman can be established from the fact that he is said in all the records which refer to him to have performed the celebrated Asys-medha sacrifice (vide Last of Southern Inscriptions, Ep Ind., Vol. VII, Nos 112-115)

^{*} From the original plates and a set of impressions

* Bead mukufa, cf Ind Ast, Vol VI, p 86; Vol VII, p. 86; Ep Carsa., Vol IV, p 186; perhaps the word was more common then in the form makefa than as makefa.

The word Siddham is written in the margin opposite L 2. Read Varhouple.







- Vishnu-sarmma-Prajāpati-sarmma-Pitri-sarmabhyah Kö(Kau)tsa-Garga-sa götrébhyah 12 sa-göttrebh [va]h
- Kumāra-sarmma-Tvashtzi-sarmma-Skanda-sariama-Varuņa-sarmmabhyah Śrāvish[tha]-13 sa-götrebhyah Yasas-sarmm-[A]-
- vya-sarmma-Pasupati-sarmma-Mitra-sarmmabhyah Chaüliya-sa-götträya Vana-sarma[ne]
- Valandata-sa-göttrüya Prajapati-sarmmanê Kasyapa-götrüya Kumara-sarmma[ne]
- s āshtādaša-prayibhāgam sa-dakshinam sa-pānīvan=Tēdāva-grāman=dattavān [1*]

Third plate

- pancha-maha-pataka-samyukto bhavatı Γ Rakshıftā Yo=sy=apa[hart]t[a] 80. cha plunya-phala-
- Bahubhir=vvasudhā rājabhis=Sagarā-18 bhag=bhavati [|*] uktañ=cha [1*] bhnktā [[*] yasya ya[sya]
- bhūmis=tasya tasya tadā phalam [[*] Sva-dattām para-dattām vā yō harëta [vasu]-
- 20 ndharām []*] shashti-varsha-sahasrāni narakē pachyatē tu sah [] *] Siddhir= astu [|*]
- 21 [Namo] Ha[r]1-Ha[ra-H1]rapya-gabhebhyahl [|*] Svasti prajabhyahl [|*]

TRANSLATION

- (L 1) Victorious is (the god) Sambhu, lord of all the worlds, on whom the crescentshaped (lit young) moon is a steadfast ornament crowning his matted hair, and who has neither beginning nor end.
- (11 2-5) Success! In the victorious (city of) Vaijayanti, (in the family) of the Kadambas, who were consecrated in meditation upon the Lord Karttikeya and the host of (his) mothers, who belong to the Manavya gotra (lineage) and are descendants of Hariti, who studied3 the requital (of good and evil) as their sacred text and were well-versed in that, who are the (very) hips of the goddess of wealth, and who are famed to have stoled immense religious merit throughout a succession of former births,
- (11. 5 7) the illustrious Hari-varman,—who is Lord Dharma⁵ incarnate, as it were, whose unspotted fame has pervaded all the different quarters, who has been initiated into (the vow of) protecting the subjects, whose body has been sanctified by means of learning (combined) with modesty, who is intent on the service of the Brahmanas (lit twice-born), and who is a great devotee of the mighty god (i e Šiva)-
- (18) in the eighth year of his flourishing reign, on the New Moon day of Asvina on the (autumnal) equinox
- (Il 9-16) gave, for the prosperity of his dynasty, the village of Tēdāva, with all its eighteen subdivisions, along with water and (moncy as) Dakshinā, to (the following Brāhmanas), who have thoroughly mastered the Atharva-vēda, and who are devoted to their religious duties and rites, by name Šiva, Prajāpati, Dhātri, Nandi, and Dharmma of the Kaimbala gōtra; Vaikuntha, Vasu, Naga, and Mandana of the Kālāsa gotra, Vishau, Prajāpati and Pitri of the Garga gotra, Kumara, Tvashtri, Skanda, and Vainna of the Katsa gotra, Yasah Ayya, Pasupati and Mitra of the Śrāvishtha gōtra, Vana of the Chauliya gōtra, Prajūpati of the Valandeta gotra, and Kumāra of the Kāsyapa gotra.

¹ Bead ogarbhebbyah

² Read prajabhyah

I follow Dr Kielhorn in translating the difficult phrase pratikrita (Ep Ind , Vol VI, p 17).

⁴ The meaning is that the Kadambas constituted the very bulk of the goddess of wealth, s.e. they were very

⁵ The god of righteousness, viz Yama, or Yudhishthira, the renowned king

(Il 17-20) He who levokes this will have committed the five deadly sins, he who protects will share the fruit (arising) from the religious merit (of the donation), as has been said 'By many kings, Sagara and others, has the earth been enjoyed, he who at any time possesses it also gets the fruit. He who deprives (another of) land given by himself or by others will be to mented in hell for sixty thousand years, together with his forefathers. Let there be success!

(1 21) A bow to (the gods) Hari, Hara, and Brahmā (Hiranyagarbha)! Hail to the subjects!

No 12—UDAYAMBAKAM GRANT OF KRISHNA-DEVA RAYA · SAKA 1450 BY S V VENKATESWARA, M.A., AND S V VISWANATHA, M.A., KUMBAFONAM

The grant is on three copper-plates bored at the top and secured by a ring, attached to which is the seal, bearing the Vijayanagara emblem of a boar and the figures of the sun and the moon on the upper half, and on the lower half some characters, probably corresponding to $\hat{S}r\bar{\imath}$ Venkatēśa, as suggested by Dr Hultzschl in regard to the seal attached to the Kūniyūr plates of Venkata II The plates, which are in good preservation, belong to the Śankarīchūrya of the Conjeeveram matha, who very kindly lent them for examination

The plates measure $8\frac{1}{3}$ in by 7 in, except in the middle, which is $10\frac{1}{2}$ in by 7 in on account of the arch at the top. The ring has a diameter of 1 in., and the seri of $2\frac{1}{2}$ in. The holes through which the ring passes have a circumference of $1\frac{1}{2}$ in. All the plates have raised rims. The writing is legible and runs right across the breadth of the plates, as usual. As in other Vijayanagara plates of the period, the first and third plates are inscribed only on one side, and the middle one on both sides. The plates are ruled. The inscription contains 99 lines in all, and the average height of a line is $\frac{1}{4}$ in

The language of the inscription is Sanskrit, or Sanskritzed Kanarese, as in the birudas of the king (ll 25 to 29) The inscription is in verse, and the usual metres are employed, the Aushtubh, the Sārdūla vikrīdīta, Sragdharā, etc. Not only is the poetry of a low order, but the rules of metre are transgressed hero and there; e.g. in verses 34 and 32 the halves Chandraśēkhara-Sarasvatyāh sishyāyāmitatējasē and śītosknādi-diandvaduķkhātītāya cha mahātmanē, which are out of accord with the Anushtubh, the metre of the verses. In many places where the metre is faulty, however, it is due to a mistake of the scribe, e.g. śriyam iha likritya in verse 28, which should be read śriyam iha bahalīkritya. If in this case the scribe has left out letters in a word, elsewhere he has added superfluous ones, e.g. jaladhi in verse 21, prati and nuta in verse 22

The characters are Nandināgarī, except the signature, or rather the name of the tutelary deity¹ it the bottom, which is written in Kanarese. There are several orthographical peculiarities. There are many instances of a redundant anusvāra, especially before conjunct consonants, as in other Vijayanagara plates—pumnyaih for punyaih (1 7), amnyān for anyān (1 20), hiramnya for hiranya (11 36, 37). But we have also instances of redundant visarga in sirahs-chumbi (1 1) for śiras-chumbi, bhuvanah-stūyamāna for bhuvana-stūyamāna (1 18). In conjunct consonants the former member is often omitted. This error is specially noticeable in connection with the consonants ta and da. Of omayādēvao for omayād dēvao (1 5), tasy-āsītanayao foi tasy-āsīt tanayao (1 0), udabhūtasmānarao for udabhūt tasmān narao (1 11), bhuja-balātam for bhuja-balāt tam (1 16), tadhāma for taddhāma (1 4), chatu-sīmā for chatus-sīmā (1 84), a gajō-bhūtam for a-gaj-ōdbhūtam (1 4), nrīsīmh-ēndrā tasmāt for nrīsīmh-ēndrāt

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There is the usual confusion in the writing of the sibilants, of bhabhase for tasmāt (1 22) babhāsē (1 17), bhūyasē srēyasē for bhūyasē srēyasē (1 54), sasāsa for sasāsa (1 27), chatu-sīmā for chatus-sīmā (1 84) and sishya for sishya (4, 86, 87) It is interesting to note that in the Podavūr and Kāttapatta grant1 of the same king six years earlier we find shishya written for Thus all three letters sa, sa, sha were used indiscriminately. The influence of the Dravidian languages in the pronunciation of Sanskrit words is clear in tambra for tame a n. 1 92, and in varusha for tarsha in 1 96 Udayambakam, the name of the village granted, is spelt Wudayambākam as the result of the same influence

The inscription records the grant of Udayambākam, a village near Tirukkalukkunram in the Chingleput district, by Krishnadeva Raya of the second Vijayanagara dynasty to Sadāsīva Sarasvatī, the disciple of Chandrasekhara Sarasvatī of the Sankaracharya matha at Conjeeveram

It is noteworthy that in this grant, and in that of Podavür referred to above, there is no special purpose for which the grant was made, as in the grant of Vijaya-Gandagopala2-which expressly says that it was made 'for the attainment of the highest dharma' by feeding 108 Brahmans every day' The terms of the gift are the same as those given in the other plates of the king It is curious that, though the gift was made to the Acharyas of the matha and their descendants in the apostolic line, it is not made inclienable, as we should have expected. Bholtum dītum chāps nij-ēchchhayā ' (v 41)

The date of the grant is Saka 1450, the cyclic year Virodhin, month Vaisākha, constellation Viśākhā, and tithi Pūrnimā

Many of the names of places given in the grant correspond to the names of villages in the district of Chingleput.

'Trkkale-kunnarendaru' is probably the modern Tirukkalukkunram,3 'the hill of the sacred kites,' which is much resorted to as a place of pilgrimage, or may it be Tirukkālikkādu in the Conjecveram Taluk?

Kalattur is another name for Ottivakkam, five miles from Chingleput town, and a station on the South Indian Radway

Manappākkam is an insignificant village, mile from Kalattūr

Udayambākam, the object of our grant, is about 4 or 5 miles from Kalattūr

Kshira-nadî 18 the Sanskrit name of the Pālār river

Prallayannur is the modern Palayanur in the Madurantakam Sub-District

Punyapattu is Punnampittu in the Chingleput Sub-District

The name of the dones is Sadisiva Sarasvatī, a pupil of Chandrasēkhara Sarasvatī Chandrasēkhara and Chandrachūda are variant forms of the same name name Chandrasëkhara in our grant is probably an engraver's error for Chandrachūda 'Chandraśēkhara-sarasvatyās śishyāy≈āmita-tējasē' has one metre requires the latter form syllable more than is allowed by the rules of metre in the pada of an Anushtubh verse we read Chandrachuda for Chandrasekhara, there is no such metrical difficulty. If so, the donee Sadāsiva of our grant was a pupil of Chandrachūda, the donee in the earlier grant of the same king 4 Some time in the interval between the two grants (1521 and 1527 AD.) Chandrachūda must have died, and his disciple Sadāšīva must have succeeded him Thus we get the names of four successive teachers of the matha, as mentioned by us in our introduction to the grant of Vira-nrisimha Rāya 5 In connection with the latter grant we have

¹ Ep Ind, Vol XIII, pp 122 ff

² Ep Ind, Vol XIII, p 194

^{*} Tirukkalukkungam is in Kalattur kottam See the inscriptions of that place edited in Ep Ind , Vol III.

^{*} Ep Ind, Vol XIII, pp 122 ff

Fp Ind, Vol XIV, pp 231 ff.

also given extracts from the Gururatnamālāstava, and have identified the donees of these grants Our identification of the donees with the Gurus of the Sankarāchārya matha is Emported by the epithets used in the grant before us 'the wearer of holy beads' (rudrāksha), 'whose body is besmeared with holy ashes,' 'one who is above the pairs of opposites, -- heat, cold, etc., which give pain,' Guru who has the form of Siva'

We have already shown elsewhere that Krishna-devi Raya's gifts at holy places are confirmed by inscriptions His conquest of Kalinga is referred to in various stone inscriptions 1 His suzerainty over Anga and Vanga must be regarded, however, as an empty boast. It is possible to understand A-Gangā-tīra-Lankī° as referring not to the Ganges river, but to one of the rivers of Berar (Wainganga or Penganga) There is no confirmatory evidence of the Vijayanagara Rāja having extended his arms as far north as the Ganges Nor is there any evidence of the conquest of the Chera country by Narasa, father of Krishna-deva Raya There is an anachrometic reference to an invasion of Krishna-deva Raya in the Kēralötpatti, the traditional history of the Malayalam country But the west coast of South India was practically independent

The Kanarese birudas of the king were mostly borrowed from those of the kings of the first dynasty,2 as also the titles Rājādhirāja and Rāja-paramēšvara

TEXT 3

[Metres · vv 1-4, 6-8, 12 and 13, 25-27, 29-42, 45-49, Anushtubh, vv 5 and 20, Sārdūlavikrīdīta, vv 10, 14, 21 and 28, Sragdharā v 9, Eārinī, v 24, Dodhaka]

Plate I. Side 2

- 1 त्रीगणाधिपतये नम: । नमस्त्ंगणिर अंबंबिचंद्र-
- 2 चामरचारवे । त्रैलो नगरारंभमूलस्तभाय भवे [। 1*] हरेलीलावरा -
- इस दर्शदड: स पातु व: । हैमाद्रिकलगा यत घाती ऋति ययं दधी।[। 2*]
- कलाणायास्तु त धाम प्रत्यू इतिमिराप हं [1] यहको प्यगको भूत इरि-
- णापि च पूच्यते ।[। 3*] श्रस्ति चीरमया 10देवेर्मध्यमानान् महांबुधे: । नवनी-
- तिमवीङ्गतमपनीततमो मह: ।[। 4*] तस्थासी तनय"स्तपोभिरतुकैरंन्व-

रामाधिराजसेजसी यो राजपरमेश्वर। भाषातिलहिम्पालभुनद्गविद्रीक्वल.॥ मृदरायराण्डाक परराजभयकर।

हिन्दरायमुरवाणी वन्दिवर्गेष वर्णाते।।

Dr Hult-sch translates these passages as follows :--

¹ See Modras Epigraphist's Report for 1915, Nos 18 and 64 of App C

² One of the birudas of Devaraya II in the batyamangalam plates, edited by Dr Hultz-ch in Ep. Ind., Vol III, pp 35-41, is Bhāsh-ātilanghi-bhūpāla-bhujanga, which is a Sanskrit rendering of Bhāskage tappusa ragara ganda The birudas in that grant are mostly the same as in ours

[&]quot;He bore the surnames (birudas) Rajadhiraja, Rajaparamesvara, the disgrecer of kings who break their word, "the dugracer of the three kings (of the south)," the terrifler of hostile kings and "the sultan (surstrans) among Hirda kings ""

^{*} From the original.

Pesd wur

[·] Read can.

[&]quot; Read officiale.

Bead बेस्रोका 1 Resul इरिजीमावराष्ट्रस

^{*} Read तथान.

se liend saufen

¹¹ Read ⁰राज्य

- र्घनामा व्धः पृ¹खैरस्य पुरूरवा भुजवलैरायुर्द्धिषा निघ्नतः । तस्य।²
- तस्यायुर्णे इपोस्य तस्य पर ो युद्दे ययाति[:] चिती स्थातस्तस्य तु तुर्वसुर्वसुनि-
- भ: श्रीदेवयानीपति । [। 5*] तदंशे देवकीजानिर्दिदीपे तिंसभूपति: । यश्रस्तो
- तुल्वेंद्रेषु यदो: क्षण दवान्वये ।[। 6*] ततीभृहुक्कमानानिरीयरिचितिपाल-10
- क: । श्रवासमगुणमग मीलिरत महीभुनां ।[! 7*] सरसादुदभू तस्मा⁶ नर-11
- सावनिपालक: । देवकीनदना कामो देवकीनंदनादिव ।[। 8*] विविधसुक्षतोहा-12
- मे रामेश्वरप्रमुखे मुद्दम्दितहृदय[.] स्थाने स्थाने व्यथत्त य'यथाविधिः । बु-13
- धपरिवृतो नानादानानि यो भुषि पोडम त्रिभुवनजनोहीत स्फी⁰ यम[:] 14
- पुनक्तयया¹⁰विधि: ।[। 9*] कावेरीमाण बध्वा बहलजलभरां यी विल-15
- घ्यैव शतुन्¹¹ जीवग्राह गरहोत्वा समिति भुजवला¹² त च राज्य तदियं¹³ [1] 16
- कता श्रीरगपूर्व तदपि निजशे¹⁴ पष्टणं यो वभशे¹⁵ कीर्त्तिस्तभ निखातं 17
- स्त्रिभुवनभुवन स्त्यमानापदान:16 ।[। 10*] चेर चोल च पांडां तमिप च सधु-18
- रावसभ मानभूषं वीयोदय तुरुष्कं गजपतिनृपतिं चापि जि-19
- त्वा तदन्यान् । भागंगातीरल¹⁷ प्रथमचरमभूभृत्तटातं नितांतं । ख्या-20
- तः चीणीपतीनां सनमिव शिरसा शासनं यो व्यतानीत् ।[। 11*] तिप्पानीनाग-21
- खादेव्यो क¹8 तस्यात्रीसुमित्रयो. (1) देव्योरिव नृसिइंद्रा¹ तस्मात्पिकतर-
- थाविव 20 ।[। 12^*] वीरौ विनयिनौ रामलच्मणाविव नंदनौ जातौ वीरनृसिं-
- **च्टेट्ट** कुणुरायसचीपती ।[1 13*] वीरत्रीनारसिच्चः स विजयनगरे रत-
- सिंद्या मनस्य:। कीर्त्या नीत्या निरस्य नृगनलनहुषानप्यवन्यां म-23
- यन्या²³ । भा²⁴तोरासुमेरोरवनिसुरनुतस्तैरमाचीदयाद्रेरापाथां²⁵त्या-
- चलातादिखलहृदयमावन्धे रान्यं समास² ।[॥] 14* नानादानान्यकार्षीताः 27
- नकसदसि यः श्रीविरुपाचस्थाने श्रीकालहस्तो शितुरपि न-
- 29 गरे वेंकटाद्री च कांचां । सीयेंले शोणशैले सहित हरिहरे (होबले
- संगमे च त्रीरगे कुंभघोणे इततमसि महानंदितीर्थे निव्नती ।[। 15*]
- गोकर्षे रामसेती [ज]गति तदितरेष्वप्ययेषेषु पुंखास्थानेष्वा-

1	Read	q
		•

⁴ Read T.

⁷ Omit

¹⁰ Read पुनक्त्रयन्

¹⁸ Read तदीय

¹⁶ Bead निखायविभुवनभवनस्य ।

¹⁰ Read रुसिईन्टाशकात्

²³ Read wateren?

²⁵ Read w.

² Omit

⁸ Read ज्ञ

⁸ Omit visarga

¹¹ Read भवन

¹⁴ Read निज्ञी.

¹⁷ Read oलहा

²⁰ Read पद्धिरधादिव

²² Read यान्याग

se Read Mallet

⁸ Read न

⁶ Read नदनारकामी.

[•] Read स्भीत

¹² Read °बलात्तप

¹⁵ Read नभासे

¹⁸ Read देशी: कीसला".

²¹ Read fers.

²⁴ Read Wift

Plate II, Side :

- 3ं2 लब्धनानाविधवहुलमहादानवारिप्रवाहै: । यस्यो-
- 83 दचतुरंगप्रकरखुररज:ग्रष्यदंभोधिमग्न: स्मास्त्य-
- 84 चिक्रदोलार'कुलियधरीत्वंठिता मुंठिताभूत् ।[॥] 16* व्रह्मांडं
- 85 विचचवां ^²टमुदितमहाभूतकं रत्नघेनु:³ सप्तांभो[घी]यक[ल्प]-
- 36 चितिरुहर्ततिके काचनीं कासधेनुं । खर्णच्यायोद्दिर-
- 37 ण्यायरयमपि तुलापूराप गोराइसं हिमाय हेमगर्भे जन-
- 28 क्रकारिरयं पचलांगल्यतानीत् ॥ 17*] प्राच्य प्रशास्य निर्विप्तं रा-
- 39 च्य द्यासिव शासितुं । तिसानगुणिन विख्याते चितिरिंद्रे दिवं ग-
- 40 ते ।[। 18*] ततो व्यवार्यवीर्यश्रीक पारायम होपतिः। विभित्ते मणिके-
- 41 यूरनिविशेष महीं भुजे ।[। 19*] कीर्ल्या यस्य समंततः प्रस्तया वि-
- 42 य त्वैका व्रजेदिव्याशका पुरा पुरारिरमवतभावीचणः प्रा-
- 43 यश: । पद्माचोपि चतुर्भुजोजनि चतुर्वक्रोभवत्पद्मभू काली
- 44 खड़सधाद्रमा च कमलं वीणां च वाणी करे ।[1,20*] ग्रतणां वा-
- 45 समेते ददत इति क्षा कि तु सप्तांबुराश्री नानासेनातुरं-
- 46 गतुटितवसुमतोधूलिकापालिकाभिः । संशोख^{ध्}य खैर-
- 47 सेतल्यतिनिधिजनधिजनधिं श्रेणिका यो विधत्ते ब्रह्मां-
- 48 डं खर्णमेरुप्रमुखनिजमहादानतोयैरमयैः ।[। 21^*] महत्तामर्थिसार्थाः
- 49 त्रियमिष्ठ सुचिरं सुंजतामित्यवेत्य प्राय: प्रत्यू इहेतो: स्त-
- 50 पनरधगतेरालयं देवतानां । तत्तिहरुजैबहत्यापि-
- 51 च विरुद्पदैरंकितांस्त्र तत्र स्तभा जातप्रतिष्ठा-10
- 52 न्व्यतनुतनु 11 त भुवि यो भूभृद्धकषाग्रान् $oxed{1}$ $22^*oxed{*}$ कांचीत्री-
- 53 शैलशोचल¹²कनकसभावेंकटाद्रोंद्रमुख्येष्वावत्यीव-
- 54 त्ये सर्वेप्वतनुत विधिवत् भूयमे¹⁸ स्रेयमे¹⁴ य: । देवस्यानेषु
- 55 तोर्घेष्वपि कनकतुलापूर्वादीनि नानादानान्येवीप-

¹ Best हिदीदारकर.

^{*} Read #

Bead श्रृत्यां

⁷ Omit one sieffe.

⁹ Omit risarga

¹¹ Omit one Ha.

¹⁸ Read भूयहे.

² Read सममुद्धितः

⁴ Read 和意。

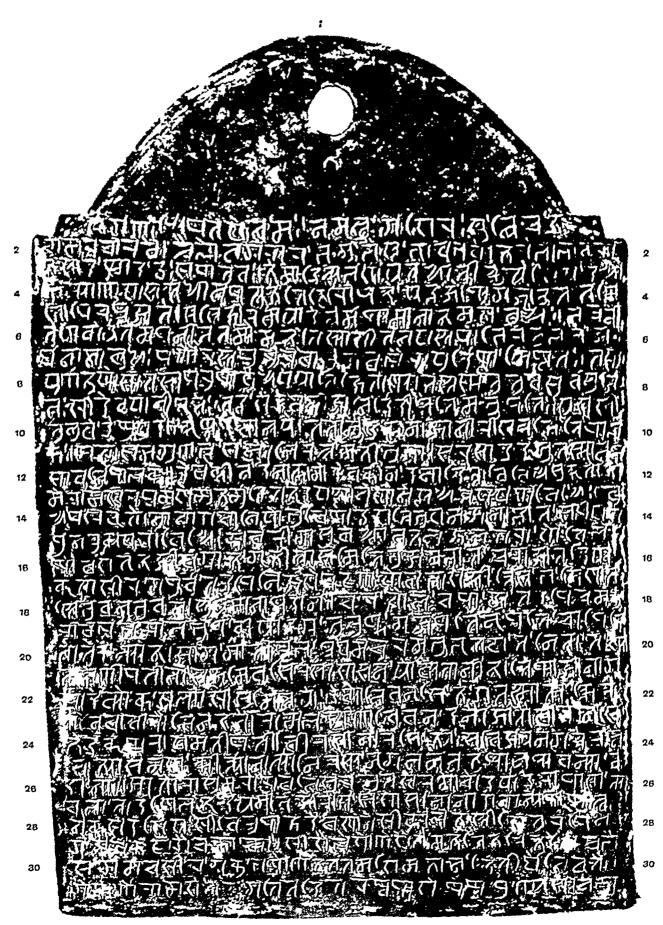
Omit one v

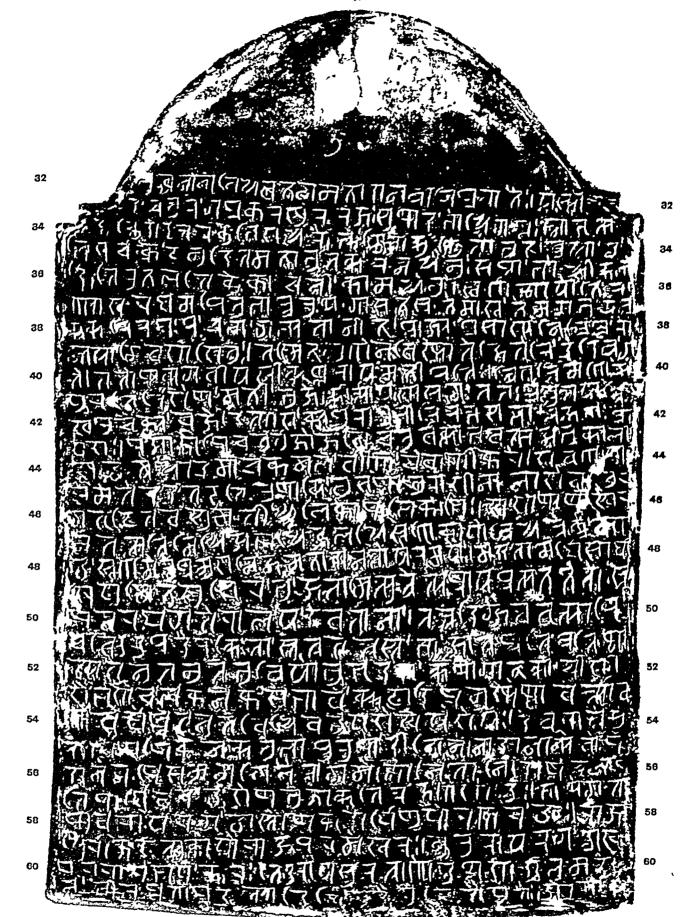
s Besd ं सेग्रे.

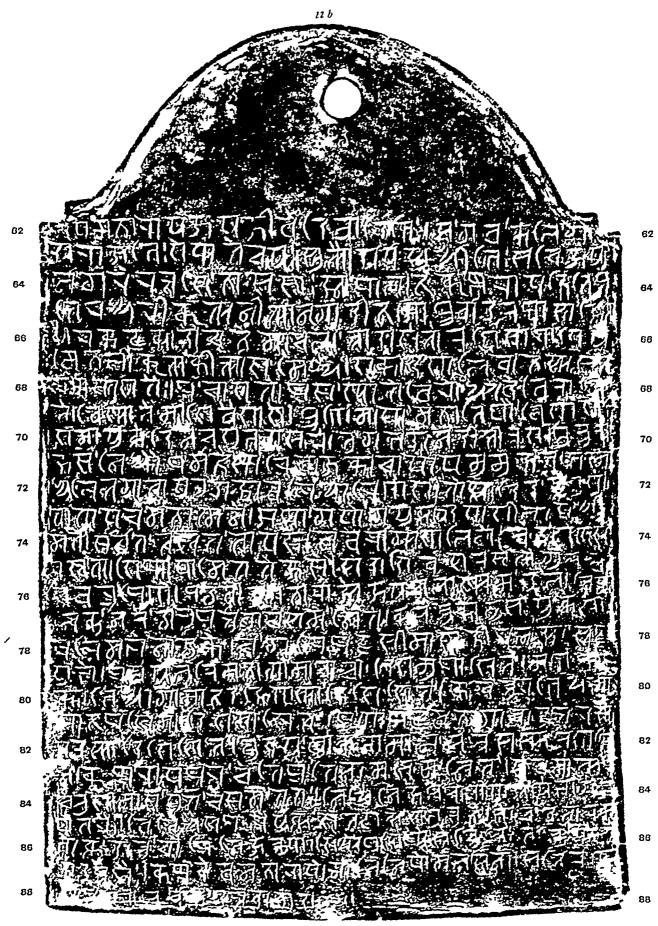
¹⁰ Omit one sin

¹² Read श्रीवाचल.

¹⁴ Besd श्रेयसे.









- 56 दानैरपि सममखिलैरागमोत्तानि तानि ।[। 23*] शेपक्रतपं-
- 57 तिपार्थिवदंड: भ्रेपभुजाक्ततिरच्चणभौड: । भाषगत-
- 53 प्यवरायरगडस्तोपक्तदर्थिषु यो रणचड: ।[। 24^*] राजा-
- 59 धिरान इत्युक्ती यो राजपरमेश्वर: । मृत्रायरगडच
- 60 पररायभरंकर: ।[। 25] हिंदुरायसुरवाणी दुष्टशार्द्गमर्द-
- 61 न: वीरमताप इत्यादिविचदैचिचतैर्यतै: [॥ 26] आलोक-

Plate II, Side ii

- 62 य सहाराय जय जीविति वादिशि । श्रंगवक¹ जिगा-
- 63 दौ राजभि: सेव्यते च यः ।[। 27*] स्तुत्वौदार्यसुधीभिस्र विजय-
- 64 नगरे रत्निहासस्यः स्मापालान् कण्णरायचितिप-
- 65 तिरधरीक्षत्य नीत्या नृगादीन् । श्रापृर्वाद्रेरघास्तु चिति-
- 66 धरकटकादा च हिमाचलात्त³ादासेतोर्घिसार्धश्रिय-
- 67 मिइ'लीक्षत्य कीर्त्या समिंधे ।[। 28*] प्रकाब्दे प्रालिवाइस्य सङ्घ-
- 68 स्रेण चतुः । पचायता प्रसख्याते विरोध्यन्दे विराजि-
- 69 ते ।[1 29*] विख्याते मासि वैशाखे पूर्णिमायां महातिथी । विशाखि]-
- 70 समायुक्ते दिने च गुभवासरे ।[। ,30*] तुगभद्रानदीतीरे श्रीविक्षा-
- 71 क्तमंनिधी (ı) पम 5 हंसपरिव्राजकाचार्याय सुमुक्तवे । $[1\ 31^*]$ मस्मी-
- 72 दूलितगात्राय र°द्राचावितधारिण (1) श्रीतोप्णादिहददु:खा-
- 73 तीताय च महालने ।[1 32*] श्रष्टागयोगयुक्ताय दयाशीलाय धी-
- 74 मते । सर्वतंत्रस्रतंत्राय ज्ञानवैराग्यशालिने ।[। 33*] चद्रशेखरस-
- 75 रखत्या शिष्या यामितते जसे । सदाशिवसरखत्ये गुरवे
- 76 शिवरूपिणे ।[। 34*] पडवोडुमहाराच्ये जयचोलाख्यमडले । तिर्क्ष-
- 77 जिक्निरेंडाक्पत्तनाच समन्विते ।[। 35*] कलत्त्र्कीष्टसयुक्ते श्री-
- 78 विलिसलनाडके । चगंधिपदृसीमास्थे चीरनद्यास्तरें
- 79 श्रमे [॥ 36*] प्रबयन्न्रिसहाग्रामा[त्] प्राची दिशसुपात्रितं । सण्या-
- 80 क्राभिधायामात् दिचणस्यां दिशि स्थितं ।[। 37*] कलत्तूरिभधाया-
- 81 मात् पश्चिमां दिश्रमाश्चित । पुष्यपट्टमन्नाग्रामादुत्तरस्रां
- 82 त्तर स्था दिश्य स्थितं ।[। 38*] वु दयंवाक्क नामानं सर्वसस्योपश्रोभि-

s Read T.

¹ Read ania

⁴ Read बद्दलीकृत्य.

⁷ Read of Tax.

Je Omit AT

² Read जुलीदार्यस्तु⁰⁰ द्वासमस्य ⁹.

Read ogiato.

Read प्रम.

[•] Read नेपास्ट.

^{*} Read W.

- 83 त । क्वणारायपुरं चेति प्रतिनामसमन्वितं ।[। 39*] सर्वमान्य-
- 84 चतुश्रीमासयुत¹ च समंतत: । निधिनिचेपपाषाणाद्यष्टभोग्यैर-
- 85 घेतरै: ।[। 40*] विविधेस फलैयुंत सतडाक सभूरु । श्राचद्रतारकं
- 86 भोतुं दातुं चापि निजेच्छया।[। 41*] सिष्यप्रशिष्यै: स्तच्छियै: तिच्छियै: त
- 87 त उत्तरै: । क्रप्णदेवमहारायी माननि³यो मनस्त्रिनां ।[। 42*] सिहरंग्ध-
- 88 पि]योधारापूर्वकं दत्तवान्मुदा ॥—॥⁴

Plate III, Side i

- 89 तदिदमवनीवनिपकविनुतधरापस्य क्रप्णरायस्य । गास-
- 90 नमुरुकविवैभवनिवह्निदानस्य भूरिदानस्य ।[। 43*] क्रप्णदेवम-
- 91 हारायशासनेन सम⁵पति: । श्रभाणीत् मदु⁶संदर्भे तदिद ताम्न-⁷
- 92 शासन ।[। 44*] क्षणदेवमहारायशासनं⁸ मक्षणात्मज: (।) त्वष्टा श्रीवीरणाच-
- 93 यों व्यतिखत्तांव्रभासन ।[। 45%] दानपालनयोर्मध्ये दानाच्छेयोतुपालनं । दा-
- 94 नात्स्वर्गमवाप्नोति पालनादच्युत पद।[। 46*] स्वदत्ताद्विगुण्ण पुख्य पग्दत्तानुपा-
- 95 सन । परदत्तापद्वारेण खदत्त निष्मल भवेत् ।[। 47*] खदत्तां परदत्तां वा यो द्वरे-
- 96 ति वसुंधरात् । षष्टिर्वर्गाषसस्म्राणि विष्टायां जायते क्रिमिः 12 ।[148*] एकेव भिग-
- 97 नी लोकी सर्वेषामेव भूभुनां । न भोज्या न करग्राष्ट्रा विपदत्ता वसुंध-
- 98 रा ॥ 49* सामान्यीयं धर्मसेतः नृपाणां काली काली पालनियी अभवद्भिः (1)
- 99 सर्वानेतान् भाविनः पार्थिवेंद्रान् भूयो भूयो याचते रामचदः [। 50*] श्रीविरुपाचः

TRANSLATION

(ABPIDGED)

Verses 1-3 The usual benedictory verses in praise of Sambhu, the Varāha incarnation of Hari, and Ganēśa

Verses 4, 5 The descent of the family from the moon

Verses 6-8 The first historical kings of the dynasty · Timms, Isvara, and Narass.

Verse 9 The gifts made by Narasa in Rāmēsvaram and other places

- 1 Resd चतुस्मीमा°
- ² Read शिव्यप्रशिष्यै' तच्छियै'.
- Read aft

4 Shows the verse has only two padas

* Read HI.

8 Read स्ट्र

- ¹ Read तास
- * प्रापनित would be necessary here to suit the meaning, but the metre would be disturbed प्रापनित समापति , which is found in the other grant edited by us, is cortainly a better reading.
 - Read तास.

- 10 Read खदत्ताह
- 11 Read offo

12 Read (क्रिन.,

18 Read पालनीयो.

Verses 10, 11 Exploits of Narasa His capture of Seringapatam, defeat of the Chola, Chēra, Pāndya, and Musalman kings, of the chieftain of Madurā, and the king of Orissa, and his suzerainty over the Dakhan—from Lankā to the banks of the Gangā (probably the Pēngangā of Central India)

Verses 12, 13 Birth of his sons Vīra-nrisimhēndra and Krishna Rāya

Verses 14-17 Praises of Vira-nārasimha and his gifts in holy places in South India

Verse 18 Death of Vira-nārasımha

Verse 19 Accession of Krishna Raya

Verses 20-22 Praises of Krishna Raya

Verse 23 His gifts

Verses 24-26 His birudas, such as Rājādhirāja, Vīra-pratāpa, etc

Verses 27, 28 His praises

Verses 29, 30 In the year 1450 of the Śālı-vāhana Śaka era, the year named Virodhin, in the month of Vaiśākha, on the tithi Pūrnimā, and nakshatra Viśākhā,

Verse 31 (Is given) on the banks of the Tunga-bhadra, near the temple of Sri Viru-paksha, to the great sage working for salvation, the great saint and anchorite

Verses 32-33. Whose body is besine ired with hely ashes, who wears a necklace of ridrāksha beads, who is high-souled and talented, who has practised the eight-fold path of the Yoga who is compassionate to all beings, (but) is (himself) above the pairs of opposites like heat and cold, which only give the to pain, who is possessed of knowledge and freedom from attachment, who is master of himself

Verse 34 (To this) Guru, who is Śiva incarnate, Sadā-śiva Sarasvatī, disciple of Chandra-śēkhara Sarasvatī,

Verses 35-43 The village of Udayambākam, otherwise known as Krishnarāyapuram, in Pada-vīdu mahārājya, in Jaya-chōla mandala (Jayam-konda Chōla mandala), comprising the town of Tirukkaļu-kunram and the fort of Kalattūr in Velimala nādu in the sīmā (district) of Chingleput, on the banks of the Pālār — The boundaries of the village are, Prallayannūr to the west, Manappak to the north, Kalittūr to the east, Punya-pattu to the south

The said village is marked by clearly defined boundaries on its borders

The grant includes the right of enjoyment of eight kinds of interest in the land, viz treasures in it, mines, rocks, tanks, gardens, trees, etc., and the right of possessing it for ever or parting with it at will (by sale to another). The rights over the land are to descend from the donee to his disciples, their disciples, and so on in the apostolic line. The grant was made in a ceremonial way, with water and with gold.

Verses 44, 45 The grant was composed by Sabhāpatı and engraved by Vıranāchārya

Verses 46-50 The usual admonitory verses

'Śrī Virūpāksha'l

¹ On Virupāksha and the devotion of the Vijajanagar house to Siva and Naga worship, see our note in the introduction to the Conjectoram plates of Krishna deva Raya (Ep Ind., Vol XIII, No 8)

No 13—PARTABGARH INSCRIPTION OF THE TIME OF [THE PRATIHARA] KING MAHENDRA-PALA II OF MAHODAYA SAMVAT 1003

BY RAI BAHADER PANDIT GAURISHANKAR HIPACHAND OJHA

Some time ago a friend of mine wrote to me of the existence of an inscribed stone at Pirtabgath, the contents of which no one in the locality could read except the date, Samvat 1003, which was plain enough. I harried to the spot at the first opportunity available and found the inscription containing a series of grants described below. The stone in question was affixed to a Chabūtrī, or platform, near Chemam Agravāl's Būwrī (a well with steps leading to it) at Partābgath, the capital of the State of that name in southern Rūjpūtānā. On examination I found the record to be of great historical importance, and at my request the Mabūtāj Kumār of Partābgath was kind enough to present it to the Rūjpūtānā Museum, Ajmer, where it is now deposited. In spite of being constantly exposed to the inclemencies of weather, the stone is in a fair state of preservation and can easily be read, only a few letters here and there being indistinct. A portion of the stone at the left hand top corner is broken off, and the commencement of the first five lines is lost.

The inscription contains 35 lines of writing—34 full lines and one line only 1'8" long—which cover a space of 2'6' broad by 2'2\frac{1}{4}" high Except for four verses (ll 1-4) at the beginning of the first, five and a half (ll 14-19) at the beginning of the second, a laudatory verse (ll 30 31) at the end of the third and an imprecatory one (ll 34-35) at the end of the fourth part, the scription is in prose

The characters belong to the northern class of alphabets of the 10th century and show no special reculiarities except, in two instances ("paryantō, l. 11, "paryantom, l. 241, the medieval form of rya, wi'hout the lover right-hand stroke as well as the separate sign of r on the top, as is found in the Udaipur (in Rājpūtānā) inscription of the time of the Guhila Rājā Aparājita, the Jhālrāpātan inscription of the time of llurga gapa, etc. Line ld centains in a symbols sam and lri for 100 and 10 respectively.

The language is Samskrit throughout, corruptions and solecisms being frequent in the last three grants. A locative was probably intended in 1 20 °\$\text{samrie}\$ (read °\$\text{sammani}\$) cha vy\bar{aparam} kurilot\bar{e}\$ (read kurviati), and a passive construction suddenly ends in active in 1 20-22, 'M\bar{a}\dagger{a}\dagg

Some $d\bar{e}s\bar{i}$ words of the local dialect are used in Samskrit composition Harirshēśvara in 1 12 is to be divided into Hari and Rishēsiara, the latter being a modification of Rahhēsar, still used in the veinacular of these parts for Rishīsvara Arahatēna (1 26) is the instrumental form of Arahata, a Persian wheel, the Samskrit form being 'araghatṭa' Kitikā (1 .6) is Samskritized from hidi or hidā, a matting screen, akin to Samskrit kaṭa Kōsavāhē (1 31) is applied to as much land as can be irrigated by one kōsa, or leather bucket, and māni (1 31) is a local measure of twelve maunds Chausarā (1 33) is a gailand of four strings Metta (1 29) is the Prākrit form of mātra Pālikā (1 33) is probably used for pūlē, or bundle of leaves Ghānā (1 33) is an oil-mill and Palikā (1 33) is a measure of capacity approximating to six tōlās and commonly called palī or palā.

The meaning of sādhāra (11 26 and 32) is not clear it may mean 'with the adjacent grounds' or may be an abbreviation of sādhārana (common) Vaha (1 32) is the common highway and kachchha (11 26 and 28) is a field bordering on a stream

As regards orthography, it may be noted that v is used for b throughout and n for n in some instances punya (1 11, twice), hiranya (11 13 and 24), saranya (117) and grihnāti (1 30) Dental s is used for the palatal in ājñāsravana (1 12), and śadriśzm (1 18) is an example of the converse Consonants are mostly doubled after r, but the necessary doubling is not shown in protarita (1 15), patatrinah (1 16) and achchheta (1 35) The doubling of t before r is seen in puttra (il 6 and 8), pittroh (i 11) and ohitattrio (i. 13), but not everywhere (eg. putra in 11 5, 6, 7) n at the end of a word is not joined generally to the next word The anusvara is used for the appropriate nasal in Lahimkyam gamgayam (11 20, 21, 22, 29) (1 11), °limqita (1 16), °damqajō (1 17), ghōmtā° (1 23), likhyamtē (1 28), lishētrāmtaritam (1 29), bharamtu (1 1), chimta (1 18), tamttra (1 20), it is wrongly replaced by m in param=bha° (1 7) and is redundant in omanamivaya! (1 15) and ochimntya (1 23) Of the class-nasals, p is frequently used (11 15, 22, etc.), once wrongly for \$\tilde{n}\$ (pancha, 1 26), \$n\$ occurs in 11. 15 and 19 and once wrongly in varisa (1. 25), and n in 1 16 Omissions of visarga (11 4, 5, etc.), its redundant use (ll 20, 21, 30), and instances of letters (ll 10, 27, 30, 31) and particles (ll 23, 18) left out are specified in the footnotes There are no symbols for avagraha, jihvāmūlīya or upadhmānīya The necessary punctuation marks are omitted in some places (ll 2, 3, etc), and there are redundant lines (Il 1, 3, etc.) in others. Other mistakes are pointed out at the proper

All the grants recorded in the inscription are in favour of shrines attached to the monastery of Hari-Rishiśvara, who originally belonged to Daśapura (1 12) Under its management were the shrines of Vata-yakshini Dēvi (11 12, 33), Indrāditya-dēva or Indrarājāditya-dēva (11 23, 28) and Trailōkya mōhana-dēva (11 23), which were situated at the village of Ghōntā-varshika, where there was also a temple dedicated to Nityapramudita-dēva (11 23) Chief among the deities was Indrāditya-dēva, who is spoken of as "(the deity) of Ghōntā-varshika" (11 28), while Trailōkya-mōhana-dēva is spoken of as "(enshrined) within the grounds of Indrāditya-dēva" (11 21) This pre-eminence is borne out by the verses (11 1-2) in praise of the sun-god (Indrāditya-dēva), which precede those (11 3-4) extolling Durgā (Vata-yakshinī Dēvī), who is the done proper of the first grant

The occasion of the grant of a village to Vaṭa-yakshini Dēvi by the king of Mahōdaya in Samvat 1003 was used by the authorities of the monastery for the purpose of consolidating on one stone all the grants in favour of one or other of the temples attached to it. Such consolidation of grants belonging to one institution, but issued at different periods, is not rare in Rējpūtānā. We have an instance of it in the Vasishtha temple inscription at Mount Abū

The inscription is naturally divided into four parts -

- I A grant of a village in favour of Vaţa-yakehini Dēvi, issued by Mahārāja Mahēndra-pāla-Dēva II of Mahōdaya (Kanauj), dated Samvat 1003, or A D 946 (ll 1-14)
- II A grant of a village, etc, in favour of Indraditya-deva by Madhava, the provincial governor of Ujjain (under the same king), at the request of Chahamana Indra-raja, a feudatory chief, without date (Il 14-27)
- III A grant of a field in favour of Indrarājāditya-dēva by Bhartri-patta, son of Khōmmāna, dated Samvat 999, or A D 942 (II 27-31).
 - IV Minor grants to different deities by different persons, undated (Il 31-35)

PART I

The first grant recorded in the inscription—though it is not the first from a chronological point of view—begins with two benedictory verses invoking the sun-god, followed by two similar verses in praise of the goddess Durgā (ll 1-4) It is issued from the capital at Mahōdaya and gives the genealogy of the donor as follows—

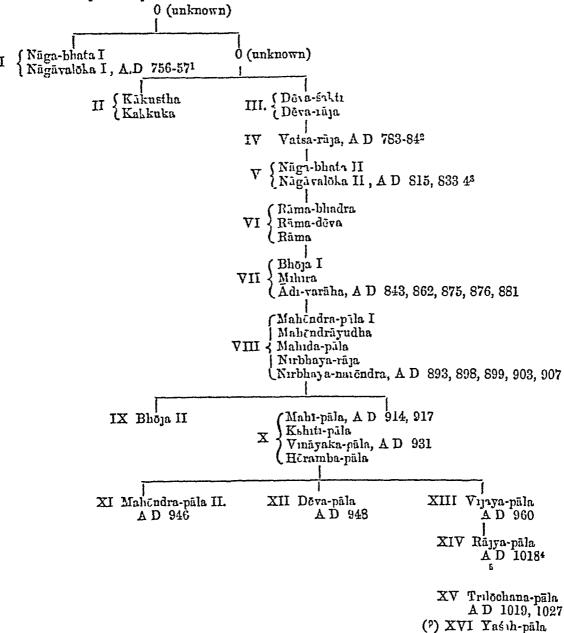
- 1 Mahārāja Dēva-śaktı-Dēva, a devotee of Vishnu,
- 2 His son, born of [queen] Bhūyikā-Dēvī, Mahārāja Vatsa-rāja-Dēva, a devotee of Mahēśvara (Śiva),
- 3 His son, born of [queen] Sundarī-Dēvī, Mahārāja Nāga-bhata-Dēva, a devotee of Bhagavatī (Durgā),
- 4 His son, boin of [queen] Īsatā-Dēvī, Mahārāja Rāma-bhadra-Dēva, a devotee of the sun-god,
 - 5 His son, born of [queen] Appā-Dēvī, Mahārāja Bhōja-Dēva, a devotee of Bhagavatī;
- 6 His son, born of [queen] Chandra-bhattārikā-Dēvī, Mahārāja Mahēndra-pāla (I), a devotee of Bhagavatī,
- 7 His son, born of [queen] Mahādēvī-Dēvī, Mahārāja Vināyaka-pāla-Dēva, a devotee of the sun-god, and
- 8 His son, born of [queen] Prasādhanā-Dēvī of the Devathāddhi (?) family, Mahārāja Mahēndra-pāla-Dēva (II), a devotee of Mahēsvara (ll 5-9)

The last-named ling enjoins all and sundry residing in the village of Kharpara-padraka,—in the holding of Tala-vargika Harishada, and situated in the vicinity of Ghōntā-varshikā, in the western Pathaka (district) of Daśa-pura,—and the residents of the neighbourhood, that the said village Kharpara-padraka, with all rights belonging thereto, has been bestowed by him, for all time to come, at the request of Dhana-śūra, upon the goddess Vaṭa-yakshinī Dēwī, (whose shrine is) connected with the Matha (monastery) of Hari Rishīśvara, versed in all the four Vēdas, resident of Dasa-pura, on an auspicious day, after bathing in the Kāhimkī Gamgā, for increase of religious merit to the donor's parents (Il 9-12). The grant is written by Purōhita Trivikrama-nātha, under orders from Jajja-nāga, is dated the fifth day of the dark half of Mārgga (Mārga-śīrsha), in the Samvat year 1003 (A.D. 946), and is signed by Śrī Vidagdha, "his own hand" (1 13)

The name of Mahēndra-pāla (II), son of Vināyaka-pāla, comes to our knowledge for the first time from this inscription. There seems to be a double entente in the word prasādhana, in which the writer pays a compliment to the queen-mother, by name Prasādhanā-Dēvī, by calling her the 'ornament of the family of her birth' (I 9). The name of this family Devathāddhi (?) is not quite clear for purposes of identification. Of the names and places mentioned Mahōdaya (Kanau]) and Daša-pura (Mandasor), and the names of the kings and queens call for no remark. Kharpara-padraka is the modern village of Kharōt, 7 miles south-east of Partābgarh. Ghōntā-varshikāl can be identified with Ghōtārsī, 7 miles east of Partābgarh and about 8 miles norsh-east of Kharōt. The Kāhimkī Gamgā (the river Kāhimkī) cannot be identified. Jajjanāga was probably the Dātaka of the grant. Vidagdha appears to be the Governor of the province who issued this grant under his own signature.

¹ The name of this village is spelt as Ghöntä-varshikā (l. 10), Ghöntä varshika (l. 23) and Ghöntä varshi (l. 34).

The genealogy of the Pratihara kings of Mahodaya (Kanauj), in the light of the information available up to the present, would stand thus —



¹ This date is from a photograph in my possession of an unpublished copper plate grant from Hūnsōt, in the district of Broach (Bombay presidency), issued by the Chāhamāna prince Bhartri-vaddha (Bhartri vardha) II, a fendatory of Ling Nāgāvaloka

AD 1036

² From the Jama Hari-vamia Purāna (Bom Gazetteer, Vol I, part II, p 197)

² The Prabhāvaka charita speaks of the death of king Nāgāvaloka of Kānya kubja, grand father of Bhōja, as taking place in Vikrama year 890 (A.D 833 34) (Nirnayasāgara Press ed, p 177, verses 720 725) The Nāgāvaloka of the Prabhāvaka charita can be identified with no other than Nāga bhaṭa II of Kanauj, and the date seems to be accurate, as the first known date of Bhōja I is A D 848

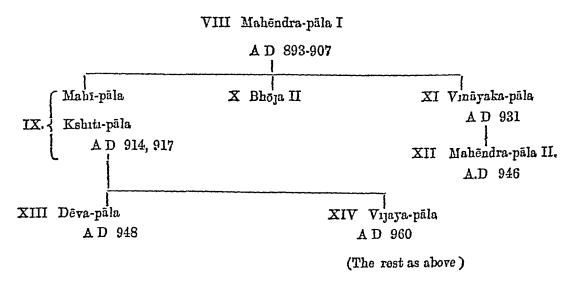
⁴ This date of Rājya-pāla is given by Al-Utbī in his Tārikh-i Yaminī (Elliot's Hist, Vol II, p 45), whore he speaks of Rai Jaipāl as the ruler of Kanauj when Sultan Mahmūd of Ghaznī invaded it He was killed the next year (A.D 1019) by the Chandēla prince Vidyā dhara, son of Ganda, and Trilöchānā-pāla succeeded him

The dotted line in the table indicates a successor, not necessarily a son

Dēva-pāla of Mahōdaya is mentioned in the Siyadōni inscription (Ep Ind, Vol I, p. 177) as the son of Kshiti-pāla, which is evidently a synonym of Mahī-pāla, but the same Dēva-pāla is identified by the editor of that inscription with Haya-pati Dēva-pāla, son of Hēramba-pāla, from whom Yaśō-varman obtained the celebrated image of Vaikuntha, mentioned in that king's Khajurāho inscription. This has led to the identification of Hēramba-pāla, the father of this Dēva-pāla, with Mahī-pāla or Kshiti-pāla, the father of Dēva-pāla of Mahōdaya. The fact that Hēramba and Vināyaka are synonyms lends colour to this view, the result of which is the identification of two kings with two sets of names—

- (1) Mahī-pāla and Kshiti-pāla, and
- (2) Vınāyaka-pāla and Hēramba-pāla,

which is accepted by scholars up to the present and is given in the genealogical tree above, but this identification is based on very slender evidence. That Dēva-pāla, son of Hēramba-pāla, who is introduced by the minor title of Haya-pati (lord of horses) is the same as Dēva-pāla of Mahōdaya cannot be established on the casual mention of the former in an inscription of a king of a dynasty other than his own Haya-pati was never the accepted title of the Pratihāra kings of Mahōdaya and is not met with in their inscriptions, and there is no ground for assuming that a scion of the paramount dynasty of the Pratihāras was ever known by that appellation. Besides Mahī-pāla and Vināyaka-pāla are known to be two different kings of Mahōdaya with different dates which do not overlap, and there is no reason to justify their identification. If this view is accepted and the identification of Hēramba-pāla with Mahī-pāla set aside, this part of the genealogy would stand thus—



PART II

The second grant begins with a panegyric in praise of the Chāhamāna family of kings, which is spoken of as having been the source of great pleasure to king Bhōja-Dēva Then mention is made of Gōvinda-rāja of this dynasty, who fought against many foes, his son Durlabha-rāja and his son Indra-rāja, who built the great temple dedicated to the sun-god (Il 14-19) We learn further that Mādhava was 'the great feudatory lord and governor' at Ujjayinī and Śriśarman—appointed by Kōkkata, who was the commander-in-chief serving at the feet of Paramēšvara (ie Mahēndra-pāla II)—was carrying on the affairs of state at Mandapikā (Il 19-20).

The aforesaid Mādhava, son of Dāmodara, being 'great feudatory, great governor and Chargé d'Affaires,' and having come to Ujjayini on business, bathed at the temple of Mahā-kāla,

worshipped the god Śina and meditated on the unreality of life and wealth, bestowed, on the Mīna samkrānti dig, the village of Dhārā-padraka, with all its appurtenances, for repairs to, and maintenance of digly services at, the temple of Indrāditya-dēva it Ghontā-varshikā, a place associated with Nityapramudita-dēva, at the request of the great feudatory Indra-rāja, son of Durlabha rāja of the Chāhamāna race. He therefore enjoins all residents of the village and the neighbourhood to observe this order (Il 20 26). A further endowment of a field by the river-side to the north of the village, irrigated by a Persian wheel, and of five matting screens for the erection of a flower porch is recorded (1 26). The grant is signed by Mādhava and countersigned by the Vidagdha (1 27) of the first grant.

The names of the warlike Chahamanas eulogized in this grant are not known from any other record It was probably a local dynasty of the Chihamanas which had entered into a subordinate alliance with king Bhoja-Deva I and helped him in his wais, thus giving the overloid 'giest pleasure' Indra-iaja built a temple to the sun-god (Indiaditya-deva) and applied to the governor of Ujjain, appointed by his overlord, the king of Kanauj, evidently Mahindrapala II of the first grant for an endowment for its upkeep. The grant is not dated, but we find from the third grant that the temple of Indi iditya-deva was existing and was well-known after the name of the builder (1 28) four years before the date of the first grant. We thus have reason to suppose that the request of the builder to the provincial representative of his overlord to secure a permanent endowment for it must have immediately followed its election and preceded the gift of Bhartys-patta recorded in the grant following. Thus this grant is evidently prior to the third, and is consequently the first, though not by many years, as is evident from the signature of the same governor, Vidagdha, affixed to both the grants custom of prov nead governors countersigning grants assued by subordinate chiefs relating to lands in their (the governors') jurisdiction is borne out by the evidence of the Una plate of the time of Mahandia-pila I of Kananj, where Dhiika countersigned a grant of Bala-varman, a feudatory of the king (Lp Ind, Vol IX, p 6)

Mandapikā is Māndū, where another officer Śrī śarman, appointed by the king's commander-in-chief, iesided Dhārā-padraka is probably Dharyāvad (in Mēwīr), situated near the boundary of the Partābgarh State. The matting screens referred to were to be used, evidently, in the periodical festivals in which the thione of the deity is placed in a porch of flowers and leaves temporarily erected over it

PART III

This grant records that Mahārājādhirāja Bhartri-patta, son of Khōmmāna, enjoins his descendants to maintain in perpetuity, and not to interfere with, the enjoyment of the bestowal of a field named Vavvūlika (Babbulika) by the side of the liver Nandyā in the village of Palāsa-kūpikā, made by him upon Indrarājāditya-deva of Ghōntā-varshi for increase of merit to himself and his parents (Il 27-30) The boundaries of the field are defined (Il 28-29), and a customary veise extolling the donor and the done follows (Il 31-32) The date is given as the first day of the bright half of the month of Śrāvana in the Samvat year 999 (A D 942).

Bhartri-patta of this inscription is Bhartri-pattal II, son of Khōmmāna III of Mēwār, belonging to the Guhila family Another inscription of his reign is dated Samvat 1000 (AD 943)² Palāsa-kūpikā is probably the present Parāsiā, about 15 miles south of Mandasor The river Nandyā and the village of Varāha palli, mentioned in the boundaries, cannot be identified at present

¹ Ind Ant, Vol XXXIX, p 191

² Annual Report on the working of the Razputana Museum, Amer, 1914, p 2

PART IV.

This part records minor grants -

I The gift of a field named Chhittullāka, in which 10 Mānīs of seed could be sown, and which was irrigated by one leather bucket, in favour of Indrāditya-dēva, by Dēva-rāja, son of Chāmunda-rāja (1 31)

II The gift of a field, called Umdiyāka, with boundaries defined, in favour of Trailōkyamöhana-dēva in the grounds of Indráditya-dēva, by Indra-rāja (Il 32-33).

III The [permanent] endowment of one Palikā [of oil] per oil-mill, five bundles of foliage, 100 garlands of four strings, on the ninth day of the bright half of the month of Chaitra, together with two palas of saffron and one [pala] of betel-nuts from the trading community in the month of Chaitra, in favour of the Vata-yakshinī Dēvī (11 33-34)

IV The gift of Dhadivaha field, in which 10 Manis of seed could be sown, and of Mochcha field, to the north-east of Ghonta-varshi, requiring 10 Manis of seed, from persons not mentioned and in favour of deities not specified (1 34)

Then follows the usual verse extolling the giver of land and condemning the usurper (1 35), after which the name of the engraver of the inscription is given as Siddhapa, son of [Sa]tya and the date as Samvat 1003 (A D. 946).

Dēva-rāja, son of Chāmunda-rāja (1 31), appears to be a scion of the Chāhamāna family mentioned in the second grant, and Indra-rāja (1 32) is the builder of the temple of the sun (11 18-19) himself

TEXT I

[Metres v. 1, Anushtubh (Ślōla), v 2, Mandākrāntā, v 3, Šārdālavikrīdita, v 4, Vasantatilakā, v 5, Šārdūlavil rīdita, v 6, Vasantatilakā, v 7, Anushtubh (Ślōka), v 8, Šārdūlavikrīdita, v 9, Vasantatilakā, v 10, Šārdūlavikrīdita (half), vv. 11 and 12, Anushtubh (Ślōka)]

L. 1 — — — [स]: ॥

भवतु[°] भव[तां भानो]भूतिये भानवः सदा ॥[°] प्रातर्न्नभ[स्त]रीस्ताम्नाः पविचाः पद्मवा दव ।०॥ [१*] ^⁴ब्रह्मादीनां नियमितिष्ठयां [स्तोच]पाचं यदेकं ।[°] यस्मिन्नेताः पुनर्राप दिशो ।[°]

2

[सर्याद्या^२]ख्य प्रतिदिनमची ध्यायते यन्मुनीन्द्रैः ^६तेजस्तदो इरतु दुरितं पावनं सप्तसप्तेः ।०। [॥२*] [क्द्रे] विद्रवति दुत सुरपती प[स्त्यं] प्रति प्रस्थिते ।^० वित्तेभे प्रतिपत्ररायि [त]-

¹ From impressions prepared by the writer and from the stone itself

² Read सदन्तु,

^{&#}x27; Brad HETO

This stroke is redundant

^{*} Read °भी चैमि?

³ One stroke is redundant.

^{*} Read ° धिया.

⁷ This stroke is redundant

This stroke is redundant.

3 — — — [शाङ्क] सित [।*]
वैकुग्छे मितकुग्छतासुपगते 'ब्राह्मियं श्रि]ते 'ब्रह्मिण ।
पायाद्दो मिह्निपासुरं सुरिएं देवी दृशा निव्नतो ॥०। [।३*]
वर्षद्वयाभ्यसनमम्ब तवेदमेव
दर्गोति नाकगमनाय

4 ——— [न्ति] ।

कात्यायिनीति वरदेति च सन्ति कस्याः⁵ नामाचराणि परमाणि यथा भवत्या⁵ ।०। [।४*]

द्यो⁷ स्वस्ति । श्रीमहोदयसमावासितानेकनौहस्यश्वरथपत्तिसम्पन-स्कन्धावारात्य-

- 5 [%— [वै]णावो महाराजश्रीदेवशक्तिदेवस्तस्य पुत्रस्त-त्यादानुध्यात⁰ श्रीभूयिकादेव्यामुत्यव¹⁰ परममाहिश्वरो महाराजश्रीवत्सराज-देवस्तस्य पुत्रस्तत्पादानुष्यात¹¹ श्री-
- 6 [

 सगवतीमक्तो महाराजञीनागभटदेवस्तस्य पुत्रुस्तत्यादानुध्यातः श्रीमदीसटादेव्यामुत्यन्नः परमादित्यभक्तो महाराजशीरामभद्र-
- 7 [दे]वस्तस्य पुत्रस्तत्यादानुध्या[तः] श्रीमदणादेव्यासुत्यनः परभागवतीभक्तो महाराजश्रीभोजदेवस्तस्य पुत्रस्तत्यादानुध्यातः श्रोचन्द्रभद्यारिकादेव्या-सत्यत्रः पर
- 8 भगवतीश्रक्ती महाराजश्रीमहिन्द्रपालदेवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीमहा-देवीदेव्यासुत्पत्रः परमादित्यभक्ती महाराजश्रीविनायकपालदेवस्तस्य पुत्रस्तत्पा-
- 9 दझ्रध्यात: श्रोदेव[घा¹⁴ । द्वि १]नामनिजक्कतप्रसाधनादेव्यास्नुत्पन्न: परस-माहेश्वरी महाराजश्रीमहेन्द्रपालदेव: श्रीदणपुरपश्चिमपथके तलविणिकहरि-षडभुज्य-

[ा] Read बा.

³ This stroke is redundant

⁵ Read ⁰सा

⁷ Expressed by a symbol

[॰] Read त

¹¹ Read of

² Read A.

⁴ Read ⁰स्त्र

⁸ Read स्था

⁸ Read OTHवैo

¹⁰ Read ज

¹² Read श्रीसुन्दरी⁰

¹³ In most of the grants and seals of the Prathara lings of Mahodaya the adverb param (or param) 18 persistently used before Bhagavatī bhaktah in place of the adjective parama—which is used before the names of other deities, and there appears to be no need of correcting it to parama

¹⁶ The word is indistinct, it may also be read as देवव्याहि, देवहाहि व देवधाहि.

- घोग्टावर्षिकाप्रलासने सानखर्परपद्रवयामे सर्वाने' 10 समुपगतान् स्थाननियुक्तानप्रतिवासिनस समाज्ञापयत्यस्तु वः उपरिलिखितग्रामः खसी-सात्रणप्रति-³
- सर्वीदायसमेत शाचन्द्राकेचितिकाल पूर्व्यदत्तदेवव्र⁵ह्यादेय-गोचरपर्यन्तो4 11 वर्ज्जितो सया पित्रो: पुन्या भिष्टदये का[हि]क्यां गगायां पुन्धे इति [ध]नश्रार्थनया श्री-
- दशपुरचातुर्व्वेद्यहरिर्षेश्वर⁸मठसव⁸ध्यमानश्चीवटयिचणीदेव्यै पादित:10 मला भविष्ठ: सा11मृत्मन्तव्यो12 प्रतिवासिजनपदैरप्याज्ञास-13 वणविधेयैभूत्वा यथा-
- दीयमानभागभीगकरिहरन्या''दिक्समस्योपनेतव्यमिति [।*] त्रीजळानागप्रद-त्तादेशात् । सवसो १००० १००३ सार्ग वदि ५ [1*] प्ररोहित-चिविक्रमताच¹⁷लिखितमिदम् । ख-
- इस्तोयं श्रीविदग्धस्य ।०। राज्ञासुपरि स्थितः वसुमतीर[चा]र्धभुत्पादितः वसुमतीर[चा]र्धभुत्पादितः येनोचै: सुखमासितं चितिसता खीमोजदेवेन च [1*] यसाहि अधित विहिष: विमप्रं
- चच्मीर्नुणां ।²¹ 15 सीयं राजति राजचक्रनिलय[:] श्रीचाहमानांन्वय:22 गोविन्दराज इति तच ²³वभूव भूपो राकाश्रशाद्धकिरणोक्तरश्रमकीर्त्तः [।*]

1	Read	सर्वानेव

³ Read ogfao.

¹ Read न

⁷ Read खे

P Read व

H Read H

¹³ Read 3

² Supply सविदितम् or सुविदितम्.

⁴ Read पर्यन्त

⁸ Rend WIT

⁸ Read [°]हर्यृषीयर[°] (हरि+सपी[°]). ¹⁰ Read [°]त इति म[°]

¹² Read ≅

¹⁴ Read UI

¹⁵ Read सवत्त्र र Here samvartero stands for samvatsare and is followed by sam (= 100), but in the copperplates of other kings of Mahodaya (Ind Ant, Vol XV, pp 112 and 140, and Ep Ind, Vol V, p 209) ero itself represents 100, as it is not followed by the symbol for 100

¹⁶ The symbol sam is used to represent 100 and lri to denote 10 Thus sam lri means 100 × 10 = 1000 In the inscriptions of the 9th and 10th centuries, the symbol for 3 being the same as the numerical figure, it has been purposely omitted with the symbols to avoid the ambiguity of the date in figures being read as 31003 Hence the figure for 3 has been inscribed only at the end

¹⁷ Read ° चिविक्रमनाध°

¹⁹ Read ती

²¹ This stroke is redundant

²² Read 4.

¹⁸ Read ती

²⁰ Read E

²² Read ⁰नाइवरा

²⁶ This stroke is redundant

~			

येन प्रचि ग्रहभुजदग्डतरग्डकेन ।1

प्रोता-²

रिता संसरसागरती जयन्त्री: [॥६*] 16 यस्य पोनव³ इङ्गीमभूजपञ्चरमध्यगाः [।*]

विपचा: संज्ञचत्पचा: पतिचण इवाभवन् ॥[७*] लि⁴च्यालिंगितविग्रहो हरिरिव क्रोधाग्निदग्धाहित:

सर्वे[षा] च भरन्य तासुपगती भाखलतापोदय: [1*] 17 श्रीमहुर्कभरा[ज]नामन्यति । तसादभूदगजी वक्रं येन क्रत नचार्थिन जने वज्र दिषीवा[य]ति ॥ [८*] तसादनेकसमरार्जि-

तकी तिंकी प्राः 18

> चिं⁷तामणि: प्रणयिनां प्रणती दिज⁸ते: []*] यो योषितां तनुधरोभिनवो मनीसू भू°षा भुव: समभव[त्स्]त इन्द्र गाज: ॥ [८*] तेनाकारि हिमाचलेन्द्रग्रद्रग्¹¹ भासा

प्रभीभीस्रं 19

> धामेदं ध्वनिक्किणोक्तलमिलत्वोलाइल¹²लंकत ॥ [१०*] खस्ति चीमदृज्यन्या 13 महासामन्तदण्डनायकश्रीमाधवः ॥ तथा मग्डिपकाया परमेश्वरपादीपजीविव¹⁴ लाधी¹⁵क्क-

20 तत्रीकोक्कटनियुक्तश्रीशमी¹⁶ च व्यापारं कुर्वते¹⁷ इत्यस्मिन् काले वर्त्तमाने इहैव श्रीमदृज्जयन्याया¹⁸ कार्याभ्यागततव¹⁹पालमहासामन्तमहाद्रण्डनाय-कस्रोसाधवेन:20 स्रो-

¹ This stroke is redundant

a Read व

⁵ Read W

Read °कीमिश

[•] Read सनीमुर्भ.

¹¹ Read ⁰सदश

¹⁸ Read °ियन्या

¹⁸ Read वि

u Read कुर्वति (or कुर्वति).

¹⁹ Read तन

² Read चा.

⁴ Read ल.

[•] Read ेटपतिसामा. The stroke is redundant

⁸ Read ना

¹⁰ Read 冕

¹² Read जाल

¹⁴ Read 적.

¹⁶ Read Ontifu च (or ontifu च).

¹⁸ Read ° यिन्या

²⁰ Read न. Correct to वसाधव..

- 21 दासोदरसुतेन । चाइमानान्वयसहासामन्तश्रीद्रन्द्रराज । श्रीदुर्हभराज-सुतस्य प्रार्थनया: । श्रीविदग्धभोगावाप्तये धारापद्रक्तग्रामे समुपगतान् सर्व्वराजपुरुषान् ध्राह्म-
- 22 गोत्तरीयान् प्रतिनिवासी जनपदांच वो धयत्यस्तु वस्तंविदितं श्रीमहा-कालदेवायतने सुद्धात्वा महादेवमभ्यद्यं मातापिचोरालनय सुपुण्य-कम्प्रयशोभिव्रद्ये । परलोकहि-
- 23 ताय जलचन्द्रचपलजीवितं ते[स्य]¹⁰ । चणदष्टनष्टसंपदा¹² समन¹³चिंन्त्य¹⁴ । सीनसंक्रन्ती¹⁵ श्रीनित्यप्रसुदितदेवप्रति[व¹⁶द्व]घोटावर्षिकस्थाने श्रीमदिन्द्रा-दित्यदेवस्य खण्डस्कुटितसमार-
- 24 चनाय ¹⁷वित्तचरुण्यत्र्व¹⁸प्रवर्त्तनाय ।¹⁰ ग्रामोय स्त्रसीमापर्धन्तं²⁰ सहज्ञमाला-[ज़]लं²¹ सकाष्ट²²ढणगोपचार्²³ सजलस्थलसमेतं ।²⁴ चतुष्कंकट²⁵विश्रह²⁶ भागभोगकरिह्दन्था²⁷दिस्कंध-
- 25 क्या[र्ग्ग]णकादिराज्यसिहित²⁸ उदकपूर्व्वेकेन शासनेन प्रदत्त²⁹ ॥ मत्वै-तदस्प्रहङ्ग्³⁰ जैरन्येच धर्मामिद्यनुपालनीय³¹ । प्रतिनिवासी³²जनपदैचान्नाय-वणिविधेयेर्भूत्वा .
- 26 यथा दीयमानं च दातव्यं ॥ श्राग्नं [चै]तिसान्नेव ग्रामे उत्तरतो [दिग्भा]गे साधार कच्छ[क]न्नाम भरहटंन तु सक्षतं दत्त । पुनः पनुमग्डपिकटिकाः पण्च³³ शासनेन प्रदत्ताः ॥ स्तह-

¹ Correct to 'सत .

³ Read ^Cराजस

^{*} Read II The stroke is redundant

⁷ Read ft

^{*} This stroke is redundant

[&]quot; This stroke is redundant

¹² Read 3

¹⁻ Read पत्रानी

¹⁷ Read 4

¹⁸ This stroke is redundant

²¹ Read &

²³ Read ⁰प्रचार

²³ Read °क टक्

²⁷ Read WII

²⁸ Read T

¹¹ Read धर्मीयमनुपालनीय

अ Read च.

² This stroke is redundant

⁴ This stroke is redundant

Read W

⁸ Rend बी

¹⁰ Read od जीवितमवेल

¹² Read oन हा सपद

¹⁴ Read °चित्रय The stroke is redundant

¹⁸ Read 4

¹⁸ Read oH∃o

²⁰ Read न्त..

²² Read 8

अ Read ेसनेत . The stroke is redundant.

²⁵ Rend 3.

²⁸ Read त

³⁰ Read °हम् .

³² Read H.

- 27 स्तीय श्रीमाधवस्य । खहस्तीय श्रीविदग्धस्य संवत् ८८८ त्रावण सुदि १ समस्त[रा]जावलिपूर्व्वसग्रेह¹ सहाराजा-चिराज्योभ र्हणहैं। सीखोमाणसतः कमातृपिबोरात्मनय ध-
- माभिवडये घोण्टावर्षीयन्द्ररानादित्यदेवाय । पलामकृपिकायासे वळू-लिको न्नाम⁶ कर्क⁷ । अस्य चाघाटानि लिख्यते⁸ पूर्व्यस्या दिशि स्वर्णपाली दिचणस्यां दिशि च पलासकूपिका-
- 29 चेत्रातरित वराइपहित्रामवर्ते । पश्चिमस्यां दिश्चि सीमाया चेत्राणि । दिशि नन्धानदीसमीपवर्त्तिनी घ(?)सेता धाराने स¹⁰हायं वंब्लियकी नाम कच्छी श्रसाभिः प्रदत्ती मला ध्य-
- त्पुत्रपीत्रादिकैरयं च सा¹⁹चन्द्रार्क्षेचित्युदिधसमकालं पालनी¹¹ एतदीयरति-परिपयना न केनापि कर्त्तव्याः15 [0] भूमिं यः प्रतिग्टङ्गाति 16 यस भूमि 17 प्रयक्कति $[1^*]$ हावेती प्रखनमाणी
- नियती खर्गगानी [॥११*] ।-€ 3- ॥ 31 श्रीदेवराजेन श्रीचामुख्डराजसृतः¹⁰ श्रीमदिन्द्रादित्यदेवस्य कित्रहाकचेत्रं माणिवाप १० शासनेन प्रदत्तं ॥ श्रीमदिन्द्रा-दिल्रदेवनगत्या । नै-
- लोकामोहनदेवस्य श्रीमदिन्द्रराचेन उडिश्राकचेत्र 20श्राघाटा दिचणतः सा[धार]वहं पश्चिमतः राजवर्कानी उत्तरपूर्व्वतः व्रा22 ह्मणकेश्रवा-दित्यस्य चेत्र । एवं चतुराघा-

¹ Bead oसदाह (if not oसय इह)

[।] सर्वेसट is also found in some Mewar inscriptions

⁵ This struke is redundant

⁷ Read 📆 The next stroke is redundant

[•] Read इतिमाना^o

n Read कच्छीमाभि.

¹º Read °रयमा°

¹⁸ Read कर्तेचा

¹⁷ Read Fr

¹⁰ Bead °सतेन

²¹ Read ती.

² This syllable is written below the line

⁴ Supply a verb, eg समाचापयति

⁶ Read नाम

⁸ Read लिखनी (also in line 32)

¹⁰ Read °घाटैं स°

¹² Read प्रदत्त इति सत्वा⁰

¹⁴ Read पालनीय ए°

¹⁶ Read ⁰रहाति

¹⁸ Read °गाभिनो

²⁰ Add घस

³² Read AT.

- 33 टोपलचित । शासनेन प्रदत्त ॥ श्वीवटयचिणी घाणापिलका १ पत्र-मण्डप[पालिका]—५ महानवम्यां चैत्रे पुष्पचौसरा शत् १०० विणवर्णीन कुंकुम प्रत २ पुष्प १ चैत्रे निवे-
- 34 दनीया" ॥ ॥ धाडिवाहाचेत्र माणिवाप ६ खीडाभिच्छ[भीन्छै?] दातव्य मास वि ५ घोण्टावर्षिपूर्व्वोत्तरतः मोचचेत्र माणिवाप १ पष्ठी विरिष्य सहस्राणि स्वर्गे ति[ष्ठ]ति

35 भूमिद: [।*]

श्राच्छेता¹¹ चानुमन्ता च¹² तान्येव नरकं [वसेत्] [॥१२*] [स]त्यसुत सिडपेन इय प्रथस्ती उ¹³त्कीर्समिति¹⁴॥ संवत् १००३ [॥*]

No 14.—LAKSHMESHWAR PILLAR INSCRIPTION OF THE YUVARAJA VIKRAMADITYA

BY LIONEL D BARNETT

The town of Lakshmëshwar is the head-quarters of the Lakshmëshwar tāluka, which is an outlying part of the Miraj State within the limits of the Dhārwār District, Bombay It is situated about thirty-six miles south-east of Dhārwār, and is shown in the Indian Atlas quarter-sheet 41, S E (1904), in lat 15° 8′, long 75° 31′. Its ancient name is found as Porigere in the record now published, and elsewhere as Purigere and Puligere, which forms were sanskritized as Purikara and Pulikara it is still preserved in the name Huligere-bapa of a part of the lands of the town (see Vol XIII above, p 179) For some facts of the early history of the place the reader may be referred to Vol XIII above, p 178 From this town comes the present inscription, which I edit from two ink-impressions and a plain squeeze placed at my disposal by the late Dr Fleet, 15 which are now in the British Museum

The inscription is on two faces of a stone pillar which in 1892 was standing at the local Kacheri, along with a large number of other inscriptions which had been collected there for safe preservation. The first face, bearing 11–1-40, has an inscribed area of about 7 ft 1 in in height and 1 ft $2\frac{1}{2}$ in in width, on the second face, comprising 11–41-55, the inscribed area is about 3 ft $6\frac{1}{3}$ in in height and 1 ft 2 in in width. The state of the stone is very bad 11–39-42 are wholly illegible, and there are many gaps and doubtful readings elsewhere.

The character is Kanarese, of a type characteristic of the early eighth century. The letters on the first face, which, though somewhat sprawling and irregular, are on the whole graceful and clean-cut, average between $\frac{7}{3}$ in and 1 in in height, but on the second face a difference of type is noticeable, which possibly began from 1 41, and is very obvious from 1 46 onwards,

- 1 This stroke is redundant
- 8 Bead त
- Read कुड्स^o
- Bead निवेदनौयानि
- * Read E .
- 11 Read चा
- 18 Read मग्रसिक्°

- s Read खे
- * Bead विषय्वर्थेश.
- Read प्र
- Read or
- 30 Read 99
- 12 Read 🔻
- 14 Read °चेंति
- 15 The record has been mentioned by Dr Fleet in his Dyn Kan Distre, p. 374, No 10

the letters becoming ruder and clumsier, with a height varying from $\frac{\pi}{8}$ in to $1\frac{1}{2}$ in As will be seen below, a new section begins on or about I. 46, and probably it was inscribed by a different hand. The record contains all the test-letters kh, n, 1, b, and 1, and all of them, with the exception of l, are of archaic forms. Examples of kh appear in 1, 12, of n in 11, 10, 18, of j in 11, 2, 3, etc., of b in 1.8. The l is usually of the ancient type, with the tail prolonged in a curve round it towards the left, but in ills, 1, 21, telliga, 1, 29, and possibly in the last word of 1, 32, we find a cursive form almost identical with the modern Burmese letter. On the whole, then, we may safely ascribe the character to about A.D. 725, and hence we may conclude that the Yuvarāja or Heir-Apparent Vikramāditya mentioned in it as granting the constitution embodied in it to the burgesses of Porigore was no other than Vikramāditya, son of Viſayāditya, of the dynasty of the Western Chalukyas of Bādāmi, who about this time, A.D. 725, was ruling the province as Heir-Apparent, and subsequently, about A.D. 733, succeeded his father as Vikramāditya II

The language is Kanarese prose, of the oldest dialect known Typical of it are the following flections the accusative in -an, as in jivitangalan, 1 10, polalan, 1 24, vittiyan, 1 35, the genitive in -ā, as in Porigereyā, 11 2-3, sovageyā, 1 33, uppattā, 1 34, keyyā. Il 24.35, the locative in -ul, as in masadul, 11 12, 22, the curious accusative Varanaswamam. 11 50-51, with which we may compare the locatives Bāranāsivadol, above, Vol VII, p 204, and Vāranasīvadul in Ind Ant, Vol XIX, p 145, 1 13, the verbal forms kāvodu, 1 10, envodu, 1 21. apporgge, 1 13, kottor, 1 50, kolvom, 1 50, ulvar or ulvor, 1 31, adadu (imperative ?), 11 6 ff, and alidona, 1 52 In alle, 1 12, there seems to be a use of linstead of l The name Kupparma, 1 46, is of a type similar to that of Udayarmma in the Narendra inscription B. Vol XII above, p 321, 1 28 A considerable number of words are of lexical interest, as ara, 1 46 (cf. prrry-arange in the Bankāpūr inscription above, Vol XIII, p 174), are-vāda, 1 31, gutta, 1 22, kūl, 1 30, pāha-danda, 1 19 (cf krīu-kula), rūva, 1 22, sovage, 1 33, utsāha in the sense of "generous gift," "bounty" (of the inscription of Vēma Reddi above, Vol VIII, p 14, verse 6, 1 13, and the Kalas record of Govinda IV, 1 5, Vol XIII above, p 329), besides some of which the reading is not quite certain

The purport of the inscription is to record the mutual obligations and rights of the Royal authorities, represented by the Heir-Apparent Vikramāditya, and of the Mahājanas (Brāhman householders) and burgesses of Lakshmēshwar. The preamble (Il 1-5) is as follows. "Hail' the social constitution which the Heir-Apparent Vikramāditya has granted to the Mahājanas and the burgesses and the eighteen prakritis' of Porigere (is as follows)". The charter then proceeds to specify the position of the loyal officers and their relation to the municipality in the following terms (Il 5-10). "The king's officers are to protect those of the houses that are untenanted,2 the king's gift, the king's proclamation, authoritative testimony of good men (?), constitutional usage, copper-plate edicts, continued enjoyment of (estate) enjoyed. The lives of the five dharmas "3". Then comes the section defining the duties of the townspeople (Il 10 ff.)

¹ The "eighteen prakritis" would naturally seem to denote the eighteen royal ministers, on v bom see the Kaufiliya, translation, p 25 and (list) p 23, Paāchatantra (Bombay S S), 111, p 50, 11 17 ff, Mahābhārata, Sabbā parvan, v 38, Rājataranginī, 1 120 and iv 141, Ind Ant, Vol XXV, p 183, and note 82, Kittel's Dic Gonary, s v ashfādasa-pradhāra But this will not suit the present context, which states that the constitution was granted by Vikramāditya to the prakritis and others. Hence we must understand prakriti here to denote the classes of the population The division of the population into 18 classes is well known see Kittel, s v ashfādasa jāti, and the Eighteen Samayas mentioned in Progress Report of Asst Archwol Supt for Bpigraphy, Southern Circle, 1914-15, p 106 (which speaks of padinen bhūmi sarayattār), and Ep Carn X, 1 Kl. No 70

² For this suggested translation, and for several others in this paper, I am indebted to Mr B Narasimhachar Mr Narasimhachar suggests that this refers to the life (pañcha prâna) of dharma (can it be the life of children and men in the four āframas?).

It begins with the Mahajanas or Brahman burgesses (Il 10-23): "This is the municipal constitution for the Mahājanas. A tax that (every) occupied house shall pay once every year! in the month of Vaisākha to the governors of the district each several household for festival expenses (?), the highest households (paying) ten panas, the intermediate households seven panas, the lower five, the lowest three all previous usages, viz, puttige,2 theft and minor delinquencies, (fines for) the ten offences, likewise what is known as property of childless persons (all these) shall be paid in to the guild there in the month of Karttika. A gutta4 shall be paid for (2 to) the ruia in the month of Magha" Then after a reference, unfortunately only half legible, to the government of pandis and settis in the town (Il 23-24). we have the article on the braziers (Il 24-29) "For the guild of braziers (every) occupied house (shall pay) for festival expenses (?), the highest households twenty palas the intermediate fifteen, the lower ten, the lowest five, total, one tole"6 Next to be mentioned are the oilmen, but the articles from this point (1 29) to 1 35 are very obscure and the reading in many places doubtful. Then come about ten lines which are almost wholly illegible cover the bottom of the first face and the top of the second face On 1 46, the fourth line of the second face, we find a distinct change in the character of the writing, it has become larger, and more coarse and clumsy Possibly this change may have begun from the first line of the second face (1 41), but ll 41-45 are too much defaced to allow of any conclusions of the kind

Ll 46-55 record a supplementary endowment "Also the field granted to (?) the ara of the fortunate Kupparma the three-hundred households and the Gāmunda of the province, together with the godigar (?), have granted He who may appropriate it shall be accounted equal to persons who should destroy Benares, (or) persons who should kill a thousand Brāhmans and a thousand cows"

TEXT 6

Eirst face.

- l [Ŏmˀ] Svastı śrī-Vıkramä-
- 2 ditya-yuvarājar Pori-
- 3 gereyā mahājanakkum na-
- 4 garakkum padmentum prakritigalgum
- 5 kotta āchāra-vyavasthı(sthe) [|*] rāja-
- 6 purushar=mmanegalol vid=illada-
- 7 du rāja-dattam rāja-śrāvitam saptra-
- 8 me8 maryyāde tāmbra-śāsanam bhukt-ā-
- 9 nubhōgam * *9 aydum dharmmadā Jī-
- 10 vitangalān=kāvodu [|*] idu mahājanakke
- 11 nagara-maryyāde mane vīd=ıllādadu
- 12 ör-älke ormme Valsäkha-mäsadul
- 13 dēšādhipatigaļ=apporggo kuduva
- 14 tere uttamam=appa okkal=mi *10
 - 1 Understanding all as = the Tamil and w

ŧ

² Probably a kind of measure, or possibly a tax on births

^{*} See J Jolly, Recht und Sitte, p 123 f

^{*} Mr Narasımhachar suggests a connection between this word and gattige (contract or monopoly, or tax thereon)

Thus the local tole (tula) contained 50 palas From the impressions.

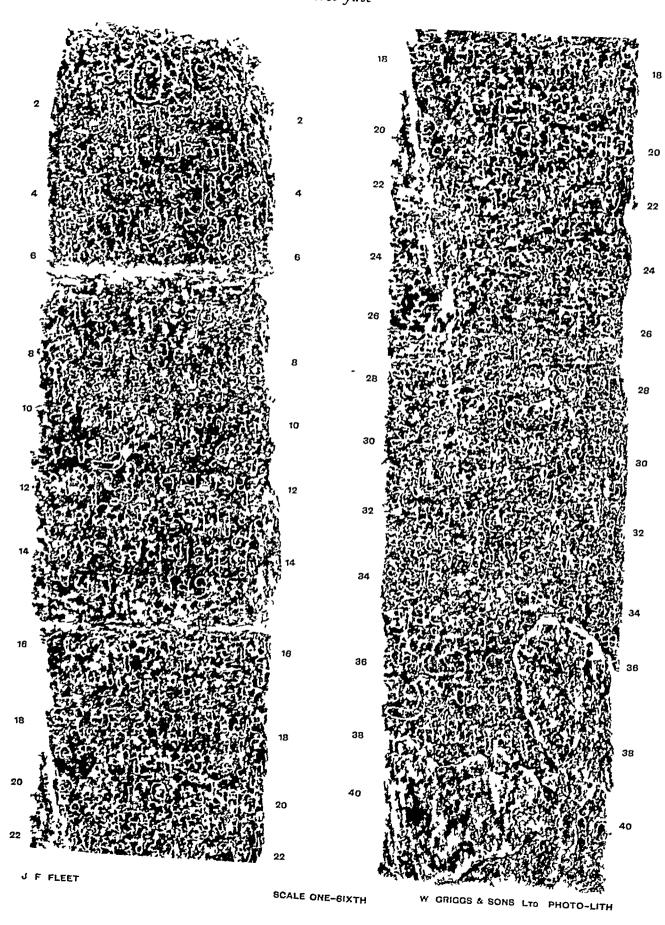
I conclude that the insorption began with the symbol for om, as there is a space for it, on which the stone is heldly worn

8 Read sat-prame

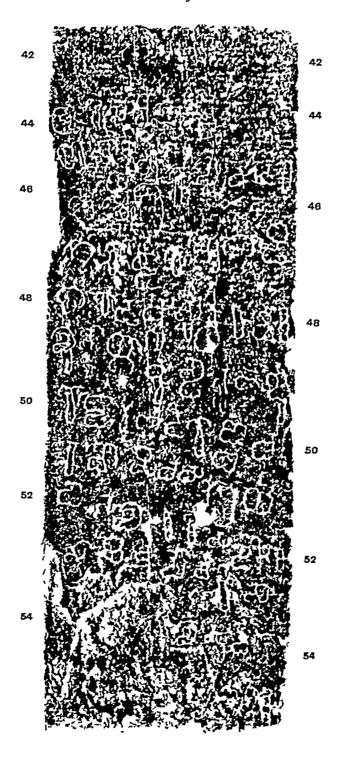
These two aksharas are very uncertain. The first looks like bha, but it might be cha, the second is like a da with the top curied back towards the left, and is surmounted by the sign for the vowel.

¹⁰ The mi is not quite certain, and the next syllable is quite illegible.





Second face



15

```
sam prttu panavum madhyamam=a[ppa]
16
    okkal ēļum panavum kanishta(shtha)r=13 dum
    kanīyasar mūrum=amtt-appa osage-
18
    utsāhangalgo ond=okkal=ondu putti-
   ge ma* chōra-pāka-danda daś aparā-
20
   dhamgal=appav=ellam pūrvv-āchāram a-
21
    [pu]tra-dhanam=envodu tāne illi s[ē]nig[e]
   rttika-māsadul=koduvadu guttam rūvamge Mā-
   gha-māsadul=koduvadu pāndi-setti nāl clihā-1
   sırım tu mesagadenakko² polalan=ale ka-
25
   nchagāra sīnge mane vid=illādadu utta-
26
   mam=appa okkal=chelade3 irppattu pilam
27
   madhyamam padinaydu kanishta(shthi)m pattu kani-
28
   yasam aydam=amtt-appa osage-utsāhamga-
29 lge samüham or-ttole telliga-sönige
30 mane vid=ılladadu kül=ılladadu tereyum
31 k[e]y=u]lar4 are-vada keyy=ılladadu so-
32 re matt-appa osage-utsāhamgalge ilti5
33 vayılamum pettavi6 vayılamum sovageyā
34 maiyyāde irppattā ayi valla ke-
   yyā vittiyān=keyi nā *
   stoige uttimam a *
36
   madhyamam sāyıra *
38 *
           sayıra[m] kanishtha[m] kani[yasam]
39-40 [illegible]
                                  Second face
41-43
      [illegible]
           ra sinige
45 aras-ālke
   svastı śri-Kupparmad=aram-
46
47
   ge kotta keyum godi-7
   gar=odam mūnu(nū)rvvarum okka-
48
49 lum nāļ-gāmuņdanum iļdu
50 kottor [||*] Idam kolvom Vā-
51 rannsıvamam alı-
52 dona lokakke sandon=akkum
53 süsırvvar=parvarum sa-
54 [yıra kavı]leyumam ko-
55 [nda lõkakke sa]n[d]on=akkum
```

It is not quite clear whether this letter is meant for chhā or chā, I have desided for the former in accordance with grammatical rule (see Kittel's Grammar, p 178)

² Most of these seven aksharas are more or less uncertain, and no sense can be obtained from them

³ Or possibly velade

⁴ The subscript letter which I read as la is not quite clear, apparently what is meant is ulvar or ultor

or possibly alta, with a cursive l

The vi (if that is the right reading) is written above the line, having apparently been omitted by the error of haplography

⁷ Or possibly gadi

No 15 - CHANDRAVATI PLATES OF CHANDRA-DEVA V S 1150 AND 1156.

BY DAYA RAM SAUNI, MA, RAI SAUIB

These plates, which are six in number, were found at Chandrāvatī, in the district of Benares, at the same spot on the left bank of the river Ganges as the Chandrāvatī plate of Chandra-dēva of Vikiama-Samvat 1148, published by Dr. Sten Konow! Chandrāvatī, pionounced Chandrautī, is a village situated on the river Ganges in the pargana of Katēhir (and Kathēhalī), a short distance to the east of the metalled road from Benares to Ghāzīpur, three miles south of Kaithi and fourteen miles from the district head-quarters. It has long been, and still is, the chief village in the pargana of Katēhir. The village is now entered by a ruined gate on the west. Upon the southern wall of this gate is an inscription of Vikrama-Samvat 1797. The village contains two Jaina temples, to which we shall refer later on

The plates under review were enclosed in a strong box of stone, measuring 3' 1½" × 2½' × 1' 6½" high, provided with a lid of the same material. The box and the lid were transferred to the Lucknow Museum in 1912, where they, as well as the plates, are now preserved. The stone box was exposed to view by the erosion of the river bank. The fact was reported to the Executive Engineer of Benaies, who had the box and its contents safely brought over to his office and presented them to the Lucknow Museum at the suggestion of the Director-General of Archæology in India, who has kindly authorized me to edit them. The transcript published below was prepared in 1912, when, on a personal visit to Chandrāvatī, I made the topographical notes that are subjoined. The same visit enabled me to identify with certainty some of the localities mentioned in the plates.

The plates are well preserved and measure 2' 3" long by 1' $3\frac{1}{4}$ " broad. They are all pierced with a circular hole, $1\frac{1}{4}$ " in diameter, in the middle of the upper part, and were fastened with three copper rings, to the biggest of which was soldered a stout copper seal, bearing the legend Srimach-Chandradeva in Nigari characters. Above and below the legend are a flying figure of Garuda and a conch-shell in conformity with the Vaishaava faith of the king who issued the plates. These are engraved on one side only. The characters are Nagari. The height of the letters averages $\frac{0}{10}$ ". The language is Sanskrit throughout, the historical portions being in prose, the rest in verse

In respect of orthography and spelling the following points may be noted. No distinction is made between ba and va and s and s, syllables are sometimes omitted, as lana in $\bar{a}l\bar{o}-kana$ 1 17 and va in va 1 18, consonants after va are doubled or not in accordance with the optional character of the grammatical rule concerned, the anusvāra is used for n in haram naraham 1 23 of the second inscription. We also notice tri for tri 1 2, vi for va in hirina 1 22. Several examples of superfluous punctuation are also noticed, especially in the third, fourth and the fifth plates, on which the names of the dones are engraved. We have only one example of the lingual l, in the name Malivada in 1 11 of the second inscription

The six plates described in this paper contain two documents, both issued by king Chandradeva of Kanyakubja (Kanauj) in the years Vikrama-Samvat 1150 and 1156 respectively

These inscriptions are interesting, for they supply the old official names of a large number of localities, which are discussed below in another paragraph. But there is another point which is equally interesting. The only dates so far known of king Chandra-dēva are Vikrama-Samvat 1148 (A D 1090-1) and 1154 (A D 1097-8). The inscriptions published here supply two more dates, namely Vikrama-Samvat 1150 (A D 1092-93) and 1156 (A.D 1098-99), thus extending Chandra-dēva's reign by at least two years. We learn from the Basāhi plate of

Mahārāja-putra Gövindachandra-Dēva that his father Madanapāla-Dēva was ruling in Vikrama-Samvat 1161. We may, therefore, assume that Chindra-Dēva must have died and his son Madanapāla-Dēva succeeded him some time between Vikrama-Samvat 1156 and 1161. We have for Chandra-Dēva no earlier dates than V S 1148. So we cannot yet determine the date of his coming to the throne of Kānyakubja, which he is said in the inscriptions to have conquered

PLATES OF VIKRAMA-SAMVAT 1150.

The first document is inscribed on five plates, computing a total of ninety lines It begins with an invocation to the Goddese Sri, consort of Vishnu, favourite deity of the kings of the Gahadavala family, and goes on to describe the genealogy of the donor, king Chandra-Deva, and his conquest of Kanauj This is followed by the royal order announcing that the Parama-bhattāraka Mahārāj ādhirāja Param ēsiara Parama-māhēsvara Śrīmach-Chandraditya-Dēva, after bathing at the Svarga-dvara tertha at the confluence of the Saraya and the Ghargharā in Ayodhyā, conferred on a body of 500 Brāhmanas (pamihaśutasamlhyēbhyah) the pattalā of Kathēhalī with the exception of certain villages formeily given to temples, Brahmans etc., on Sunday the fifteenth day of the dark half of the month of Asvina in the year Samvat 1150 (expressed both in words and figures), on the sacred occasion of a solar eclipse The date corresponds to A D 1093, October 23 He also gave away the village of Sarisoda in the Vrihadrihevamkanai pattala for the residence of the same com-The document winds up with nine verses, the first seven of which are munity of Brāhmanns The eighth mentions the name and the parentage of the scribe of an imprecatory nature Hridayadhara, son of the illustrious Sivastambha, and the last eulogizes the donor Chandra-Deva as the king by the resoundings of whose copper-plates bearing grants of land, "at the time of their being engraved with rows of closely written lines, the universe has become deafened "

It is interesting to note that one of the ghāts of Ayōdhyā still bears the name of Svaigadvāia. The pattalā of Kathāhalī is now known as Katāhir, the largest pargana in the district of Benaies. "It is bounded on the south by Athaganwan, Sheopiir and Jahlupur, on the east by the Ganges and the pargana Barah of Taḥsil Chandauli, on the west by Kol Aslah and on the north by the small pargana of Sultanipur and the river Gumti." Its ancient boundaries (chatui-āghāta), as recorded in this inscription, were "Kōllakanandivāra pattalā, the Gōmatī, Bhāgīrathī and Varanā." We may assume that the pattalā of Kathāhalī was nearly co-extensive with its modern representative, for, though one of the old boundaries, Kōllakanandivīra has not been identified with certainty, it is not impossible that it is the same as Kol Aslah which now marks the western limit of the Katāhir pargana. We note in support of this that Kol Aslah is also a pargana and its first component may well be a remnant of "Kōllaka."

TEXT.1

1 11 ————————— सोयं नरपितमुक्तुरमक्तिकासरकतप्रभाषरलपद्मिवतपादपोठो गजपितगलगिक्चितप्रलयपंचाननिक्तप्रक्षप्रवितनपरपारनक्रकचणत्रयपलपचालचूलचुवनचणचद्रहामो गिरिपितिपिचुिपण्डचण्डमाकतः कवितिकालिकालकपरियको निर्वाणपियकलोपाकदर्शनः समिधगतसकलदर्शनस्वरसपेयलज्ञानसपिहिक्तिसुनियनोद्वत्तिराश्रयः श्रेयसामाकरः सर्वेविद्यानामालयः कलानामाधारः सा(खा)मिष्तपदा परसभद्दारक्रमहाराजाधिराजप-

- 1 14 रमिखरपरममाहिधारनिजभुजोप र्जितश्रोक्षन्यकुलाधिपत्यश्रीमचन्द्रादित्यदेवो विजयो ॥ च्छ ॥ कठेचलीपत्तलानिवासिनी निखिनजनपदानुपगतानिप च रा-
- 1 15 जराज्ञीयुवराजमित्रसेनापितपुरोह्तिप्रतोहाराच्चपटिलक्षमार्ग्ङागारिकमिष्गनैमित्त-कान्तःपुरिकटूतकरितुरगपत्तनाकरस्थानिषयगोक्क्षचप्रसुखाधिकारिषु-
- 1 16 रुषानपारनिप यथाई मानयित बोधयत्याज्ञापयित च यथास्तु वो विदितेव तावदियमनित्यता जगतः कतिपयदिवमावलोकरमणीया मधुमासकु-सुमसंपदिव सं-
- ग. 17 पत(त्) सततगत्वरखक्षं गिरिकटकवाहिनीपुलिनवातुकाकूटिमिव देहिनामा-युरापातमध्रा कटुकपाकिनो दुर्जाराखिलखला दव विषयभोगाः सदस-दाली[कन*]परा-
- 1 18 ज़ुखानि खाँग्रेंनिष्ठानि वेध्याविलसितानीव दुरुपचाराणीन्द्रियाणि कतिपय-कलाविलासिनी जलवुदुदस्तवकसंपदि[व] यौवनश्रीस्तिद्रमस्माभिरिष सकलदर्भनावि-
- 1 19 सवादिनीभि प्रामाणिकोभि, श्रुतिभि: परिच्छिद्य हरिहरकमलासनसुना-सीरपुरभीगभाजन भूमिदानसिति क्वतनिय्यवैक्तरकीशलाभिधानायामयोध्या

Plate II

- 1 20 यां पंचाग्रदिधिकैकादग्रश्नतसवत्तरे श्राश्विने मासि ग्रमावस्थायां रविदिनेद्वेपि सवत् ११५० श्राश्विनवदि १५ रवी स्यीपरागपर्वणि जनितसरयूघर्धरा-
- चमर्षेणे खगेद्वारनान्ति तीर्थे स्नात्ना विधिवन्मन्तदेवमुनिममुनभृतिपतृगणास्त-पीयत्वा तिनिरपटनपाटनपट्मनृ[ममु]प्णरोचिपमुपस्थाय चितिननदन्दनपवनग-,
- 1. 22 गनयनमानतुहिनिकिरि(र)णारुणवपुषमोषधीपतिश्वस्तशेखरं समस्यर्थ भगवत-स्तिभुवनचातुर्वासुदेवस्य पूजा विधाय प्रचुरपायसेन हविषा हविभुेजं इत्वा पिटिपि-
- 1. 23 ण्डयज्ञिन्निर्व्ये उपरिलिखित्रपत्तला सजलस्थलगिरिगचनगर्नोषरपाषाणलोच-लवणालरा समधूलचूतवनवाटिकाविटपत्रणयूतिगोचरपर्यंता विशेषतो निर्देच-(द्दिश्य)-
- 1 24 माणपूर्वंदत्तदेविद्यविवास्त्रामवर्जिता कोइकनिद्वारपत्तलागोमतीभागीरथी-वरणासिरिद्रियतुराघाटविश्वा निर्देच(निर्देश्य)माणनानामगोनेभ्यसतुसर-णचा(च)तु(तु:) श्रु-

[।] Cf तानदीर्द्जात तम्य नवले मुभुजी इसवत् Rigatarangini of Kalhane, Bk V, verse 19.

22

प्राचनस्य पित्रवेद्याप्रत्येत्यात् चरित्रणितिम् वत्याति। प्राचनित्र प्राचनित्र विदेशे स्थानित्र के स्वति स्थानित्र विदेशे स्थानित्र स्थानित्य स्थानित्र स्थानित्र स्थानित्य स्थानित्र स्थान

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विश्वादाणग्रीशिल्याहर्वाणगायिक्ति विशेषित स्वारा हो विशेष व

તાંભાવ્યાના કર્યા
- 1. 25 तिपाठकेभ्य: पंचमतसंख्येम्यी बाह्मणेभ्यो गीकर्षक्षप्रपूतकरतलोदकपूर्वभाप-द्मसद्मनी इहकान्तं यावच्छासनीकत्य प्रदत्ता तदृह्मपुरीनिवासाय हरू-डुहेवंकाणीप-
- I 26 त्तलायां सरिसोडग्रामः प्रदत्त इति मत्वा यथादीयमानभागभोगकरतुरुकदण्डप्रत्यादायविषयदाण्(न)प्रभृतिसमस्तादायान् तथा खनौकाभाटकतरादायानभ्यः उपने-
- 1. 27 [त*]व्य[ान*]उपनेष्यधिति ॥ च्छ ॥ श्रस्यां पत्तलायां देविह्निविकरग्रामास्तथा देविद्यामाः॥ भंडदह । उडेल्डी । पणिहली । खनुरी । तलभाम। भायी । लघुवडवि-
- 1. 28 ण्डी । मलेणी । दूणा । उंधरीं हा । भागमंत्रामार्ड । जिगणा । खघुकमवली । सेंचलवण । चठतरा । सोणक । अधिव । उपलादच । दृष्टांच । सोणदृहा ।
- I. 29 किंची । अण्दीरी । अण्दीरा । चिमेख । कुण्डाम । दिर्जा । मा: ॥ चुद्वासद्दाद्यक । तल्हिति । विकरणमा: । चिरिविलो । सिंविली । गुलवट । वडयका । दीवाक-
- 1. 30 च । चिलाड-----
- 1. 35 दिनवरनित्तः ग्रह्मकायस्यवंग्यो द्वर्यधरसमास्यः श्रीणिवस्तमसूनः । द्वर्यधरसमास्यः श्रीणिवस्तमसूनः । द्वर्षावस्तिप्रयस्यं मविक्य(स) स्वयकान्तं तासे(समे)तद्वि(द्वि) जानाम् ॥
- 1. 36 किं तस्य चन्द्रन्टपतेर्व्वत वर्षु(र्ष)यामो
 यस्य दिनेन्द्रसुरशासनताम्नपट्टैः ।
 छत्नीर्यमाणनिविडाचरपंत्रिजालवाचालितैर्वेधिरभावमियाय विश्वम् ॥

TRANSLATION

(11 14-30, 35-36)

(Lines 14-6) He (Chandrāditya-Dēva) respects, informs and commands, according to their position, all the people resident at the pattalā of Kathēhalī, and visitors, and also Kings, Queens, Yuvarājas, counsellors, commanders of troops, chaplains, chamberlains, keepers of records, superintendents of stores, physicians, astrologers, superintendents of gynæceums, envoys, officers in charge of elephants, horses, towns, mines, stations, districts and gōkulas (cattle stations) and others, as follows—

(Li 16-26) The transitormess of this world is, indeed, known to you. Prosperity is charming to the eyes only for a few days, like the beauty of the flowers of the spring seeson

The life of men is always moving, like a heap of sand on the bank of a river flowing along the slope of a mountain. The enjoyment of the pleasures, sweet in the beginning, bitter in the end, is difficult to digest, like oil-cakes The senses are hard to deal with, always given to their selfish ends and averse to discriminating between good and bad, like the coquetry of prostitutes Youth lasts only for a few seconds, like a cluster of bubbles of water fore we too, having resolved—according to the authentic precepts of the Vedas, not disagreeing with all the Sastras-that the giving of land leads one to the attainment of the abode of Hail. Hara, Brahmā, and Indra, after having bathed at the Svarga-dvāra tirtha at the sin-effacing (confluence) of the Sarayū and the Ghargharā at Ayodhyā—also called Uttara-Kośala—, on Sunday the fifteenth day of the dark half of the month of Asyma, in the year eleven hundred increased by fifty, also in figures Samvat 1150, Asvine, vadi 15, Sunday, on the sacred occasion of a solar eclipse-after having duly satisfied the sacred texts, divinities, saints, men, beings and the group of the departed ancestors-after having worshipped the snn, whose splendour is potent in rending the veil of darkness-after having praised him (Siva) whose crest is a portion of the moon and whose body consists of the earth, water, file, air, ether, the sacrificing priest, the moon and the sun-after having performed adoration to the holy Vasudeva, the protector of the three worlds-after having sacrificed to fire an oblation of abundant milk, rice and sugar-after having offered oblations to manes-have conferred the above-named pattalā, with its water and dry land, hills and forests, ravines and saline wastes, stones mines of iron and salt, with and including its groves of madhula and mango trees, enclosed gardens, bushes, grass and pasture land, clearly defined by four boundaries consisting of the Köllakanandivāra pattalā and the rivers Gömatī, Bhāgīrathī, and Varanā, with the exception of certain specified villages formerly given to temples, Brahmanas and to ultaras,1 upon five hundred Brahmanes of the different names and gotras specified below, versed in the four Vedus with their divisions-(confirming our gift) with (the pouring out) from the palm of our hand of water purified with husa grass and golarna (and) ordaining (that it should be theirs) as long as the sun and moon (endure) The village of Sarisoda in the Vrihadrihēvamkānai pattalā has (also) been given away for the residence of the same community of Brahmanas

(Ll 26-30) Aware of this, you will present to them every usually rendered kind of income, the due share of the produce, the bhoga, hara, turushkadanda, pratyādāya, vishayadāna etc ² In this pattalā the villages (given to) the temples, Brāhmanas and to persons deprived of hands, are the following —Villages of temples Bhandadaha, Udēldī, Panihalī, Khajurī, Talabhāma, Bhāyī, Laghuvadavindī, Malēnī, Dūnā, Umdharaumhā, half of the village of Bhāgama, Jiganā, Laghukamavalī, Sēmchalavana, Chathatarā, Sōṇaka, Adhiva, Upalāīcha, Vrihatsīu, Vrihatyamchalāma, Sōnadahā, Kadhivi, Anadaurā, Anadaurī, Chamēkha, Kundāma Brāhmana villages Chudavāsadvādašaka, Talahuti. The villages belonging to vikaras¹ Chirivilī, Sēmvilī, Gulavata, Vadathalā, Dīvākaksha and Chilāda.

(L 35) Hridayadhara, the son of the illustrious Sivastambha, fond of saluting the Brāhmaņas and belonging to a pure Kāyastha family, has written this copper-plate of the Biāhmanas, smooth like a fresh leaf, and adorned with lines in which the lettering is quite clear. What should I speak of the King Chandra, by the sound produced from whose copper-plate grants given to Biāhmanas and divinities, at the time of their being engraved with rows of closely written lines, the universe has become deafened

¹ The word vilara would naturally mean 'tax-free', but we may expect a more technical meaning. In the case of Kirthpila's inscription of Samvat 1167 (*Ep Ind* Vol VII, pp 94, 96) Kielhorn took the word as proper pame of a village—F W T]

³ On these taxes see Vol XI, p 21 and ref

Chanaras

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PLATE OF VIKRAMA-SAMVAT 1156

This document is inscribed on one plate only and comprises twenty four lines of writing The inscription legins with the remark that this grant was made after a munificent gift of gold and other valuables equal to the king's weight (tulā-purusha) and a thousand cows before the beautiful image of the illustrious Adi-késava. After the usual genealogical information the inscription gold on to record that the Parama-bhattāral a Mahārāj-ādhirāja Param-ēśvara Parama-mānēštara Śrīmach-Chandr ditya-Dēva, having bathed at the ghāt of Śrīmad-Ādikēšava at the confluence of the rivers Gangā and Vaianā, bestowed thirty villages in the Vṛlhadrihēdēvaratha pattalā and two villages in the Kathēhalī pattalā upon the same five hundred Brahmanas who were the donees in the previous copper plates of Vikrima-Samvat 1150. The inscription also records the dedication of the village of Majauda, situated in the Vamkānai pattalā, together with all its revenues, for the maintenance of the shrine of Śrī-Chandramādhava at Chandrāvatī. The grant was made in the year Samvat 1156, on Saturday, the third day of the bright half of the month of Vaiśākha. The date corresponds to A D 1100, April 14

The temple of Chandramadhava is no longer extant. Mr Chhote Lal, Executive Engineer, Benarer, has expressed the opinion! that this designation of the town was probably given to it by Chandra-Diva Similarly we may assume that the shrine was also founded by the same king and that it was for this reason that he selected it for his special grant on this occasion. On my visit to Chandravati I learnt that the site of a Svetambara Jaina temple in the village 18 still known to the Hinda inhabitants of Chandravati by the name of Chandramädhö two inscriptions in this temple One of them, hearing the date Vikrama-Samvat 1757, is built in the north wall, and the other, which is dated in the Vikrama-Samvat year 1564, is carved on the base of an image of Santinatha worshipped in this temple. It seems obvious that the temple of Chandramadhava must have disappeared before Vikrama-Samvat 1757, when the Jaina temple was constructed on its site. The temple was probably washed away by the river The box which contained the six plates was found near the modern site of the temple We may assume that they were deposited in the temple and escaped destruction because possibly they were buried deep in the ground or a little further away from the river bank Copperplates bearing records of grants of land and other gifts to religious entablishments have been frequently found buried under the foundations or floors of buildings for whose maintenance they had been assued. The other five plates which were assued in favour of the five hundred Brähmanas were preserved in the same box with the Chandramedhava plate, because, we may infer, those Brahmanas were the trustees or guardians of the temple This should account also for the special favour shown to them by the king in bestowing upon them a large number of villages by two consecutive grants in the course of six years

Extracts from the TEXT (II 1, 8-21, 24).

- 1. 1 श्रीं । देवश्रीमटादिकेशवदिचणमूर्ती तुलापुरुषगीसहस्रमहादान-समनन्तरम । — — — — — — — — — — —
- 1. 8 स्रोयं नरपतिसुकुटमकरिकामरकतप्रभाषटक्षपद्धवितपादपीठो गजपतिगलग-क्वितप्रलयपचाननस्त्रिशकुपतिकपटपाटनक्रकचपातो निर्व्वाणपथिककोषाकदर्थं-

¹ Lp Ind, Yol IX, pp, 302 sq

- 1. 9 नः परमभद्दारकमहाराजाधिराजपरमेश्वरपरममाहेश्वरनिजभुजोपार्ज्जितश्रोकन्य-क्षुत्राधिपत्यश्रीमचन्द्रादित्यदेवी विजयी ॥ च्छ ॥ वृह्णहृहेदेवरठपत्तलायां गोदंज-
- 1. 10 र । मयडिसद्र । गंगइडा । देउली । सपाटकिसिरिसी । भडीहा । टकीली । मिण्य । घडिसय । कीसण्ड । इन्दिणी । माण्डु । पटणा । कठाली । गडसंडा । कद्वतासी । गोउडी १ च्छतेम्यु । कौ-
- ग्रेग्ही । भरणी । लघुकीली । चन्दवली । मळिवाड । मलुयी । पक्षित्रमा । वुधरामीयी । संख्वायी । वमणा । दिधवंट । बरेठा । एवं ग्रामास्त्रिंगदङ्गतीपि ग्राम ३० तथा कठहे(ठेइ)लीपत्तलायां टकीर । पव-
- 1. 12 णाइपुर । ग्राम २ उभयं पत्तलाइये ग्राम ३२ एषु निवासिनी निखिलाजनपदानुपगतानिप च राजराज्ञीयुवराजमन्त्रिसेनापतिपुरोश्वितिभिष-म्नैमित्तिकान्तःपुरिकदूतकरि-
- तुरगपत्तनाकरस्थानगोकुलाधिकारिपुरुषानाचापयित बोधयत्यादिमित च ।
 पस्तु चो विदित्तैव तावदियमनित्यता जगतः क्षतिपयिवसावलीकरमणीया
 मधुमासकुसुमसंप-
- 1. 14 दिव संपता(त्) सततगलरं गिरिकटकवाहिनीपुलिनवालुकाकूटिमव दिहि-नामायुरापातमधुराः. कटुकपाकिनी दुर्जरास्तिलखसा दव विषयभीगाः सदसदाकोकनपराद्मखानि वे-
- 1. 15 श्याविस्तिमानीय दुरुपचाराणीन्द्रियाणि । तदिदमस्माभिरिय सकस्यास्ता-विसंवादिनीभिः प्रामाणिकीभिः स्मृतिभिर्व्धिष्यः पदंचाश्रदिधकश्रतेकदेश-(कादश)संवस्तरे वैशाखिसताच्चतः(त)-
- 1. 16 त्तीयायां भनिदिने भद्याचतत्ततीयायां युगादिपर्व्वणि जनितसुरसरिहर-णाचमर्थणे श्रीमदादिकेशयषष्टे स्नाला विधिवसम्बदेषसुनिमनुजभूतिपढ-गणांस्तर्णीयत्वा तिमिरपटलपा-
- 1. 17 टनपटुमश्वससुणारोचिषसुपस्थाय स्थितिजलदश्वनपवनगगनयज्ञमानतुश्चिनिकिरि-(र)णार्व्यवपुषमोषिधपतिश्वसस्योखरं समस्यर्थ भगवती वासुदेवस्य पूजां विधाय प्रशुरपा-

¹ This syllable is engraved above the line.

[.] It is added at the bottom of the line.

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- 1. 18 यसेन इविषा इविर्भुनं इता पिटिपिण्डयत्तं निर्नर्ते उपरिनिखितपामाः सजनस्थलगिरिगइनगत्तीषरपाषाणलोइलवणाकराः समधूनचृतवनवाटिनावि-टपटण्यूतिगोचर-
- ी 19 पर्यन्तायतुराघाटविश्रडाः कठेन्नलीसत्तर्तामपत्रलिखितनानामगीनेभ्यो ब्राह्म-ग्रेभ्ययतुथरणचा(च)तु[:*]श्रुतिपाठकेभ्यः पंचश्रतसंख्येभ्यो गोकर्णकुश्रपूतकर-तलीदकपूर्वभाप-
- 1 20 इसद्रनो इहुकान्त यावच्छासनीक्षत्य प्रदत्ता सत्वा यथादीयसानभागभी-गकरतुष्कदण्डप्रभृतिसमस्तादायानिभ्यः ससुपनिष्ययेति तथा वकाणीपत्तलायां मजुत्रडग्राम [:*] सर्व्वादायसहि-
- 1. 21 त: चद्रावत्यां देवशीचद्रमाधवाय पूजादार्थं शासनोक्तत्य प्रदत्त रति ।
- 1 24 उत्नीर्सं माधवेनेदं श्रीगंगाधरस्तुना । श्रीचन्द्रमाधवो येन घटितोन्यं इसनि(सन्नि)व ॥

TRANSLATION

(11 1, 9-21, 24)

(Line 1) Õm After giving away gold etc equal to his own weight and a thousand cows before the excellent image of the divine (and) illustrious Adi-kēšava . .

(Ll 9-21) Victorious is he, the illustrious Chandraditya-Deva, the Parama-bhattaraka, Mahārāg-ādhīrāga, Param-ēśvara, the devout worshipper of Mahēśvara, who, by his arm, has acquired the sovereignty over the glorious Kanyakubja . In the pattalā of Vrihadrihēdēvaratha, the villages Goimjara, Mayadasitna, Gamgahadā, Doulī, Sapātakasirisī, Bhadauhā, Takaulī, Mania, Ghadasitha, Kosanda, Indinī, Mandu, Patanā, Kathāli, Gadasamdā, Kankalāsi, Göudi, Chehhatēmbu, Kaithnöndi, Bharathi, Laghuköli, Chandavali, Malivāda, Maluyi, Pakadıā, Vudharāmauyi, Samkbavāyi, Vamanā, Dıghavamţa, Varēthā, these thirty villages, in figures also, villages 30, also, in the pattalā of Kathēhalī, two villages, Takaura, Pavanāhapura, making thirty-two villages in both the pattalās . in these (villages) (the king, Chandra-Deva) commands, informs and directs all the people, resident and visitors, also Kings, Queens, Yuvarajas, counsellors, commanders of troops, priests, physicians, astrologers, superintendents of gyneceums, envoys, officers in charge of elephants, borses, towns, mines, stations and gokulas The transitoriness of the world should, indeed, be known to you, prosperity is charming to the eyes only for a few days, like the beauty of the flowers of the spring season, the life of men is always moving, like a heap of sand on the bank of a river flowing along the slope of a mountain, the enjoyment of the pleasures, sweet in the beginning, bitter in the end, is difficult to digest like oil-cakes, the senses are difficult to deal with, averse to discriminating between good and evil, like the coquetry of prostitutes Therefore, we, too, having considered, with the help of authentic precepts of the Vēdas and the Smritis, not disagreeing with all the Sastras. and having bathed at the glorious Adi-kesava ghatta at the sin-effacing (confluence) of the Ganges and the Varana, on Saturday, the akshata third day of the dark fortnight of Vaisākha, in the year eleven hundred increased by fifty-six, to-day on the akshata-

a is engraved above the line

trıtīyā, ın the yugādı parvan, after having duly satisfied the sacred texts, divinities, sages, men, beings and the group of departed ancestors-after having worshipped the sun, whose splendour is potent in rending the mass of darkness—after having praised him (Siva) whose body consists of the earth, water, fire, air, ether, the sacrificing pilest, the moon and the sun, and whose crest is a portion of the moon—after having performed adoration to the holy Vāsudēva—after having saciific d to the fire an oblation of abundant milk, rice and sugarafter having offered oblations to the manes—have given away the above-mentioned villages with then water, dry land, hills, forests, ravines, saline wastes, stones and mines, of iron and salt, together with and including their groves of madhūka and mango trees, enclosed gardens, bushes, grass and pasture land, with their four boundaries clearly defined, to the five hundred Brāhmanas, versed in the four Vēdas with their four divisions, whose different names and gotras are recorded in the copper-plate pertaining to Kathehali, (confirming our gift) with (the pouring out) from the palm of our hand of water purified with qokarnal and kusa grass, and ordaining (that it should be theirs) as long as the sun and the moon (endure) Aware (of this). you will present to them every kind of income, the due share of the produce, the $bh\bar{\eta}qa$, hara, turushka-danda etc At the same time the village of Majuada in the Vamkānai pattalā. with all usually rendered kinds of income, has been given as a grant to (the temple of) the divine and illustrious Chamdramadhava at Chamdravati for purposes of woiship

(L 24) (The deed) was engraved by Mādhava, the son of the illustrious Gamgādhara, who made (the image of) the illustrious Chandramādhava, which puts to shame the other (images)

Of the localities mentioned in the plates the most interesting are Laghukamavalī and Chandavalī. The first is probably the same as the modern Kamaulī, situated 8 miles south of Chandrāvatī. It was here that a plate of Singara Vatsarāja² and 21 Gāhādavāla plates³ were found. We may presume that the village was divided into two portions, the "smaller Kamavalī," and the "larger Kamavalī," Chandavalī, situated 18 or 20 miles south-east of Chandrāvatī, is a Tahsīl in the Benares district. The following is an alphabetical list of the other localities referred to in the plates, with their modern names as far as I have been able to ascertain them—

(1) Adhiva

Ādı-kēśava ghatta There is a bathing ghāt at Benares which still bears this name

Anadaurā

Anadaurī

Bhadauha This is the same as Buduā, situated in Katchir pargana 3 miles south-west of Chandiavatī

Bhandadaha. Same as Bhandahā, situated 2 miles north of Chandravatī

Bhāgama

Bharathi

Bhāyī

Bribateiu

Bribatvamchalāma.

Chamēkha

Chathatarā

Chchhatembu

Chilada

¹ The meaning of this word is not clear Golaria is the name of a place of pilgrimage on the Malabar Coast Perhaps kusa grass of that place was considered to be of extra sanctity [See above, Vol XI, p 303 and ref to kielhorn, Indian Antiquary, Vol XV, p 10, n 57—F W T]

^{*} Ep Ind, Vol IV, pp 130 aq

^{*} Ep Ind, Vol IV, pp 97 sq

Chirivili

Chudavāsa

Dīvākaksha.

Dēulī There is a village Deoria, 4 kos south of Chandravatī

Dighavamta. This is identical with Dighavat, a pargana in the Chandravati Tahsil

Dūnā

Gamgahadā. Same as Gamgēhara, 18 miles to the south of Chandrāvatī

Gadasamdā. This is identical with Gadasara, a village south of Kaţārī

Ghadasitha

Gõīmjara

Goudi This is the same as the village Gauri, situated 6 miles west of Chandravati

Gulavata Known by its modern name Guravata , it lies 3 miles south of Chandravatī

Indini

Jiganā

Kadhıvō.

Kaithnondi.

Kankalāsī.

Kathālī. A village named Katārī is situated 8 miles west of Chandrāvatī

Khajurī Is a village or Mahalla near Chungī

Köllakanandıvara pattala, possibly the same as the modern pargana of Kol Aslah

Kōsanda

Kundama There is a village Kunda 10 miles to the south of Chandravati

Laghuköli.

Laghuvadavindi.

Majuada is probably Mahuar, situated 2 miles to the south-east of Chandravatī

Malēnī

Malivada. Majwar is a pargana in Tahsil Chandauli

Maluyī is a village lying 8 miles to the south of Chandravatī

Māndu There is a village Maduā-dih, 16 miles south of Chandrāvatī

Mania A village called Manai is situated across the Ganges, 2 miles to the east of Chandravati

Mayadasıtna

Pakadıā. There is a village Pakadı 8 miles south of Chandravatī

Panihalī is a village 3 miles south of Chandravatī

Patana is situated 6 miles north of Chandiavati

Pavanāhapura.

Samkhavāyī.

Sapātakasırısī. Sırısiti 18 a village 6 miles south of Chandrāvati 111 Alhupur pargana Pātaka means "outlying hamlet"

Sarısoda. Sarasvar or Sarasval is a village 2 miles south-east of Chandravati

Sēmvilī A village named Simari is situated 14 miles to the north-east of Chandrāvatī. Semchalavana

Sonadaha, known by its modern name Sonadaham, is situated between the 5th and 6th miles on the Benares-Ghazipur Road

Sõnaka.

Takaulī There is a village named Tikārī 4 kūs to the east of Chandrāvatī

Takaura.

Talabhāma

Talahutı.

Udēldī.

Umdharaumha. There is a village Udharā 8 miles to the south of Chandrāvatī Upalāicha.

Vadathalā, modern Barathala, is a village lying 3 miles to the south of Chandrāvatī Vamaņā.

Vamkānai pattalā.

Varēthā.

Vudharāmauyī. There is a pargana named Mavai, in the Tahsil of Chandavalī Vrihadrihēdēvaratha pattalā

Vrihadrihēvamkānai pattalā

List of Donees

Serial No	Name	Gōtra	Serial No	Name	Götra
1	Āchārya pandīta Śrī Vritikara	Vasishtha	25	Dēlhana	. Bhāradvāja
2	Śrī Rıgvēdacharanē chatur vēdin Jāta.	Kās(ś)yapa	26 27	Sivāicha .	Bhāradvāja Sāmkritya
8	Padmanābha	Vesishtha	28	Amritadhara	Sāmkrity a
4	Vishnu		29	Nārası(m)ha	Krishnätrēya.
= 5	Sāthū	Kāśyapa	30	, ,	Kaundinya
_		S(Ś)āndılya	1	Gamgādhara	1
6	Padmē	Gautama	31	Mahīpatı	Kaundinya
7	Dēvagarbha	Gautama	32	Pavanāha	. (S(Ś)āndīlya
8	Nārāyana	Gautama	38	Gölhana	Gautama
9	Nālhana	Bhāradvāja,	84	Sõmadatta	Gautama
10	Kōkī ,	Vatsa	35	Dāyīm	Kaus(ś)ika
11	Śrīdhara	Krishnätrēya	36	Yas(6)ahpāla	Sārkara
12	Yōga-Svā.mn	Vandhula	37	Vithu .	. Sāmkrītya
13	Vithu .	Krishnätrēya	3 8	Göpatı	Sāndīlya
14	Rajapāla .	Simiritys.	39	Yajūna	. Upamanyu
15	Mābava .	Sāmkritya	40	Sāhu	Sāmkrīty a
16	Hariyarman	Śāndilya	41	Dharanidhara	Sāmkrīty a
17	Kēs(é)ava	Sāmkritys	42	Gāga	Bha(Sā)mkritya
18	Bhāskara .	Kaus(6)1ha	43	Yōgē .	Sāmkrity a
19	Māhula .	Kapishthala	44	Mahēśvara .	Sāmkritya
20	Harr .	Krishnätreya	45	Albū .	Maunya
21	Dēsala	Bhāradvāja	46	Mahidhara	Sau(Śau)naka
23	Gayādhara .	Kāśyapa.	47	Vālē	Kätyäyans.
28		Kāśy aps	48	Sāta .	Кабувра
2:	Yas(s)ödhara .	Kāsyapa	49	Rilhē .	Gautama

Sorial No	Name	Götra	Serial No	Name	Götra.
50	Śrīkbambha	Kāśyapa	81	Lakshmana .	Krishnätröya
51	Pavanāla	Küsyapa	82	Salakhū	Sāmkritya
52	Mahārı(rı)shı	Kāšyapa	83	Kaduāicha .	Sāmkritya
53	Māyādlara	Bhūradvāja	84	Dēva Svāmin	Gārgya
54	Ālbsņa	Bhāradvāja	85	Pānidhara '	Kausika.
55	Lakshmidbara .	Bhāradvāja	86	Kshīra Svāmin	Kausika
56	Tihuna Svāmin	Bhāradvāja	87	Tilama .	Kāśyapą.
57	Bharatha	Kāśyapa	88	Tilama	Krishnätrēya
58	Dovadatta	Bhāradvāja.	89	Dāmara	Krishnätröja
5 9	Mahāsarmņa (or sar man)	Krishnätrēya	90	Pavaņāha , .	Gārgya
60	Dēsū	Vandhula	91	Vāmana Svāmin .	Gārgya
61	Vyāsa .	Bhārgava	92	Kadustha	Кабуара
62	Lakshmidhara	Kāsyapa	88	Gaja	Kāsyapa
68	Lakshmidha(ra)	Śāndilya	94	Pālhō	Vasishtha
64	Jānī	Samkritya	95	Bhāskara	Krishnätrēys
65	Dēvas(s)arman	Upamanyu	96	Vasurāta .	Śāndilya.
66	Kēsu(śa)va	Bhāradvāja.	97	Gamgādhara	Bhāradvāja
67	Räghava	Vasishtha	98	Lökänanda	Vatsa
68	Dāyīm .	Pārās(ś)ara	99	Chakra	Bhāradvājs
69	Lähada	Jīvantyāyans	100	Udharana	Bhāradyāja
70	Pīthana .	Jīvantyāyana	101	Dhāyīm ,	Dhaumya.
71	Mādhava	Krıshnätröya.	102	Madhu	Sauśravasa
72	Nārāyana	Bhārgava	103	Vilhana .	Dhaumya
73	Dāmara .	Kavátka	į	Jāta	Sauśravasa.
74	Lakshmana	Garga	- 1	Gayādhara .	Kāśyapa
75	Madhusüdana	Garga.		1	Dhaumys
76	Kēśava	Kāśyapa		Sīma .	Vasishtha.
77	Dāyīm	Kāsyapa		Sātē	Bhāradvāja
78	Dhavana-S[v]āmın	Kāsyapa.		Malu	Upamanyu
79	Gayādhar a	Krishnätröya	111	Vatsa	Kāsyapa
80	Harischandra .	Krishnötröys.	}	Tôte	Vatea.
====			***	agis .	Vasishtha.

Serial No	Name.	Gōtra	Serial No	Name		Götra,
113	Vālū	Vasishtha	144	Brahman	•	Kāšyapa
114	Dharanidhara	Vasishtha	1,45	Pabākara .		Vasishtha.
115	Janārdana	Kāsyapa.	146	Vāhada .	•	Dhaumva
116	Prabhākara	Kāšyapa	147	Rajapāla ,		Dhaumya
117	Jālū .	Bhāradvāja	148	Sūdhā		Vasislitha
118	Dasaratha	Sāvarņa	149	Vītbu	•	Bhā[ra]dvāja
119	Vāmadēva .	Sāvarna	150	Harı .		Gautama
120	Dharanidhara	Krishnätrēya	151	Vasudēva .	•	Bhārgava
121	Vams(\$)adhara	Bhārgava	152	Rājē .	•	Kapishthala
122	Janārdana .	Gautama	153	Mādē .		Kapishthal a
128	Māḍhala	Gautama	154	Kuhila		Kapishthala
124	Pāpata	Upamanyu	155	Thīrū .		Kauśika
125	Tithu	Gautama	156	Nāgarshi		Gautama
126	Srī Yajur vēda charanē chatur-vēdin Vīlha	Vasishtha	157	Bhābhū	• •	Bhāradvāja
127	Sahārana .	Bhārgava	158	Parushõttama		Bhāradvāja
128	Dhārē .	Bhāradyāja	159	Sõmata	•	Gālava
129	Vithu	Bhāradvāja.	160	Dāmara .		Sārlara
180	Rānē	Sauśrayasa	161	Visvarūpa .		Śāndīlya
131	Ganë	Sauśravasa	162	Śrīdhara	Ì	Sārkarāksha
182	Manü .	Vasishtha	,183	Gõvinda	•	Sārkarāksha
183	Yayim .	Vasishtha	164	Yāsū	• •	Kāśyapa
134	Ya ^c odhara	Vasishtha	165	Rishi (Rishi)		Vasishths
185	Śubhamkara	Vasiehtha	166	Gālhē	į	Sāmkritya.
186	Gamgādhara	Vasishtha	167	Nārāyana .	j	Kāśyapa
187	Jāgū	Sauśravasa.	168	Mahīdhara	- (Bhāradvāja.
138	Dasaratha	Vasishths	169	Padmanābha	1	Pārāšara
129	Brahmānanda	Kāśyapa	170	Bhagavata	1	Gautama
140	Mādhava	Bhārgava.	171	Nārāyans	i	Kāšyapa Phāndušia
141	Yāsū	Kutsa.	172	Paṇdita Dālā	1	Bhāradvāja Bhāradvāja
142	Rālhē	Kāśyapa	178	Svapata .	• }	Bhāradvāja Bhāradvāja
143	Pānidhara .	Kāšyapa.	174	Agastı .		Bhāradvāja.
			175	Dhajāma .	1.	Dustan salse

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Serral No	Name	Gōtra	Sertal No	Name	Gōtra
176	Rājē .	Bhāradvāja	208	Ābhata	Bhāradvāja
177	Prabhākara	Dhaumya	209	Gayādhara .	Bhāradvāja
178	Sivananda .	Bhāradvāja	210	Dēvadhara	Vasishtha
179	Brahman .	Sauśravasa	211	Devēss ara	Vasishtha
180	Gölhana	Bhārgava	212	Da15	
181	Dāmara	Bhāradvāja			Bhāradvāja
182	Vāyīm .	Bhāradvāja	213	Drōna G-	Bhāradvāja
183	Vasādhana	Bliārgava	214	Soma	Bhāradvāja
184	Gayādhara	Bhārgava	215	Achasara .	Bhāindvāja
185	Sōmēśvara .	Chau(Sau)śrava a	216	Vānu .	Bhāradvāja
186	Nārāyana	Bhārgava	217	Sūpata	Dhaumya
187	Madhu	Bhārgava	218	Gāgū	Bhaigava,
188	Вhōnapāla	Bhāradvāja	219	Dēvaradha (dhara)	Bhāradvāja
189	Yasa(sah)pāla	Bhāradvāja	220	Dēvēśvara	Dhaumya
190	Vāsudēva .	Vasishtha	221	Gālhē	Bhāradvāja.
191	Rīsū .	Vasishtha	222	Śrī Atharvac h a r a n ē dsavēdin Chhihila	Bhāradyāja
192	Jālhā .	Vasishtha	223	Mahidhara .	Vasislitha
193	Gamgādbara .	Bhāradvāja	2?4	Sridhara	Vasishtha
194	Gamgādhara .	Bhārgava	225	Dēvadhara	Vasishtha
195	Jūta .	Sauśravasa	226	Śāmkara .	Bhāradvāja
196	Gamsavara	Daksha	227	Dhāhada	Vasishtha
197	Brahman .	Bhāradvāja	228	Vāhada	Vasishtha
198	Vams(ś)adhara	Bhāradvāja	229	Dēvēšvara .	Vasishtha
199	Tītē .	Bhāradvāja	230	Gödhana	Vasishtha
200	Śubhākara	Bhāradyāja	231	Dēvēsvara .	Dhaumya
201	Rāma .	Vasišhtba	232	Sūpata .	Dhaumya
202	Lālē	Vasishțha	233	Vamsadhara	Vasishtha
203	Pıthē	Sauśravasa	234	Mābava	Dhaumya
204	Garga	Sausravasa	235	Sökhē	Bhārgava
205	Gāmgu	Vasishtha	236	Dhāmõ .	Bhāradvāja
206	Pīthū .	Bhāradvāja.	237	Tītā .	Dhaumya Dhaumya
207	Jālhē	Bhāradvāja	238	Pavanāha .	Bhāradvāja
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Serial No.	Name		Götra.	Serial No	Name	Gōtra
239	Gautama .		Vasishtha	271	Dhavana-S[v]āmin	Kūšyapa
240	Gıra(ı)dhara	•	Vasishtha.	272	Nānē .	Kāśyapa
241	Sahārana .	•	Sauśravasa.	273	Sūta	Vatsa
242	Nānā	•	Bhāradvāja	274	Manōratha	. Vntsa
243	Pīthū	•	Bhāradvāja	275	Gōyī	Vatsa
244	Kūndā		Sauśravasa,	276	Mahādēva .	. Vatsa
245	Lākhana .		Sauśravasa	277	Sahārana . ,.	Sāndīlya
246	Bhālana .		Sauśravasa	278	Titī	. Sāmkritya
247	Pāpya .	•	Bhāradvājs	279	Nāmtē	. Sāmkritys
248	Japārddana		Bbāradvāja,	280	Gāgū .	. Kāśyapa
249	Rajapāla		Śāndılya	281	Nārāyana	. Sāmkritya.
250	Pālbē .		Dhaumya	282	Sahāraņa	. Kāśyapa
251	Gövinda .		Pārāśar a	283	Dēvadhara .	. Sārkavs(rs)
252	Lakshmidhara		Kāśyap a	284	Kithāīcha .	Bhāradvāja
253	Vāsudēva .		Śāndilya	285	Mādhū	Kausika
254	Sāmkū		Kātyāyanakila	286	Sîrī .	Gautama
255	Nānā .		Kätyäyanakila	287	Chāndō .	Śāndilya
256	Brahman	•	Chandrātrēya.	288	Parāsa .	. Казуара
257	Nānā .		Chandrātrēya	289	Kalyē	. Kāšyapa
258	Lakshmidhara		Sāmkritya.	290	Vāsukı .	. Kāéyapa
259	Śrīdhara		Krishnätröys	291	Kūkē	• Vasishtha
260	Dhāmvū .	•	Vatsa	292	Pārāśara	. Vatsa
261	Krishna		Gautama	293	Vardhamāna .	Śāndīlya
262	Sūpata .		Garga.	294	Āśādhara	. Gautama
263	Södala		Sāmkritys	295	Dēvēsvara .	. Vates
264	Pabākara		Kāśyapa	296	Madhusüdana	. Kāśyapa
265	Abhō ,		Bhāradvāja.	297	Pavanāha	Gautams
280	Vādbala .	•	Upamanyu	298	Jaga[d]dhara .	Vasishthapada.
287	Göpatı .		Gautama	209	Gāmgū .	. Kāšyapa
268	Sõmadatta 🖫	•	Kāsyapa	396	Brahmareln .	Sāmkritya
269	Nārāyana .	• •	Казуара ч	361	Dēvāšarman .	Bhārgava.
270	Mahodadhi		Sāvarns	302	Dharanidhar a .	Krishnätrēya

Serial No	Name		Götra	Serial No	Name		Götra.
308	Mādbava .		Kausika	335	[Nara]patı	•	Gautama
304	Mabidhara .		Vasishtha.	336	Gōlhō	• •	Kāsyapa
305	Dēlhana	1	Krishnätrēya.	337	Mālē	•	Kāśyapa
306	Dēvākara .		Kāśyapa	388	Sīlē	•	Krıshnätrēya.
307	S118 .		Kāśyapa.	339	Vīthu .	•	Gautama
308	Yōgēśvara •		Bhāradvājs	840	Gōlhē		Gaunya
309			Krishnätrēya.	341	Bhālana .		Śāndilya
310			Krishnātrēya.	342	Gāmgū .	•	Vasishtha
311		,	Krishnätröya	343	Rāma		.1
312	Lālā		Vasishtha	344	Purõhita Śrī Dē		Särksrälsha
318	B Hīgē .		Sāvarna	345	Miśra Pan[dita] dhara.	Mahī-	Sārkarālsha.
314	1		Kausika	346	Pandita Godhani		Sārkarāksh s
31	\$		Jātūkarna	347	Gamgādhara	•	Pıp[p]alāda
31	8 Bhāskara .		Krishnätröya	348	Salhana .		Krıshnätröya.
31	7 Mahasu .		Krıshnātrēya	349	Jalhana .	•	Krishņātrēya
31	18 Vāţhu	•	Kūšyapapada	350	Jasānamda	•	Vasishtha.
31	Mahēšvara		Kāśyapa	351	Dhārō .	•	. Śāndilya
35	20 Sālhū	•	Upamanyu	352	Dāmara		. Gautama
3	21 Jā .	•	Vatea.	359	Kēśaya	•	Kāśyapa
3	22 Rächchhata	•	. Kāśyap s	354	Srīdhara	•	Kāśyapa
3	Divākara .	•	Krishnätrēya	35	Dinakara		Vatsa
8	Pahäkara		. Krishnātrēya	35	3 Abhū .	•	Kāsyapa
ä	325 Bhāskara		Krisbnätrēya	35	7 Harı	•	Maunya
:	328 Dālē	,	[Kri]shnā*rēys	35	8 Dharanidhara	•	. Kātyāyana.
;	327 Sa(Śa)ńkhapār	น์	Kāśyapa	85	9 Vēda .	•	• Kāsyapa
;	328 Dēvašarman	•	Sāmkritya	36	0 Sahārana	•	Jaska
	329 Kēsava		Krishņātrēya	36	1 Lakshmidhara		Bhāradvāja.
	380 Vithu		Krishnätröya	36	Rāma .	•	. Sāndīlya.
	331 Subhamkara		Krishnätröys	36	Gölhans.	•	. Krishnätröys.
	332 Bhāskara .	•	Gautama	36	Mahēśvara		. Sāmkrītya.
	383 [Gō]vinda		Gautama.	30	Lakshmidhara	•	Krishņātrēys.
	334 Śāmkara .	•	. Gautama	34	8 Śrīdhara .	•	 Kāšyapa

¹ Omitted in the plate.

Strink No	Name	Götra	Serial No	Name	Gōtra
367	Harı .	Kāśyapa	339	Pāpata	Sārkarāksha
368	Gōpatı .	Gautama	400	Śrīdhara .	Kausika
369	Kēśava .	Kāśyapa.	401	Kujāïra	Maudgalya
370	Viśvarūpa .	Śāndīlya	402	Gāmgata	Bhāradvāja.
371	Dharanidhara .	Hārīta	403	Chākū	Kauśika
372	Nārāyans .	Bhāradvāja.	404	Harisarman	Kāśyapa.
378	Gamgādhara	Kaundinya.	405	Divākara	Kausika.
374	Pāsū	Bhāradvāja.	406	Vritikara	 Bhāradvāja
375	Pada Kēšava	Vasishtha	407	Vālana .	Sārkarāksha
376	Mahasona .	Kutsa.	408	Dēlbara	Sārkarāksha.
377	Vilha	Kutsa	409	Khalu .	Pārāšara
378	Vatsa	Vatsa	410	Lakshmidhara	 Kapishthala
379	Jeyakurman	Bhāradvāja	411	Nārāyana	 Kāšyapa
380	Śubhamkara .	Vatsa	.412	Somēsvara	Bhāradvāja
381	Yaśōdhara	Bhāradvāja	413	Mumjala .	Darbha
382	Rishi (Rishi)	Jīvant[j*]āyana	414	Śrīdhara	Казуара
383	Vithu	Bhārgava	415	Lõlika	Kapishthala.
384	Chhōtē .	Sāmkritya.	410	Dēvarshi	Kã≤уара
385	Ājushs .	Kāśyapa	417	Nānā •	Darbha
\$86	Kēśava	Kāśyapa	418	Lālā	Kāśyapa
\$87	Yasodhafa .	Maunya	419	Ālada .	Kapishthala.
388	Dēlhaņa .	Vasishtha.	420	Vasurāta .	Bhāradvāja —
389	Mahasona	Śā[n]dılya	421	Śri-chhandōga - charaņē trīpāmtī(trīpāthī)n Śrī	Vatsa
390	Māsū .	Śāndilya.		Dēdiga.	
391	Gőpāla .	Vasishtha.	422	Rāhila .	Kapishthala.
392	Gahilō .	Upamanyu	423	Nārasımha .	Vates
893	Gayādhara	Jivantyāyana	424	Pavanāha .	Kapishthala
399	'	Vasishtha	425	Višvēšvara	Krishnätrēja
398		Jīvantyāyana	426	Rāghava •	Kapishthala.
896	1	Vates	427	Someśvara -	Bhāradvāja
397	Ì	Särkaräksha	428	Pavanāha	Krishnätrēya
398	Nāgadēra .	Särkaräksha.	429	Godhana(na) .	Kapishthala

Serial No	Name	Götra.	Serial No	Name	Götra
430	Jālhē	Kautsa	463	Sūpā	Bhāradvāja
431	Anıruddha	Kapishthala	464	Bhāskara	Bhārgava
432	Pālhana	Vatsa	465	Dēva Svāmin	Kaundinya
433	Ālbana -	Sāvarna	466	Mahārishi(rishi) .	Ātrēya
434	Kēsava	Krishnätrēya	467	Nārāy ana	Kāśyapa
435	Kānba	Śāndılys	468	Vidhi-larani Srī Gamgādhara	Vasishtha
436	Krishna	Sāvarana	469	Bhasi(Śaśi)dhara	Vasishtha
437	Bhadrēśvara	Krıshnätrēya	470	Sīju .	Vasishtha
438	Vāhmata .	Kanva	471	Māmē	Upamanyu.
439	Yasa(śah)kara	Maunasa	472	Chāvana or Rāvana	Pārāśara
440	Dēvašarman	Maunasa	473	Māgba .	Gautama
441	Dalā .	Bhāradvāja	474	Madhāïcha .	Pārāsara
442	Nārāyana	Bhāradvāja	475	Isaraïcha	Sāndīlya
443	Gāka .	Śāndılya	476	Vıţhu .	Bhāradvāja
444	Yasāïcha .	Pārāśara	477	Jānū	Śāndılya
445	Vidyākara .	Pārāšara	478	Jāna .	Kāśyapa
446	Dhāvana .	Gautama	479	Śrīdhara .	Śāndīlya
447	Bhāvaśarman	Gautama	480	Jamaka .	Śāndilya
448	Lakshmidhara	Gautama	481	Gachchhū	Pārāšara
449	Śubhaśarman .	Gautama	482	Pārāśara .	Sīndilya
450	Nārāyana	Gautama	483	Dhāvana .	Bbāradvāja
451	Gayādhara	Gautema	484	Śrīkara .	Kūšyapa
452	Brahmādītya	Vatsa	485	Vāsudēva .	Bhāradvāja
453	Kēśava .	Śānģilya	486	Vīthu	Pārāśara
454	Punaīcha .	Sārkarāksha	487	Nārāyana .	Pārāśara
455	Nārā[ya]na	Sāndīlya	438	- 1	Bhāradvājs
456	Purushõttama	Gālava	489	1	Śāṇđilya.
457	Rīlhū .	kāśyapa	490	1	Bhāradvāja.
458	Bhābhū	Vatea	491	1	Vasishtha
459	Sīlū .	Kālya(śya)pa	492		Kušika
460	Dēvadhara	Agastı	493		Bhāradvāja
461	Gahilada	Bhāradvāja	494		Sauśravasa
462	Garga	Kāśyapa	495	Ratikara E	hārgava

No. 16 —BEVINAHALLI GRANT OF SADASIVA-RAYA SAKA 1473 By Professor S V Venkateswara, M.A., and S V Vibwanathan, M.A., Kumbaronam

These plates were obtained by Rao Sahib H Krishna Sastri from Bashir ud Dīn Ahmad, Esq, the Collector of Raichur, and are now in possession of the latter. We edit the inscription from excellent ink-impressions supplied to us by Mr Krishna Sastri

The inscription is on seven copper plates, which measure $10\frac{5}{8}$ in by $7\frac{1}{8}$ in All the plates are engraved on both sides, except the first and the last, which are inscribed on one side. The rims of the plates are raised a little. Holes are bored at the top of the plates to let in a ring intended to hold the plates together. The hole measures 6 in in diameter. The plates are numbered in Telugu-Kannada numerals.

The characters of the inscription are Nandi-Nagari, and the language Sanskrit, and the whole is in verse, excepting Srī Ganādhipatayē namah, and the signature at the bottom Śrī Vrrūpālsha, which is, as usual, written in large Kannada characters. The metres used are the usual Anushtubh, etc The inscription is practically free from mistakes, and there are only a few orthographical peculiarities worth noticing. Stops are not supplied in their Mistakes of this kind have been corrected in the text. In the latter portion of the inscription long \bar{i} is represented only by a loop over the consonants. A case of redundant anusvāra is found in chamnyā in 1 105, and various instances where anusvāra and visarga have been omitted are noted in the footnotes to the text. We find a needless reduplication of a consonant after r, as in sūnur=Ddērana in 1 161. There is confusion in these plates also, as in other plates of the Vijayanagara kings, though not to so great an extent, between the sibilants sa and sa, e.g. onānīyasīva in 1 73 f. for onānīyasīva, onīlasītām in 1 76 in the place of onilasitam and overmanah in 1 126 instead of overmanah. In one instance long $\bar{\imath}$ is represented by a vertical stroke and an \imath -loop over short \imath , as if the latter were a consonant, e.g. I 301. A conjunct consonant is, as usual, expressed by combining the full form of the first consonant and the secondary form of the second consonant. The vernacular sound r is represented by an r sign over the consonant r. Instances of these are $-m\bar{u}rru$ in 1 80 and Arraviti in 1 104. The forms tāmmra-sāsana in 1. 309, voshadhi in 1 78, and Vobāmbikā in ll 24-25 are due to vernacular pronunciation

The inscription records the grant of the village of Bevinahalli, otherwise known as Rāmasamudram, with a small hamlet by name Ponnāpurī to learned Brahmans of various Gōtras and Sūtras. The grant was made by Rāma-Rāja, the Karnāta minister and brother-in-law of Sadāśiva-Rāya, at the request of a subordinate Muhammadan chieftain Ainana Malukka, who seems to have been a great patron of Brahmans. The village granted is styled 'gana-bhōgyam,' to be enjoyed by Brahmans and subordinate ministers of the king, a very small portion being allotted to the gods Hari and Hara. It is given in perpetuity as sarva-mānya to be enjoyed by the donees and their successors. The boundaries of the village, the details regarding the donees, their Gōtras, Sūtras and the number of shares that fell to each are likewise clearly set forth in the grant.

The inscription gives in detail the genealogy of the family to which Rāma-Rāja belonged. It is, however, somewhat different from others, in that in the place of Śrīranga-Rāja, the third in the line and the father of Rāma-Rāja, we find Śrī Rāma-Rāja. This probably is a mistake on the part of the engraver

The genealogy of Rāma-Rāja.

Āravīti Bukka m Ballāmbikā

Rāma-Rāja m Lakkāmbikā

Śrī Rāma-Rāja.

Rāma-Rāja

The year in which the grant was made is given in numerical words Gun-āśia-iēda-śītāmsu, 1e 1473. The date of the grant is thus Śaka 1473, Virōdhikrit; Āshādha, bright Dvādaśī; Monday. Thus all the details regarding the date are given. We have to add here that the date as given in Appendix A to Epigr Rep, 1914-1915, p. 8, 'Śaka 1473, Virōdhikrit, Āshādha śu di 11' is not correct, as the week day is there omitted and the tithi is given as Ēkādasī instead of Dvādaśī 1

As regards the names of persons occurring in the giant, Sadāśiva-Rāya had a large number of ministers and subordinate chieftains under him. The most powerful of these was Rāma-Rāja, the Karņāta minister and brother-in-law of the king, Rāma-Rāja was the de facto sovereign in the reign of Sadāśiva until his death, which took place at the battle of Tālikōta, 23rd Jan 1565. His place in the Vijayanagara court was taken by his brother Tirumala, whom we know as a great author and who set up the third Vijayanagara dynasty. Rāma-Rāja is seen to bear various birudas (vv 55-58), of which Antembavaraganḍa and Aibiruda-rāya rāhuta-vēsy-aika-bhujanga are the most important.

We are told in the record that it was as a result of the request of Ainana Malukka to Rāma-Rāja that the village was granted by Sadāsīva Ainana Malukka was evidently therefore a Muhammadan subordinate chieftain under Sadāsīva-Rāya About Ainana Malukka Rao Sahib H Krishna Sastri has inserted in his ieport² the following note from Mr Henry Cousens' Guide to Byapur —

"About 2 miles away to the east of Bijapur is the tomb of Ain-ul-Mulk" "It is a square, massive-looking building, surrounded by a very elegantly shaped dome. Within upon the walls are some very pretty stucco work in the shape of great pendants hanging down upon the face of each. This is the burial place of Ain-ul-Mulk, one of the officers of Ibrahim I, who rebelled against him and was killed near Bijapur in 1556. Beside the tomb is the mosque" "The Muhammadan chief Ainana Malukka must evidently be identical with Ain-ul-Mulk, whose sympathy for the Brāhmanas deserves to be noticed. In Vol. III, p. 381, of Briggs' Ferishta we find mention made of Mullik Ein-ool-Mulk Geelany, who was a friend of Rāmarāj and was treated by him as a brother on account of his bravery. Geelany is perhaps the chief Ainana Malukka referred to in the inscription". Since both the father and the son are known by the same name in our inscription, it is difficult to find out to which of these exactly the references will apply

The village granted is divided into 135 vrittis and allotted to various Brahmans and ministers of the king, leaving a very small portion to the gods. The total number of vrittis distributed among the donees comes to only $133\frac{\pi}{3}$, while according to the grant there ought to be 135. There is thus a mistake here that cannot be accounted for. The names of the Brahmans, their fathers' names, their $G\bar{o}tras$, $S\bar{u}tras$ and the number of shares allotted to each are appended below in the form of a table —

^{1 [}According to Mr L D Swamikannu Pillar's Ephemeris the date regularly corresponds to Monday, June 15, A D 1551 —H. K. S]

² Epigraphical Report, 1914-1915, p 112

Namo	Tăthor's Name.	Götra	Sākbū	Number of Shares	Вечлина,
(1) & (2) Harı and Hara	111	•	:	1+1	
(3) Maha Mabbdova-Bhatta .	Rimachanden	Kasyapa .	Baler Fields .	4	
(4) Mabi Ganapati	Nobi Ramachandra	Do		ক	Sürı
(5) Maha Vishnu-Bhatta	Mabn Mudgala Blatta	Do .	Do .	+4	
(6) Mahā Krishna-Bhatta	Ditto	Do .	Do	Ť	
(7) Mada Göpala-Bhatta	Mahü-Ramachandrürza.		Do	C3	
(8) Dattam Blatta	Ragbuvatha Sadhi	Parasara .		61	
(9) Nārāyana-Bhatta	Akūti-Vishnu-Bhatta .	Kanndinya .	Yajus	63	
(10) Kaupdu Bhatta	Ananta Blatta	Cautama .	Bahy richa	C3	
(11) Barvā Bhatta	Ditto	Bharadvāja .	Yajus .	C 3	Satām varaķ
(12) Nāgāv Adhvarın .	Ngisimlia-Bhatta	Ourgy,	Do	£3	Viprändra
(13) Yallam Bhatta	Purushöttama Bhatta	Do		01	
(14) Sēsha Bhatts	Ananta-Bhatta	Bharadvaja .	Do	<i>c</i> 1	
(16) Phant-Bhatta	Natusimlia Sudbī	Gärgya .	Do .	01	
(16) Gangana-Blatts	Ananta Bhatta	Srīvalen	Do .	C1	
(17) Nügā Bhatta	Ditto	Gautama	Dahe richa	¢1	Safam varak
(18) Timma-Blatta	Parushöttama Bhațța .	Gärgyn .	snlut	¢1	Gunu and Dhiman
(19) Krishna Bhatta	Ananta Bhatta .	Bharndväza .	Do .	¢1	
(20) Brimat-Timmana Bhatta	Narnsimha Sudhī	Gärgyn .	ъ,	e)	
(21) Ananta Bhatta	Nāmana-Bhatţa	Kasyapa .	Da	¢1	
(82) Kāmnņa Bhatţa	Kāmana Bhatta	°°°	Do off	e3	Sadhi
(23) Sömenätha-Bhațța	Purushöttama Bhatta	Gūrgja	og	Cì	

(24) Timmāv Adhvarin		Lingana Blatta .	¥ .	Atroya .	-	Do	•		63	Suilkī
(25) Timmatia Bhatta		Döyana Blatts		Gürgya	<u> </u>	Baby richa			63	Dhimon.
д ^ж	٠	Dharma Bhatta	 -	Bhärndväja ,	•	Do .	•		থ	·
(27) Kimā Bhaţţa	•	Tippays Blatta	<u>.</u>	Kāsyapa .	-X _B	Yolus	•		c 4	
(28) Bacchi Bhatta	•	Duksi Blatta	-	Parūšam		Do			63	Sūn varya
(29) Srīmat Timmana Bhațta.	•	Nāmana-Bhatta .	<u>×</u>	Kaundinya	å	Baby richa			64	Sudhī
(30) Kritin Hiranya	•	Dharmā Bhatta	<u> </u>	Bhāradıüya		Do		•	63	
(31) Krishna Bhatta		Tippana Bhitta	<u>×</u>	Kāsyapa .	.	Yajus .	•	•	63	
(92) Śri Kāmdyara		Timmana-Bhasta	<u>~</u>	Bhūradı Bja	<u>н</u>	Do	•		C)	
(33) Ananta Bhațța	-	Sarva-Bhatta		Do .	- -	Do .	•	,	63	
(34) Timmana Bhatța		Tippana-Bhatta		Käsynpa	 -	Do. ,	•		c)	Dhiman
•		Bhanasa-Bhatta	<u>~</u>	Kaundinya.		Do	•	•	C3	~
(36) Göpüla Pandıta		Śesha Mūlopanta	<u> </u>	Parasara	_ <u></u>	Bahy richa	•	- •	C3	·
		Lakshmīdhara Manīshin		Каппфира		Do .		•	63	
(38) Antam (Annam)-Bhuffn	•	Yallam Bhutta	-	Vasishtha		Do .			63	Dhiman
•	•	Bhondu Bhatta .		Jāmadagnya		Do .			67	Sudhī
		Echn Rhatta	<u> </u>	Kaundinya	X.	Ynjus			C1	Gunin and Dvijöttama
		Vallam Blințța .	m	Bhūmdviija	E	Baliv pichii	•		63	
•		Kondu-Blatta .	9	Gautama		Do			C 1	
(43) Śridhara Sudhī		Śrī Raweskara-Bhatta		Kausika	Ya	Yajus .	•		Ť	ı
		Giri.Bhatta		Do	<u> </u>	ρ°			Ħ	
(15) Purusdottema-Bhatta	····	Rāchēsvara Mauīshin .	Ħ	Kapı .	<u></u>	Do	•		ŧ	
(46) Timmana Bhatta		Guri Bhatta	<u> </u>	Kausika .		Do			#F	
		Rāmēšvara Blacta	×	Карі		Do .		,	13	
(48) Vāmana Bhaļta		Kasavā Blatta .	ŽŽ	Bhūradvāja	<u> </u>	Do			#	

Nemo	Father's Name	Götra	Śakta	Number of Shares,	Reulbes.
(49) Typana Bhatta	Māyi-Bhatta	Bhāradvūja .	Yajus	#	Dhimin
(60) Nārasımba Sudlii	Rümösvara-Bhațta	Kiéyapa .	Do .	-#r #1	
(51) Brahma Blackta	Nimana Bhatta	Kaundinya .	Bahr richa	#F	Sadhī.
(62) Võmmana Bhatta	Lingana-Bhatta	Kāsyaņa .	Yajus .	Ť	Ω°
(63) Dharma Bhatta	Narasımlıs Sudhī	Kanva	Do	odet yrd	Ωo
(54) Kondu Bhațța	Aventa-Blatta	Bharadvaja .	Do.	Ħ	
(66) Könörı Bhaţţa	Bussi Bhațța	Parasara .	Do	adeq pref	
(56) Mudgala Bhatfa	Ramesvarn-Bhatia	Harita .	Rahy-richa	ordere prof	
(57) Righava	Kasarū-Bintta	Gargyn .	Yajus .	#W	Dhīmān
(58) Singarı Sudhî .	Aubhala-Bhatta	До.	Do .	37	
(69) Timmana Sudhî	Nārāyana-Bhatta	Kaundinya	Do.	a	
(60) Kritin Hiranya Bhatta	Mudgala-Bhatta	Kūnva Śyāvāsta	•	p=4	
(61) Pervata-Bhatta	Laksdmana Monisdin	Atroya	Yajus	ri	
(62) Namana Bhatta	Kasayā Bhatta	Bhāradvāja	Do	H	Dhīman.
(63) Krudha-Bhatta	Dhurma-Bhatta	Kasyapa	υ, .	m	
(64) Visvanutha-Blintia	Narayana-Bhatta.	Kaundluya .	ъ	p=4	
(66) Malli-Bhatta	Namspa-Blutța	Do.	Bahv-riela	mi	
(66) Köuörı-Bhațta	Dutto	Kausika	rains .	H	Gunu,
(67) Manishin Giri-Bbotta	Vinayaka-Bhatta.	Harith	ou	p-4	
(68) Timmana Suddī	Koner-Butta .		Bahv-ticht	H	The (nelopted) son of
(69) Yallam Bhatta	Difto	Cautama ,	Do.	Ħ	Dhimatim rarab
(70) Bhärm-Bhatta	Gangana Blatta	Śrīvatez ,	:	***	
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Lukahunaraa . Virupparasa . Timmayy āmītya . Viramarasa Tinum āmā Naājay imātya . Vennarasa Tinum āmā Naijay imātya . Vennarasa Muļuvāgila Köuöri D Dēchlrāja Basava rāja Mailāpura Mādnīrasa	
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(72) Ihmmarasa	
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(71) Thumarasa (72) Hamparasa (73) Rayasa Venkatidri (74) Virapp amätya (76) Timmarasa (77) Venkatädri (78) Thumapp amätya (79) Bhümarasa (79) Bhümarasa (80) Gaņapati Amätya (81) Kānva Basav āmāty (82) Basavappa	
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humu (Kanp (Kanp (Kanp) (Kanp) (Kanp) (Kanp) (Kanp)	
(71) Thumarasa	
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Among the names specially interesting to us are Rayasa Venkatadri, the son of Timmayy-āmātya, who may certainly be identified with Rayasam Venkatadri, son of Mesalimaduga Timmarāja, who is mentioned in the Unamānjēri plates and the Tiruppukkuļi stone inscription (No. C. 175 of 1916, Madras) as a suboidinate of Sadāsiva Rāya. It is clear from our plates, however, that there are two Venkatādris, both sons of ministers of Achyuta by name Timma. The other Venkatādri is the son of Kāmarasa Timm-āmātya. The Rāja seems to have provided for some other sons of ministers as well, as indicated by the names 74, 76, 78, 80 and 81

The names of dones are derived from Sanskrit or from colloquial Kannada corruptions of Sanskrit names. In a few cases only do they seem to be connected with territory. The most interesting of the latter is Mailāpuia Mādaiasa, which seems to suggest the modern names Mylapore and Madras. The etymology of the word. Madras is uncertain, and we may well suggest for Madrisa-patham of the East India Company's records the origin from some Mādarasa in the 16th century or earlier. In any case our inscription is nearly a century before the foundation of Fort St. George and is probably the oldest record suggestive of a derivation for the word 'Madras'. That Mailapur is one of the very oldest parts of Madras is clear from the Syrian Christian traditions regarding the visit of St. Thomas to that place. [We cannot also ignore the fact that Mailāpuia is mentioned as suburb of Bevinahalli in 1 278 f—H. K.S.]

It is clear from the above table that of the SO Brahmans among whom the land was divided 46 were students of the Yajur-vēda, 31 of the Rig-vēda; and of the remaining 3 it is not stated to which Sākhā they belonged. This is interesting on account of the non-mention of the Sāma-vēda and of the Sātras to which the Sāma-vēda Brāhmanas belonged. Among the gōtras rare in South India at the present day are Kapi gōtra of Nos. 45 and 47, Vasishtha gōtra (No. 38), and Agastya gōtra (No. 79). It is possible that Kapi gōtra is a contraction of Kapila gōtra. These gōtras were not unknown in South India in earlier times. We find two names of donees of the Kapi gōtra in the Tandantōttam plates of Pallava Vijaya-Nandivikrama-varman. One of them belongs to the Āpistamba-sātra and the other to the Prāvachana-sātra. In the same plates we have four donees of the Vasishta gōtra, all of whom are of the Āpistamba-sātra.

After the names of the donees, etc, have thus been given, there appear in the grant the surrounding villages, the neighbouring locality and c-rtain other marks for identifying the places granted. These are recorded in the Kannada dialect, the Dēsa-bhāshā as it is called in our grant.

The edict was composed by Sabhāpati Svayambhu at the order of the king The engraver of the grant is Vîranāchārya, son of Vīrana.

TEXT 2

[Metres vv 1-4, 6-8, 13, 19-20, 37-41, 43-53, 60-152, 155-9, Anushtubh, v 9, Harinī, v 36, Dōdhakā, v 160, Šālinī, vv 5, 21, 25 29-30, 32-3, 35, 42, Šārdālavikrīdita, vv 5, 8, 19, 11 22 3, 34, Sraqdharā, vv 14, 54, 59, Indraiajrā, vv 24, 26, Mālinī, vv 27-28 31, Upendravajrā, vv 55-8, Vasantatīlakā]

First plate

- 1 श्रीगणाधिपतये नमः । नमस्तुंगणिरशुविचंद्रचामरचार-
- 2 वे । त्रैलोकानगरारभमूलस्तभाव शंभवे ।[। १*] इरेलीलावराइस्यं दं-
- ¹ South-Indiar Inscriptions, Vol. II, Pt. V, p. 534
- 2 From the ink-impressions
- ² Another reading is ⁰वतारम-, as we find in "Conjecveram plates of Krishnadëva Rāja" published by us (Ep Ind, Vol XIII, pp 123 ff) [But the plate has there ⁰वरातस्य, perhaps an error for ⁰वराहस्य—H K S]

- यत धाती कतियय दधी ।[। २*] । हेमाद्रिकलशा ष्ट्रादड: स पात वः कल्याणा-
- यास्तु तद्वाम प्रत्यृहतिमिराप । यहनीप्यगनीजूत हरिणापि च पू-
- ज्यते ।[। ३⁺] यस्ति चीरमयाद्देवैर्मध्यमानानाद्दांवुधेः । नवनीतिसवीद्ग-
- तमपनीततमी मद्दः ।[। ४*] तस्यासीत्तनयस्तपोभिरतुलैरन्वर्धनामा बु-
- धः प्रखैरस्य प्रकरवा भुजवलैरायुद्धियां निव्नतः । तस्यायुर्नेहृषोस्य 7
- तस्य पर्पो युद्दे ययाति[:*] चिती (।) स्थातस्तस्य तु तुर्वसुर्वस्निभः श्रीदे-
- वयानीयते: । । ५ ने तदंभे देवकीजानिहिंदोपे तिमभूपति: । यम्बी तुल्वे-2
- द्वान्वये ॥ । ६ ततोभूद्कमाजानिरीयरचितिपा-10 लक: । अ-
- त्रासमगुणभाश मौलिरतं महीभुजा ।[। ७*] सरसाद्दभूतसात्ररसाव-11
- निपालक: । देवकीनदनात्कामो देवकीनदनादिव ।[। ५*] विविधस्तातीहा-
- मे रामेयरप्रसुखे सुइर्मदितहृदय[:*] स्थाने स्थाने व्यथत यथाविधि । वु-13
- धपरिवृतो नानादानानि यो भवि पोडम विभवनजनोहीतं स्कीतं
- पुनक्कयन ।[। ८^{*}] कावेरीमाश वध्वा वह्नजन्तरयां ता 15
- ग्रतं जीवग्राहं गृहीला समिति भुजवलात्तंचराज्य 16 श्रीरं-
- गपूर्वं तटपि निजवसे पद्दर्ण यो वभासे । कीर्त्तिस्तंभं निखाय 17
- नभवनस्त्यमानापदान: ।[। १०*] चेर चील च पांडा तमपि च मधुरावन्नभं
- मानभूपं वीयोदग तुरुष्क गजपतिच्यति चापि जिला तदन्यान् । 19
- मागगातीरलंकाप्रथमचरमसूभत्तटात नितात ख्यात: चीणीपती-20
- ना स्जिमिव शिरसां शासन यो व्यतानीत् ।[। ११*] तिपाजीनागलादेव्यीः कौ-
- सल्याचीसुमित्रयोः । देव्योरिव न्हिसंईंद्रात्तसात्पित्तरयादिव ।[। १२*] वीरी
- विनयिनी रामलक्षणाविव नंदनी [।*] जाती वीरनृसिंचेद्रक्षणायभ-
- हीपती ।[। १३*] रगचितींद्राच्युतदेवरायौ रचाधुरीणाविव रामक्षणी । वो वि
- वाबिकायां नरसिक्तिदिरादुभावभूतान्मुरगेंद्र'सारी ।[। १४*] वीरत्रीनार-25

¹ Read oरायुद्धियां

Read F

Read &

⁴ Omit stop 1 Rend

^{*} Read and

⁷ The same reading is found in the Krishnapu-am plates of Sadasiva Raya (Ep Ind , Vol IX) The British Museum plates have भूतान्यरगढ Prof Kielhorn corrects this into भूता नरका, while Dr Sten Konow proposes The last seems to be the best reading.

- 26 त्रोनार सिंह: स विजयनगरे रत्नसिष्ठामनस्य: कीर्त्या नीत्या निरम्न-
- 27 त्रृगनलनहुषानप्यवन्यामयान्यान् । आसेतोरासुमेरीरवनिसुर-
- 28 नुत: स्तरमाचोदयाद्रेरापाद्यात्याचलांतादखिलद्वटयमाषच्ये राज्यं
- 29 शशास ।[। १५*] नानादानान्यकापीकिनकमदसि यः श्रीविक्ष्पाच-देवस्थान
- 30 त्रीकालहस्तीशितुरिप नगरे वेंकटादी च कांच्यां । श्रीगैले शोणशैले

Plate II.

- 31 महति हरिहरेहोबले संगमें च (1) श्रीरंगे कुंभघोणे हततम-
- 32 सि महानंदितीयें निवृत्ती ।[। १६*] गीकर्णे रामसेती जगित तदितरेष-
- 33 ष्यभेषेषु पुर्वस्थानेष्वारस्थनानाविधवञ्चसहादानवारिप्रवाहै: ।
- 34 यस्रोदंचत्त्रंग(:)प्रकरखुररज(।)गुष्यदंभोधिमग्न(१) स्मास्त्यचिहिदी-
- 35 द्यत्तरत्कुं लिगधरीत्कंठिता कुठिताभृत् ।[। १७*] ब्रह्मांडं विश्वचक्रं घटमुदि-
- 36 तम इ। भृतकं रत्न घेनु (।) सप्तां वोधीय कल्पचिति र इनित कांचनीं
- 37 का³मधेनुं । खर्णेच्मां योहिरप्थायरथमपि तुलापूरुपं गोसइसं । हिमा-
- 38 श्व हेमगर्भे कनकवित्य पंचलांगल्यतानीत् ।[। १८*] प्राच्यं प्रशास्य निर्वि-
- 39 वं राज्य द्यामिव शामितुं । तिस्मिन् गुणेन विस्थाते चितेरिद्रे दिवं गते ।[। १८*] ततोष्य-
- 40 वार्ववीर्य[:*] त्रोक्षरणरायमहीपति: । विभक्तिं मणिकेयूरनिर्विभेष महीं सं-
- 41 की ।[। २०*] कीर्त्या यस्य समंततः प्रस्तया विम्न रुपैकां वर्ज-दित्यार्थका पुरा पुरा-
- 42 रिरमवज्ञालेचण. प्रायण: । पद्माचीपि चतुर्भुनोनिन चतुर्वेक्रोइ'वत्पद्म-
- 43 मू (1) काली खन्नमधाद्रमा च कमल वीणां च वाणी करे ।[1 २१*] श्रृत्यां वासमिते द-
- 44 दत इति रुपा किं नु सप्तांनुराशीत्रानासेनातुरगतुटितवसुमतीधृ खिका-
- 45 पालिकाभि: । संयोय खैरमेतलतिनिधिजलिधित्रेणिका यो विधत्ते (।) ब्रह्मां-
- 46 डखर्णमेरुप्रमुखनिजमहादानतीयैरमेयै: ।[। २२*] स्तुत्वौदार्थसुधीमिस वि-
- 47 जयनगरे रत्नसिष्टासनस्यः स्त्रापालान्कपारायन्तितिपतिरधरीकात्य
- 48 नीत्या नृगादीन् । आ पूर्वाद्रेरधास्तिचितियरकटकादा च हेमाचलांता-

¹ Omit one श्रीनार.

² Read व्यवहरकुतिह. 2 Read बा

⁴ Read exiled.

Read g.

- 49 टा मेतोरविंसार्विवयमिष्ठ बह्होकत्य कीर्त्या वभामे ।[। २१] कतवित स्रकी-
- वं क्षणाराये निजांश तदनु तदनुजन्मा पुष्यकर्मास्युतेंद्र: । अखिलम-
- इरिचेता वनिलोकं खांग्रमेत्वारिनेता विलस्ति विद्वदिष्टप्रदाता [1 २8*] फ्रं-
- भोटेन निपोयमानसिंखलोगस्त्येन पीतोकि⁻तस्तप्तो राघवसायकाग्नि-
- 53 शिख्या मतप्यमान सदा । अंतस्मैर्वडवाम्खानलशिखानालैर्विश्रष्को
- 54 भ्रव यहानांबुरवुधि रयं पूर्ण: ससुद्योतते ।[। २५*] समजनि नरपाल: सलघ-
- र्मप्रतिष्टी विजयनगरराजद्रव्रसिंहासम्बः । राष्ट्री कृगनलमहूषादीकीय-
- निर्पमभुजवीर्योदार्थभूरचातेंद्रः ॥ २६*] चितिप्रतिष्टां पित-यन्नाजनीत्या कोर्त्ति-
- 57 देहें प्राप्ते पदं वैणावमत्युतेंद्रे । भन्द्यास्य भद्रासनमस्य स्नुर्घीरी वभी वें-
- 58 कटदेवराय: ।[। २७*] प्रमास्य राज्यं ग्रमवा⁷स्तरूपे विद्वित्रिधी वेंकटराय-भूपे। श्र-
- 59 भागधेयादचिराव्यकानामाखंडलावासमधाधिक्टे ।[। २८*] गर्भमी-

Plate II, sude si

- 60 तिकमणी रगचितीद्रात्मनः चवानकरणेन पानितमहाकर्णा-
- हराज्यश्रिया । शीर्यौदार्यदयावता स्त्रभगिनीभसा जगनायिना (1)
- द्मापतिनाप्यमात्यतिलकी: का¹⁰प्ताभिषेकक्रम: 1[1 36] **ल**लामनि
- महासां मान्यसिंहासने संतानद्वरिव स्मुरन्युरगिरी संद्वत्य विदेषिण:।
- ग्रा श्रेतीरपि चा हिमादि रचयवाजी निजाजाकरान्यवीं पाज्यते सटाग्रि-
- वसहारायिकाय चमां ।[। ३०*] विख्यातविकातिनयस्य भिषेके किय-
- 66 तं प्रजानां । भानदबाष्पैरीभिषिक्यमाना देवीपदं दर्भधते अदिती [। ३१*] गोबी-

¹ The reading elsewhere is निताना

² Read GH

² Read घनांबुरंबुधि

⁴ Read wi

⁵ Read 81

Bead wieg. * Read जनवायिचा

⁷ Bead negato.

⁸ Read Haf

¹⁹ Read क्सा . The reading here may be justified by the rule रस्योरसेंद.

¹¹ Read W.

- 67 इ¹रविशारदं कुवलयापीडापहारोहुर (1) सत्यायत्तमतिं समस्तसुम-
- 68 नस्तीमावनैकायनं [।*] संजातसृतिभृक्चिं सविजयं संनंदकश्रीभरं (1)
- 69 यं प्रसंति यभोदयांचितगुण क्षणावतारं बुधाः ।[। ३२*] विख्यातं बहुसीगर्यं-
- 70 गविभवैरुद्दामदानो हुरं (1) धर्मण सृतिमावतीपि भुवने दर्च प्रजारच-
- 71 णे । प्राप्तां यस्य भुजं भुजंगमिहस्हिग्दितिकूर्मीपमं पातिवत्यपताकिके-
- 72 ति धरणी² जानंतु सर्वे जनाः ।[। ३१*] यत्सेनाधूलियाली ग्राकस-शकसमुचाटने
- 73 धूमरेखा रोमाली कीर्त्तिवचा इव भुवनिमदं सर्वमतर्षहंत्याः । वेणी ना-
- 74 फीयमीव प्रकटितविद्वतेवीरलच्म्या रणाये (1) मांत्ये जीसूतपहि
- 75 लखलस्तोमदावानलानां ।[। ३४*] तुगामेव दयां पदांबुजयुगं शोणं च कप्णां तनुं
- 76 रत्तानीलिशितां विविणिमनघां बीचा गिरं नर्भदां [।*] तीर्थानीति समा-वच्चत्य-
- 77 वयवै: श्रेषाद्रिवासी विभु: प्रायो यस्य विशेषभित्रमुदितः पष्टाभिषेत्र-त्रिये ।
- 78 [।२५*] वी'ष्रिषपत्युपमायितगंडस्तीषण्रूपितासमकांडः [।*] भाषेगेतप्पुवरा-
- 79 यरगड: पोषणनिर्भरभूनवखंड: ।[। ह६*] राजाधिराजविषदो राज-
- 80 छति: । खाराजराजमान(:)ची[:*] चीराजपरमेश्वर: ।[। ३७*] मूर्वराय-रगंडांकी मेद-
- 81 लंघियणोभरः । प्ररणागतमंदारः पर्रायसयंकरः ।[। ३८*] करदाखि-सभूपा-
- 82 लः परदारसङ्घोदरः । हिंदुरायसुरत्नाण इदुवंग्रियसामिणः ।[। ३८*] मजी-
- 83 घगडभेतंडी इरिमक्रिसचानिधि: । वर्धमानापदानत्रीरर्डनारीन-
- 84 टेश्वर: ॥ ४० भे] इत्यादि विरुद्देवेंदितत्या नित्यमभिष्टुत: 1 श्वांभोज-

¹ Read W

^{*} Read W

Besd धरीव.

⁴ Besd गांवये...प्रज्ञि,

Read Gai.

^{*} Boad alui

Read 🕏

This reading seems to be better than that in the Krighnaparem place, witch read "इरीम्बाइमेस्डो";
 Bead कांबील

- ि लिगकरहाटादिपार्घिवै: सा 1 विदल्लपद प्राप्तै. मदर्धितन्रपोपद: ।[। 85
- S6 सीयं नीतिविधारदः सरतरुसाडाल विश्वाणनः मवीवीधनतः स-
- 87 दाशिवमहारायच्रमानायक: । बाहावंगदनिविशेषमखिला स-
- 88 वंमहासुद्दहन्विद्वाणण्रायणी विजयते वीरप्रतापीन्नत: ।[। ४६] गु-
- 89 गाम्बवेदमीतामगणिते मकवलारे । वर्षे विरोधिकवानि मा-

Third plate, side :

- 90 सि चापाढनामनि ।[। ४३*] पचे वलचेपु[पये]चिं*] हादध्यासिंदुवासरे ।
- 91 तंगमद्रानदीतीरे विष्ठलेश्वरमनिधी ।[। ४४*] नानागाखाभिधागी-
- 92 त्रसुत्रेःयाशास्त्रवित्तया । विख्यातेभ्यो दिजातिभ्यो वेदविद्ध्यो विश्वे-
- 93 पत' । [। ४५*] विक्ति हस्तिनावत्याण्योक्तिकविडनाडुके । रीडकु³दीयसी-
- 94 मायामपि विख्यातिमाथितं ।[। ४६ *] यामानुड्रनान्तोपि प्राच मोमन-
- इक्ति'। जाली इक्य भिधा द्वामा इचि गस्या दिशि स्थित ।।। जालो ह-
- क्कीकारिटकग्रामयोगभयोरिप । सीमातात्मयुतादाणां पश्चि[मां*]-
- समपात्रित । । ४८] यामात्वारिकाभिखादुत्तरा दिश्रमात्रित । त्रीम-
- द्रामसस्द्राच्यामपरां ससुपात्रितं ।[। ४८*] पोनापुराभिधानेन ग्राम-
- केण समन्त्रतं । ग्रामं विविनह्ळ्याच्य सर्वेसस्योपश्रीभितं । १०% स्टि-
- 100 मान्य चतुस्तीमासयुतं च समंततः । निधिनिचेपपाषाणसिइसा-
- द्धार्ज[ला*]न्वित ।[। ५१*] श्रविखागामिसपुकः गण्भोग्य समूरुह । 101
- 102 तटावीय कारच्छारामीय 6 संयुत ।[। ५२ *] प्रविपादिसिभींग्यं क्रामाटाचटता-
- विनिसयोचित ।[। ५३*] 103 रकं । दानाधमनविक्रीतियोग्यं शाखी
- 104 प्रियतार्वीटिवृक्कसमापीजनि पुर्खशील: । यह्नांविका तस्य
- बभूव पत्नी पुरदरस्येव पुलीमकन्या ।[। ५४*] श्रसादभेषभुवना-105
- वन[वारिजाचा] ऋगारराजवदजायत रामराज: । लच्छीस-
- 107 मानचरिता चलनामतन्त्री चक्कांविका रतिरिवाजनि तस्य
- 108 देवी ।[। ५५*] तस्याधिकैस्रमभवत्तनयस्त्रपोभिप्रश्रीरामराजन्य-
- तिश्वित्रं भदीपः । यस्याध्वलन्भुजयञ्चासि यथा तथासन्नेत्रा-

[।] Bead सी

⁴ Read di

² Read सर्दाजु 3 Pead q

Read T

⁶ Read o कारामेश

² Read oani 2 The bracketed letters appear to have been written over an erasure.

- 110 णि वैरिसद्यां च निरजनानि ।[। ५६*] खैरीपकंठविह्नतिसंदृशां वि-
- 111 शालखाली कटूरिततमास्तनयस्तदीयः । अवासहत्तिरव-
- 112 दातगुणानुवर्त्ती श्रीरामराजनरपालमणिस्मिमंघे ।[। ५७*] यस्मि-
- 113 न्प्रशासित महीं जगदेकवीर भगो नदीषु च पचपातः । वत्तीपु
- 114 पत्तवरुचिर्वनितारतेषु नीवीविमोचनमभूत्रियतं प्रजानां ।[। ५५*]
- 115 इंदुर्यशोबिंदुरिप प्रतापतेजस्मुलिंगसा परं पतंगः । क्तु-
- 116 श्रियो यस्य तु चाटुकारः कणींधमणैः करदानकेल्याः ।[। ५६^६] सुमतेरस्य
- 117 धीरस्य सुता'मसमतेजसः । सीमवशावतंसस्य सुक्ततस्य मनी-

Third plate, side in

- 118 षिणां ।[। ६• *] आत्रेयगीतालंकारमणेर्भनुनयस्थिते: । अंतिंववर-
- 119 गडस्य हरिभित्तसुधानिधि. [[६१*] नहुषोपमस्य मानावर्णश्री-
- 120 मंडलोकगंडस्य । ऐविक[द]रायराइतवेध्यैकभुजंगवि-
- 121 त्रदभरितस्य ।[। ६२*] विख्यातवित्रदमनियविभाळलीलस्य विजयशी-
- 122 लस्य । विष्वभरास्टितिस्फुटविश्वतधरणीवराइविकदस्य ।[। ६३*] क-
- 123 न्यार्नेज्जलरतेन काध्यपीकल्पशाखिना । प्रौडै(है)ननमलुकेंद्रपू-
- 124 वेषुराष्ट्रफलालाना ।[। ६४*] वीरैननमलुक्केंन्द्रविजितारातिभूभुजा ॥
- 125 विश्वितांजलिबधेन यीं चितस्य यशीनिधे. 🗓 ६५* विनयौदार्थ-
- 126 गांभीर्थविक्रमावासवेसानः । वीरस्य रामराजस्य विज्ञ-
- 127 प्रिमनुपालयन् ।[। ६६*] परीत: प्रयतै. स्निग्धे प्ररोहितपुरीग-
- 128 मै: । विविधेविंवुधै स्थीतपियकैरियकै गिरा ।[। ६०*] सटाग्रिव-
- 129 महारायो माननीयो मनस्तिना । सहिरखपयोधारापृर्व-
- 130 क दत्तवान्सुदा ॥[६८*] पचित्रश[यु]तं हित्तशत ग्रामेत्र मियते । हित्त-
- 131 मतो विलिख्यते विप्रा वेदातपारगा: ।[। ६८*] क्षतसनिषये गामे छ॰
- 132 पाक्यारवसुषे । अपिता हित्तरेकात सुधासाराय शभवे ।। ००*। विणा-

133 वे ग्रामदेवाय विश्वरचाविधायिने । विधातुं प्रत्यहं पूजां ह-

¹ Read eसुट्रशा.

² Read &

³ Read भगी नदीप प्रानेष

⁴ Read सुवा

Bead िनिधे

Read क्षा [This correction is minecessary A more desirable correction would be सबुद्धन for सबुद्धन

The preceding akthara is confused

^{*} Read Cran.

^{*} Bend या

Bevinahalli Grant of Sadasiva Raya Saka 1473

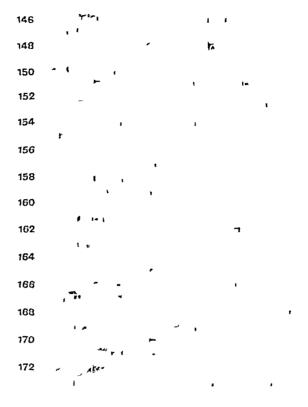
विभागांभवत्रवेत्रमात्मव्याति नामं विशेष नाम स्वर्धः वेशेनीयात्म नाम तम् स्वर्णाः स्वर्धाः स्वर्धः नाम स्वर्धः वेशेनीयात्म नाम तम् स्वर्णाः स्वर्धाः स्वर्धः स्वर्धः ने स्वर्णाः व्यव्धः स्वर्धः स्वर्धः ने स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वरं स्वर

สก

 र्वस्थान वर्णकारी प्रकृति का कर्तिन या तिमान वर्णकारी युक्ता व जन्म रत्या तोश्री कर्षर व्यवसाय वर्णकी तिमान वर्णकारी स्थानी

12 h

तिश्रामा ह वास्ति । परं बन ते प्रणाद्धा दिला (त्र देवाल) वास्त्र व त्रास्ति । परं बन ते प्रणाद्धा दिला (त्र देवाल) वास्त्र व त्रास्ति । वास्त्र व त्रास्ति । वास्त्र व त्रास्त्र व त्र व त्रास्त्र व त्र
 111 :



त्र क्षांचात्रह्मात्रात्त्र त्राच्यात्रह्माः कारणं त्र यह मीचीत्रह्म यह वित्रह्म कारणाव मान वाचाद्य विवार्त्त त्र वित्रह्म त्र मान कारण्य वाचाद्य विवारत्य क्षांचात्र त्र विवारत्य क्षांचात्र त्र विवारत्य क्षांचात्र क्षांचा

मानिति ते ह रहा है सं वित्रमाह वणा श्री विचित्र से तह रहा है सं वित्रमाह वणा श्री विचित्र से तह है से तह है से लिए से तह है से लिए से तह है से तह है से लिए से तह है से लिए से तह है से लिए से तह है से लिए से तह है से लिए से लि वितह ति इंस विश्वाहरण

- 134 त्तिरेकात कश्यिता ।[। ७१*] महामद्दादेवभद्दश्यीमहारामचद्रजः । च-
- 135 ¹तुहत्तोरि[इा]प्रोति वक्टचः²[*] काध्यपान्वयः ।[। ७२*] मसागणपतिस्मू-
- 136 महारामचंद्रज: । काश्यपान्वयजो हत्तीयतस्रोत्तेह्तिः बद्धचः ।[। ७३*]
- 137 श्रीभश्रविशाभद्दीत मञ्चामुत्रलभद्दन: । चतस्रो बहुचीस्थेति
- 138 हत्ती: काश्यपगोत्रजः ॥[। ७४°] श्रीमञ्चाक्षण्मष्टीत महामुद्रलभट-जः । सार्द-
- 139 कहत्तिमाप्नोति वहृतः काम्यपान्वयः ।[। ७५*] श्रीमहारामचंद्रार्यस्नुः काम्य-
- 140 पगीवनः। महागीपालभद्दीव हत्ती हे बहुचीयुते ।[। ७६*] रष्टुनाथसुधीस्तु-
- 141 श्त्रीपराशरगोत्रन: । हत्तिदयमवाप्रोति दत्तभष्टीत बहुन: ।[। ७७*] आनूति-
- 142 विष्णुभद्दस्य स्तुः कीडिन्यगीवनः । श्रीनारायणभद्वाख्यी या-
- 143 जुपोत दिव्हत्तिक: ।[। ७८*] नदनोनंतभट्टस्य गीतमान्वयसंभव: ।
- 144 हित्तहयमवाप्रीति कीडुभटीत बहुच: ।[। ७८*] भारदाजान्व-
- 145 योद्भृतो याजुषीनतभट्टनः । ष्टतिहयमिहाप्नोति सर्वीभट्टस्ततं [वर:]।[। ८०*]

Plate IV, side i

- 146 सूतुर्द्धसंडभट्ट याजुषी गार्ग्यगीवजः । नागावधानी विष्रे-
- 147 द्रो ष्टितिहयमिश्वायुते ।[। ८१*] प्रुक्षोत्तमभष्टस्य नंदनो गाग्र्यगोत्रज: । वित्तह-
- 148 यमवाप्रोति यक्षंभद्दीत याज्ञुषः ।[। ८२*] नंदनीनतभट्टस्य भारद्वाजान्वयी-
- 149 याज्यक्षेषभद्राख्यो हत्तिद्वयमिश्वासुते ।[। ८२*] गार्ग्यगीत्रसमुद्भूतो नरसिष्ठ-
- 150 सुधीसृत: । वृत्तिद्वयमवाप्नोति फणिभद्दोत्र याजुष: ।[। ८४] याजुषीनत-भट्ट-
- 151 स्य स्तुः श्रीवसगोतजः । श्रत गगणभद्दाख्यो वृत्तिद्दयमिचाश्रुते ।[। ८५*] नंदनो-
- 152 नंबसदृस्य नागासदृस्ततां वर: । श्रव दिष्टत्तिमाप्रीति वह्नुचो गौतसान्व-
- 153 य: ।[। ८६*] पुरुषोत्तमभट्टस्य नदनी गार्ग्यगीत्रज: । गुणी ' ৱিত্রদ্ধি-को धीमांस्त्र-

¹ Read दुव भी°.

² Read 有演写。

- 154 माभद्दीत याज्ञषः ।[। ५७*] नदनीनंतभद्दस्य भारद्वाजान्वयोद्धवः । याज्ञपः क्षत्रण्भ-
- 155 द्वाखो हत्तिहयमिहायुते ।[। ८८*] नर्रासंहस्धोस्नु'याजुपो गार्यं-गोतनः श्री-
- 156 मत्तिंमणभद्दाख्यसुधीरत दिष्टत्तिक: ।[। ८८*] स्नुनोमणभद्दस्य काष्य्रपान्वय-
- 157 सभव । याजुपोनंतभद्दाखो हत्तिदयसिङाश्रुते ।[। ८०*] स्रोम[त्ता]मण-भद्दाख्यस्य-
- 158 भी: कामणभट्टन: । वित्तिदयिमश्वाप्नीति याजुष: काग्यपान्वय: ।[। ८१*] श्रीसीमना-
- 159 [घ]भट्टाखः पुरुषोत्तमभट्टनः । क्रती दिष्टत्तिमानव यानुषो गार्ग्यगीवः
- 160 न: ।[। ८२^६] स्नुह्मिंगणभट्टस्य सुधोरात्रेयगीत्रन: । तिमाव-धानी हे हत्ती या-
- 161 जुषोत समश्रुते ।[। ८२*] स्तुईवणभटस्य बहुची गार्थगोतन धीमांस्तिम-
- 162 णभटाखो हित्तदयिमहाश्रुते ।[। ८४*] भारदानान्वयोद्भूतो धर्मा-भटतनू-
- 163 इव: । वहृची जंनिभट्टाख्यो हित्तदयिमहासुते ।[। ८५*] स्नुस्ति-पण्भट
- 164 स्य याजुषः काम्यपान्वयः । वृत्तिद्वर्यमहाम्रोपि कामाभद्दो महा-
- 165 मित: ।[। ८६*] पराथरान्वयोङ्गतो वृश्शिमष्टस्य नंदन: । याजुषो विच-
- 166 भद्दोत्र स्रिवर्थी दिवत्तिक: ।[1 ८७*] स्नुर्नामणभद्दस्य सुधी: कीडि-
- 167 न्यगोत्रनः । श्रीमत्तिमाण्भष्टाख्यो बहुचोत्र हिवृत्तिकः ।[। ८८*] धर्मा-
- 168 भहतनूजम्बीभारहाजान्वयोद्भव: । क्रती हिरण्यभटाख्यो ब-
- 169 ह्नृचोत्र दिवृत्तिन: ।[। ८८*] स्तुस्तिष्णगभदृस्य नाथ्यपान्वय॰ संभव: । या-
- 170 जुष: क्षण्णभद्दाखो वृत्तिद्वयिमहाश्रुते' ।[। १००*] स्नुस्तिंमणभद्दस्य भारदा-
- 171 जान्वयोद्भवः । श्रीरामेश्वरमष्टाख्यो याजुषीतः दिव्यत्तिकः ।[। १०१*] भीर
- 172 न्योङ्गतस्मर्वाभद्दतनूङ्गव: । याजुषीनंतभद्दाख्यो वृक्तिद्वयमिद्राय्-

173 ते ।[। १०२*] श्रीमत्तिमणभटाख्यो धीमांस्तिपणभटनः । काष्यपा-न्वयसभूतो या-

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- 174 जुषोव दिवृत्तिक: ।[। १०३*] याजुषो भैरवाभिष्यसुधीभैरवभट-
- 175 ज: । वृत्तिद्वयमिद्वाप्नोति कौडिन्यान्वयसभव: ।[। १०४*] गोपालपंडि-
- 176 तथ्यिपमासीपंततनृद्धः । बहुचीवैति हत्ती दे श्रीपराश्ररगी-
- 177 त्रजः ।[। १०५*] कौडिन्यगोतसभूतो सद्मीधरमनीषिजः । बह्नुची इरि-
- 178 भटाख्यो हित्तदयमिन्नामृते ।[। १०६*] यन्नभटोनो धोमान्वसिष्ठान्वयसभ-
- 179 व: । ²ग्रतभद्दाद्वयो वृत्तिद्वयमत्रीत बहुच: ।[। १००*] नंदनो भींडु-
- 180 मदद्भान्वयोइवः । बहुचीत्रासुते वृत्तिद्दयं गण्पतिसुधीः ।[। १०८*] कींडि-
- 181 न्यगोत्रजस्मूनुरेचिभदृस्य याजुषः । गुणी हिहस्तिमानत सीम-
- 182 भट्टो हिजोत्तम: ।[। १०६*] भारहानान्वयोद्गृतो यक्षंभदृस्य नद्रः । बहुची
- 183 पेहिमहाख्यो हत्तिहर्यामहाश्रुते ।[। ११०*] नंदन कींडुमहस्य नागा-
- 184 भद्रसाता वर: । वृत्तिद्वयमिष्ठाष्ट्रीति बह्नुची गीतमान्वय: ।[। १११*] स्रोरा-
- 185 मेखरभट्टस्य स्तु: कौशिकगीवज: । याजुपऱ्यीधरसुधीरत
- 186 सार्डेंकहत्तिकः ।[। ११२*] नदन्। गिरिभदृस्य नागाभदृस्यता वरः । सार्डेंक-
- 187 हित्तमानव याजुर्धः कीशिकान्वय ।[। ११३*] पुरुषोत्तमभट्ट[:*] श्रीराभे-
- 188 खरमनीपिज: । सार्जेंकहत्तिमानत याजुप किपगीत्रज: ।[। १९४*]
- 189 स्तिमणभटाख्यो गिरिभटोलमभव । कीशिकान्वयजी हत्ति सा-
- 190 हैंका याजुषीयते ।[। ११५*] योरामेयरभट्टस्य नदन: किपगोत्रज:
- 101 गाभद्रीत सार्धेकहत्तिमाप्नोति याज्ञषः ।[। ११६*] भारदाजान्वयोद्भतः क-
- 192 सवाभद्रनंदन: । याजुषो वामनसुधीरत्र सार्डेकहिन्तक ।[। १९७*]
- 193 भारदाजान्वयसूनुर्मायभट्टस्य याजुषः । धीर्मास्तिष-

¹ Read यक्षभद्दारमजी

^{े 2} Read अन, the name Annumblaffa being more common than Antam?

^{- *} Read जामदग्नान्वधी°.

- 194 णभद्दोत सार्वेकांष्ट्रसिमञ्जते ।[। १९८*] श्रीरामेखरभद्दम् नंद-
- 195 न कार्यपान्वयः । याजुषो नारसिंहाख्यसुधोसार्है•
- 196 कहत्तिक: ।[। ११८*] स्नुर्नामणभद्दस्य सुधीः कौंडिन्यगीवनः । ब्र-
- 197 ह्याभट्टोत्र सार्डेकट्टिमानत बहुच: ।[। १२०*] स्नुक्षिंगण-
- 198 सहस्य याजुप: नाम्यपान्वय: । सुधी: पींन्यभद्दीत सा-
- 199 हैंकां वृत्तिमञ्जूते ।[। १२१*] नारसिंइसुधीस्तुः याजुषः कण्योवजः ।
- 200 धर्मासही मवत्यत्र सुधोस्मार्डेकहत्तिक: ।[। १२२*] नंदनीनंतभट-
- 201 स्य भारदाजान्वयोद्भवः । सार्द्वैकवृत्तिसाद्भःति कींडुभ-
- 202 होत याज्ञयः ।[। १२३*] नदनोवुश्चिभद्दस्य श्रोपरामरगीतजः ।

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- 203 कोनिरिभट्ट खार्डे कहित्तमानत याजु-
- 204 प: [! १२8*] श्रीरामेश्वरभद्दस्य नंदनी **ए**रितान्वयः । हत्तिं
- 205 सुद्रलमहोत्र सार्देकां बहुचीश्रुते ।[। १२५] धीमादाघवभटाख्यः
- 206 वसवाभद्दनंदन: । सार्डेवहत्तिमानत याजुषी गार्थ-
- 207 गोतजः ।[। १२६*] स्तुरीभक्रभद्रस्य गार्थगीतससुद्रवः । याजु-
- 208 ष: शिंगरिसुधोरत सार्डें कहत्तिक. ।[। १२७*] श्रीनारायणभट-
- 209 स्य स्तु: कौडिन्यगोव्रज: । याजुपस्तिमणसुधीरव सार्डें-
- 210 कहत्तिकः ।[। १२८*] स्नुर्मृहलभष्टस्य काख्यश्यावाश्रगीतजः ।
- 211 कती हिरखभहोत हत्तिमेका समय्ति ।[। १२८*] सुधी: पर्वतम-
- 212 द्वाखो नचापाखमनीषिन: । यानुषोवास्रते वृक्तिमेका-
- 213 मालेयगीलनः ।[। १३०*] भारहानान्वयोङ्गतः कसवाभटनंद-
- 214 नः । धीमांनमणभहाख्यो याजुषोत्रैकहत्तिकः ।[। १३१ वाध्य-
- 215 पान्वयसंभूतो अर्माभहतनूद्भव: । याजुव. क्षण्यसहोत
- 216 व्हिनिकां समयुते ।[। १३२*] श्रीनारायणभट्टस्य सूनुः कौंडि-
- 217 न्यगीवन: । श्रीविश्वनाधभद्दाख्यो यानुषीवैकवृत्ति-
- 218 क ।[। १३३*] स्तुर्नामण्भदृस्य कौडिन्यान्वयसभव: । मित्रिभ-
- 219 हो भवत्येकहत्तिमानत बह्नुच: ।[। १३४*] सूनुर्नामणभद्रस्य
- 220 याजुष. कौियकान्वय. । गुणी कोनिरिभद्दाख्यो हित्तमे-
- 221 कामिन्नाश्रते ।[। १३५*] मनीषी गिरिभट्टाख्यश्री विनायक्रमट्ट-
- 222 ज । हित्तमेकामिहाप्रोति याजुषो हितान्वय: ।[। १३६*] सूतु:

- 223 कोनेरिभद्रस्य सुधी: कोनेरिभद्रल: । बह्नचस्तिमण-
- 224 सुधीरत्रेका वृत्तिमसुते ।[। १३७*] गीतमान्वयसभृती बहुची
- 225 घीमता वर: । यसभद्दीश्रुतेत्रैका हत्ति कोनेरिभद्द-
- 226 ज. 1[1 १३८*] स्तुर्गगण्भद्दस्य श्रीवत्सान्वयसभवः । भानुभद्दो
- 227 भवत्य बंहित्तमानत याजुप: ।[। १३८*] हरितान्वयसंभूत: यो-
- 228 मन्नन्तरमात्मन । याजुष श्वीतंमरसस्त्रिपादृत्तिमि हा-

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- 229 युर्त ।[। १४०] कोडिन्यगोतसभूतव्यीविरुप्परसात्मनः ।
- 230 बहुचोव विषाहृत्तिमिति इपरससुधी: ।[। १४१*] याजुषस्ति-
- 231 मयामात्वनदनो हरितान्वय । रायम्यीवेंकटादिर-
- 232 त्रैका हत्तिमशुते ।[। १४२*] हरितान्वयजञ्जीमहसवामात्यन-
- 233 टन: । वह्नुची वीरपामात्वी हत्तिमेकामिहासुते ।[। १४३*] भारदा-
- 234 जान्वयोद्भृतन्त्रीवीरमरसासाजः । वष्टुचः श्रीतिमरसो
- 235 धीमानवैकवृतिमान् ।[। १४४*] चेडिकेवसवामात्वसूनु. कौडि·
- 236 न्यगोत्रजः । वहुचस्तिमपामात्यो हत्तिमेकामिहासुते ।[। १४५*]
- 237 विंकटाद्रिः कामरसतिमयामात्यनदन. । बहुची हित्त-
- 238 मत्रेका भारदाजान्वयोत्रुते ।[। १४६*] बहुचस्तिमयामात्यो नज-
- 239 यामात्यनदन: । हत्तिमेकामिचाप्नीति काथ्यपान्वयस-
- 240 भव: ।[। १४७*] बहुच: श्रीवेनरसनदनीगस्यगीवज: । श्रवेका-
- 211 मश्रुते हत्ति श्रीमज्ञूमरसम्मुधीः ॥ १४८ मुक्वागिलकोनेरि-
- 242 देवनी इरितान्वय: । गणपत्याद्वयोमात्वो बद्घचोत्रैकद्य-
- 243 त्तिकः ।[। १४८*] कौडिन्यगोत्रजः काखो वसवामात्यशेखरः योदे-
- 244 चिराजवसवराजजोत्रेकष्टत्तिकः ।[। १५०*] भारद्वाजान्वयो मै-
- 245 लापुरमादरसात्मन: । याजुपो दसवप्पोत हत्तिमेका
- 246 समयुते ।[। १५१*] ग्रामस्यास्यैव सीमानी दिन्तु प्राचादिषु क्रमा-
- 247 त् । तत्र चिक्रसमायुक्ता लिख्यन्ते देशभाषया ।[। १५२*] पीनापुर-
- 248 वेंद ग्रामग्राससिहतवाद वेविनहिक्की प्रतिनामवा-
- 249 द रामसमुद्रविंव सर्वमान्याग्रहारद वळेयद दिवर
- 250 मूडिंकारे रवुडकुंदीदारि ग्रा दारिंगे दिच्या कोडिइक्कद व-
- 251 कि सीकुनाबिन विक्य वामनसुद्रे । ग्रदने दिच्ए चद्रम-
- 252 हिक्कियद बद हारि बिक्रिय वामनसुद्रे । श्रदने पडुवसु

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- 253 चंद्रनप्रक्वीदारि या सुंदे वेक्कमर या सुंदे कारिडकेसीमे घींदि-
- 254 द इक्कद वळिय वामनसुद्रे । अमिंदं मुंदे कोत्तिळवागि दिन-
- 255 ण होक कारिडकेयम् तिमरम्रमान्यद विक्रय वामन-
- 256 सुद्रे । श्रदक्षे पिथुम कारिडकेयिद वंद दारि विकय वाम-
- 257 नसुद्रे । श्रद्वे पश्चिम कार्राडकेवेविनइक्रिपीनापुरशोस
- 258 कूडिद सुगुड्डे विक्रय वासनसुरे । प्रक्षिं दिचण कारिड-
- 259 क्वियद वैविनइक्किंगे वंददारि विक्रय वामनसुद्रे । श्रद-
- 260 के दक्षिण मंग्योंडीवेन्से विकय वामनसुद्रे । प्रक्षिंदं दिचण
- 261 कारडिकेयिंदलु नविलिगे होद दारीविक्यण काल्वेक- 🔭
- 262 हेम्लिण विक्रय वामनसुद्रे । पन्निदं मुंदे पश्चिम कार-
- 263 टिनेचेक्करवेविन इक्किस्गृड्डे सोक्रीवेन्सेयोक्रगण वाम-
- 264 नसुद्रे तिगसुद्रे । श्रक्षिदं पश्चिमवेकियहुदुगुडुविक-
- 265 य वानसुद्रि । अतिदं सुद्दे ग्रामके दिल्ला पष्टणद सार्ग [1*] भः
- 266 क्षिंद सुंदे पश्चिमदल्लु चेक्क्रूर गौंखनसान्यद वक्टिय निव-
- 267 लिसार्गदोळगण वासनसुद्रे। श्रदक्के पश्चिम श्रामके नैर्द-
- 268 त्य ह्रणिसेगुड्डविक्य सोमनहक्कीचेक्क्रवेवनहक्कीसुम्यु-
- 269 हिबळिय बामनसुद्रे कर्सगृहु श्रद्वी ज़त्तर सोमनइक्चिंदं
- 270 विवि[न] इक्किके(गे) वंद मार्गद विक्य वामनसुद्रे । श्रक्षिंदं सुदे
- 271 उत्तर उपार्रर होतद विक्रय वासनसुद्रे । सदके उत्त-
- 272 र जडगींडवसवन सोलद विकय वामनसुदे । घदके
- 278 उत्तर इष्टगुंडिन बक्चिय वामनसुद्रे । श्रदके उत्तर ग्रा-
- 274 मने पिस्म सीमनहिंदिनी विकय [वा]मनसुद्रे । अनि-
- 275 दं पिंचम कोतलवागिगुजूरसोमनइक्किवेवनइक्कि-
- 276 सुगुड़े विकय वामनसुद्रे लिंगसुद्रे । असिंदं उत्तर त-
- 277 कवारर होसद विकय विकियगुंडि[न] मेले पिसमदित

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- 278 वामनेसुद्रे । अधिदं सुंत्तर मैसापुरगुडूक्दोखद मेर्रेय बन
- 279 कि परयमेलण वामनसुद्रे । पब्रिदं उत्तर मैसापुरविंद'-
- 380 चु विविनहक्किंगे बंद दारियोक्रमण वामनसुद्रे । श्रदके

Beymahallı Grant of Sadasıva Raya Saka 1473

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विकासित्य (विजेपासा से विजिया सिती वेदिः कामने स्तिमपामामाव र तथा वत मर्वेका'तानराजावपेष्वते। बत्वसिंवयामात नामानात (र त्राच्या मिला क्रीत कारामान तवः बत्यः स्तिने वचस वरता ग्रह्मा विद्या नत्त्रेव्वत्रंपान्त्रन्त्रन्त्राम्भागन्त्राधित्रक् व की तावता व करणा जान को ता की वा की व विषामी दिला के दिला के दिला कि दिला कि विषय (वना अवस्वना अर्जी वैस्व्तिस्। तान शास्त्र के न ना रचताका की। जा इसो वस वर्षा व वात्र के ने गातला हो वला मात्री र तुवा मारिष 246 व्यविद्वासाय क्राविस्मिते देशताय क्रांच्य 248 ≅ग्राम्गानस्तित्वातु देवितत्विगेषशिताम्व 250 रीतिन नाराभिज्ञे र तिलके। उत्वरक रतिविविववामतम्ब 252

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रवीरानिमान्'रे वेवेन नमान्'रेका न्डिकस्ति हो र्वान म्वान त्रमुद्रामीव'र'न्'रेको निवस्ति नेवाणि गतिक्यानिह स्पन्निति मेन्स्य स्थानिय नाम्य मे रेन्द्र से निवस सानिह सेवि रेन्द्र सिन्य निवस साम तमुद्रोजन से निवस समानिह से वे वित तिनि में सिन्य स्थानित रकुगारेडवनिषवामत्म रे।म्न्निरिक्तिकान्। मेरित्रण्यामायां ब्रह्मबान्यवा सेन्स स्ट्रांसिन मान् (इ.स.पि र न ताव (न ग्रेत्रार स्ट्रांसी बर्जियां रंगी रेव लंबनतीन र वनिष् नुहरू गुर्धित न बलिय हा न त पुरिकासी कर बलिय है के न नित्रकोत्ते वाणिगुरुन्तीतः गारं बनियवाग्तन्तर्भानः

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व । तेत्रु शाम (व र ज प्रमृतिमान्य गुरु ने में य र के प्रमृत 'तिसम्प्रजीनात वाजने ने हैं। त्रिया है । त्रेम से नाम निव मुके (बत्र रिक्री) वे रहा विस्तान गाता का तरे हैं। तर उत्रमाण रेम वे त्रत्ते महिले (हर्म नाम नहस्त्रत्ते नस्वतानरवासियवाज्ञतकारेमरके विस्तानय अञ्चलते न त्रतीर र वे विष जानाम संराजी बद्धिय वास्तर मुहेतार्थि हिलका अवकारी के समिति न ष'र ब'र मार्ग रब(ल गर्बा नत ने दो न रमें न वार्ग र व्यान(इसे तो र मार्ग र लिबो नते हैं तता नी तली त' मने वे व्यक्ति नते हैं री र र र भाग बांग ना ब जानीत (च बेवित ते हैं गरेर श्री न वार्म न व्यक्ति ति के वित ते हैं

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उत्तर गागद पर्वतन शोलन शीदिद मैलाप्ररद सनबोव
281
283 महारसन होनद विकय वासनसुद्रे [1*] श्रद्भे उत्तर रिष्डि य*]हापा
283 चिकरामयल्यन होलन होदिद विक्रय वासनमुद्रे । अलिट
284 उत्तर मैलापरदिद वद इक्कद विकय वासनसदे । श्रीबदं उत्त-
285 र इक्कट श्राचयिक ग्राममे वाय[व्य] मैनापुरजाली इक्कीविवन-
     चक्कीसुगाड्डेदारीविकय वासनसुद्रे । श्रमिद सूडल् जालीचिक्
     यज्ञ रामयदेवर मान्यद विक्य वामनमुद्रे । चदके भूडल इ-
287
     क्द नाल[न] वक्टिय वामनमुद्रे । श्रदने मूडलु जालोहक्कीयलु (व-
288
     रूपाचरेवरिंगे सल्व मान्यद वळिय वामनसुद्रे [1*] श्रामि-
289
    ट टचिण कोत्तकवागि होक श्रा विरूपाचरेवर मान्यद
290
     बिक्य वामनसुद्रे । श्रव्रिद मूडल् ग्रामके उत्तर जाली ह-
291
     क्रीयिद वंद मार्गद विक्य वामनमुद्रे । अदने सुइल जाली-
292
     इक्रियंट कारिटके होट मार्गदिक वामनस्ट्रे। अलिट
293
294 मृ[ड]ल् जाली इक्की नम मेरेयमि वामनमुद्रेशिले यरङ [।*] श्र-
295 ब्रिट दिचणवागि छोक जाली हिक्किवेविन इक्कीपीना धर-
    मुगाडेयवि वासनस्दे नक्किंघिले । ऋशिक्, सूडल् गर्-
296
297 टोडियर घोलद विकय वामनसुद्रे । अदने मुडल पीना-
298 प्रदक्ति घेनबीव तिंमरसङ्घरसर सान्धद विख्य
299 वासनसुद्रे ॥ । श्रदके मूडलु जाली इक्की यिद्र कींतनूरिंगे
300 ছोद । ारि विकय वामनमुद्रे । श्रक्तिद मूडलु पोनापुर-
301 इस रामयदेवसान्यद विकय ग्रामक र्प्रान्यदत्
302 पीनापरचाची इक्वीसुगाई विकय वामनसुद्रे । असिं-
                             Plate VII
303 दं इचिण रामयदेवर शोलद विकय <sup>1</sup>समकी हक्की हो-
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304 तत् विक्य वामनसुद्रे । श्रिविंदं दिच्य हुटुविकिय-305 गुंड करियगुंडु । श्रक्तिर दिचण यडविनकुट्ने इसुत-306 सीकुट्रे विक्रिय वामनमुद्रे । श्रिक्षद दिच्य ग्रामके मूडलु रवुडकुंदीदारिय कूडितु 307 308 सरससदाभिवरायचितिपतिवर्यस्य कीर्त्तिं धुर्यस्य । भासनिमदं 309 शरासनदाशरथेरिमतच्चेमंदानरते: ।[। १५३*] सदुपर्दामित तांस्यासना-

310 भासनार्धमिहतसदाभिवरायभासनेन । अभणदनुगुण वचीम-

² Or ₩ ? 2 Read fo.

- 311 हिन्ना सरसतरेण सभापतिः खयंभूः ।[। १५४*] सदाभिवमशारायणास-नाहीरणा-
- 312 त्मन: । त्वष्टा श्रीवीरणाचार्यी व्यक्तिखतां मशासन ।[। १५५*] दान-पालनयोर्मध्ये दा-
- 313 नाच्छेयोनुपालनं । दानात्स्वर्गमवाष्ट्रोति पालनादच्युतं पदं ।[। १५६*] खदताद्विगुण्
- 314 पुरुषं परदत्तानुपालनं । परदत्तापद्वारेष खदत्तं नि³स्मसं भवेत् ।[। १५०*] खदत्तां
- 315 परदत्ता वा यो इरेत वसुंधरा । षष्टिं वे(व)षेसन्नस्नाणि विष्टायां जायते क्रिमि: ।[। १५८*]
- 316 एकीव भगिनी लोके सर्वेषामेष भूभुजां । म भोज्या नकरवाद्या विप्रदत्ता
- 317 वसुंघरा ।[। १५८*] सामान्योयं धर्मचेतुर्न्थपाणां **काले काले पाल-**नीयो भवद्भि: ।
- 318 सर्वानितान्भाविन: पिथविंद्रान्भूयो भूयो याचति रामचंद्र: ॥ श्री ।[। १६०*] श्रीविरूपाच

ABSTRACT OF CONTENTS.

(Verses 1-3) Invocation to Sambhu, the Varaha avatāra of Vishņu, and Ganesa.

(Vv 4-8) The genealogy as far as Narasa.

(Vv 9-11) Praises of Narasa, his generosity and exploits.

(Vv 12 and 13) Mention of Vīra-Nrısimha and Krıshna-Rāya as the sons of Narasa by Tıppāji and Nāgalā

(V 14) Mention of Ranga and Achyutadeva-Raya as the two other sons of Narasa by Obambika

(Vv 15-19) The conquests of Vira-Nrisimha, his gifts at the various places of pilgrimage and death

(V 20) Krishna-Rāya ascends the throne.

(Vv 21-23) Praises of Krishpa-Rāya, etc

(V 24) Achyuta, Krishna-Raya's brother, succeeds him.

(Vv 25 and 26) Praises of Achyuta-Rāya

(V 27) Venkatadēva Rēya succeeds his father Achyuta

(Vv 28-30) At the death of Venkata Sadāšiva, the son of Ranga, the lord of earth, by Timmāmbā, was installed on the throne of Śrī Vidyānagarī by king Rāma of Karnāta, se brother-in-law of Sadāšiva

(Vv 31-35) Praises of Sadasıva.

(Vv 36-40) The titles of the king

(Vv 41 and 42) Praises continued.

¹ Read चा.

^{*} Read wa.

² Bead सदमाहिन्य

⁴ In Kannada characters.

(Vv 43 and 45) In the Saka year Gun-āśva-vēda-śītāmśu (1e, 1473), according to the Sālivāhana reckoning in the year Virodhikrit, in the month of Āshādha, on the Dvādašī day of the bright fortnight, on Monday (1s made the gift) on the banks of the Tungabhadra, in the vicinity of Vitthalčśvara, to Brahmans of various gōtras, sūtras, etc., who are well-versed in the Vēdas

(Vv 46-50) The object of the grant is the village of Bevinahalli, otherwise known as Rāma-samudra, with the hamlet of Ponnāpura It was situated in Raudakundi sīmā, in Kēlavadi nādu, in the valita of Hastināvatī (Anegondi) to the east of Gudūru and Somanahalli, to the south of Jālihalli, to the west of the borderland between the villages of Jālihalli and Kāratika and to the north of Kāratika

(Vv 51 and 53) The terms of the grant, as commonly seen in all Vijayanagara grants.

(Vv. 54-57) The genealogy of the Araviti family down to Bama-Raja

(Vv 58-63) Praises of Rāma-Rāja, his titles, etc

(Vv 64-68) Mention that the grant was made at the request of Amana Malukka, the son of the chief Amana Malukka of the Kanyarna race

(V 69) The village was split up into 135 vrittes

(Vv 70 and 71) Grant to Sambhú and Vishnu, the village deities

(Vv 72-151) The names of the donces, etc., the shares ranging from 4 to 1 of a share

(V 152) The boundaries and certain marks of identification of the places granted are described in the language of the country (dēsa-bhāshā)

(Lines 247-307) Written in the Kannada language

(Vv. 153 and 154) The edict was composed by Sabhapati Svayambhu

(V 155) The engraver of the grant Virana, son of Virana

(Vv 156-160) The usual admonitory verses Śri-Virūpāksha

No 17—THE KUDIYANTANDAL GRANT OF VIRA-NRISIMHA SAKA 1429 By Professor S V. Venkateswara, M A, and S V Viswanathan, M A, Kumbakonam

The grant is engraved on three copper-plates, bored at the top and secured by a ring. They were discovered by us in the matha of the Sankarāchārya of the Kāmakōti pītha of Conjeeveram, who was kind enough to lend them to us for examination and publication in the Epigraphia Indica

The plates measure 79 in by 68 in., except in the middle, where they are longer, 103 in, on account of the arch at the top. The ring has a diameter of 25 in. The holes through which the ring passes have a diameter of 6 in. The plates were apparently seconed by a -seal in the Vijayanagara fashion, but the seal was missing in them as handed over to us. All the plates have raised rims. The writing runs throughout across their entire breadth. It is quite legible, except in a few places. The first and third plates are engraved only on one side, the second on both sides. The inscription contains 85 lines in all, excluding the signature at the bottom. The height of each line is 3 in on the first plate and 2 in on the others. In the signature the lotters are larger than elsewhere

The language is Sanskrit, and the whole inscription is in verse, except the opening invocation to Gaṇādhipati The metres used are those which are generally found in the Vijayanagara plates—the Śārdūlavikrīdita, Anushtubh, Sragdharā, etc The poetry is of a very low order. The characters are Nandi-nāgarī, except the signature, which is in Kannada characters, engraved at the bottom of the last plate

The inscription abounds in orthographical irregularities Stops are often omitted at the end of a verse, though the half verses are always marked off by a single vertical stroke. The omissions have been marked and supplied in the text below There are innumerable instances of confusion between the use of the long and the short a and u Noteworthy among these are mula-stambhāya for mūla-stambhāya in line 2 , navanítam for navanîtam in line 9 , Pururavā^v for Purūravāo in line 12, Tippāji for Tippāji in line 34, Šiiarupinē for Šivarūpinē in line 72. These mistakes could hardly be due to the ignorance of the engraver, and are partly accounted for by the fact that both long and short vowels are represented by similar kinds of The letters ya, va, pa, ta and na assume forms which are capable marks over or under letters In a few instances the terminations for the Imperfect and the of passing into one another Pluperfect third person singular are left out, e.g., vyatāni for vyatānit in line 33. As inother plates of the Vijayanagara dynasty, a conjunct consonant is expressed by combining the full form of the first with the secondary form of the second consonant; eg, rya The confusion of consonants to be compounded is seen in line 41 (shra for rsha), 1 77 (vra for rva), 1 84 The influence of the Dravidian languages in the pronunciation of (mradhyë for rmadhyë) Sanskrit words is clear from irāja (for rāja) in 1 55, yidamo (for idamo) in 1 80, Mallanāśāriand Vīranāšāri (for Mallanāchārya and Vīranāchārya1) in 11 82, 83, and in Achchuta (for Achyuta) in 1 85

The inscription is very important, as the first copper-plate record that we have of Vīra-Nrisimha of the second Vijayanagara dynasty. It makes the king the son of Narasa Avani-pālaka by Tippājī. This Narasa, better known as Narasa-Nāyaka, is supposed to be the founder of the Tuluva dynasty. But the plates before us have the genealogy thus —Timms, Bhūpatī Išvara Kshitipālaka, and Narasa Avanipālaka

The titles seem to imply that the nearest ancestors of 'Narasa Nāyaka' were ruling kings and not merely local chieftains. The king Vīra-Nrisimhēndra, alias Vīra Srī Nārasimha, assumes the titles Rājādhirāja, Vīra-pratāpa, etc. It is interesting that Krishna-Rāya is referred to as mahīpati, while his brother was yet ruling. This circumstance lends weight to the view that the brothers were ever friendly, and that Krishna-Rāya succeeded to the throne only after the demise of his elder brother Narasimha. Cf. Tasmin gunēna vikhyātē kshitēr indrē divani gatē tatāpyavārya-vīrya-śrīḥ Krishna-rāya-Mahīpatih in the Udayambākam grant of Krishna-dēva-Rāya (Pl. II, Side 1, ll. 8, 9). At the same time this passage enhances the credibility of the tradition embedied in the Krishnarājavijayamu of Kumāra-Dhūrjati, a Telugu poet whis lived later in the same century. He states that Krishna-Rāja succeeded his father directly. It is quite possible that Narasa left the throne to his sons, who were both apparently crowned in his lifetime.

The village granted is Kudiyāntandal in the Chingleput district. The boundaries of the ullage are not clearly engraved on the grant. The village is situated in the Varakkātaru. sīmā, Kāliyūr-kōshtha, Kānchī jādu, Padavīdu rājya, in Jaya(mkonda)-Chōla mandala. It was bounded on the north by Kaļakāṭtāru, on the east by Surittiluru, on the south by Sittelep pākkam, and on the west by Kunantāgal

The dones is Mahādēva Sarasvatī, the disciple of Sadāśiva Sarasvatī, a teacher undoubtedly belonging to the matha of Śankarāchārya. This point has to be made out here at some length. Remarking on the plates of Krishnadēva-Rāya lent for examination by Mr. Venkateswara, the Epigraphist to the Madras Government statesias follows. "It looks suspicious why the name Śankarāchārya is not mentioned even incidentally in any one of the copper-plates under reference." (Enclosure to G. O. No. 1260-Public, dated 25th August 1915, page 117.) Elsewhere in the same report he remarks on the grant of Vijaya-Gandagopāla as follows. "Mr. Venkateswara Ayyar is editing in the Ep. Ind. an earlier copper-

¹ As we find in other Vijayanagara copper plates.

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plate grant, which belongs to the same matha, but is not included in Appendix A. It is not clearly stated in the record if the matha presided over by the Sankarārya herein referred to was identical with the Sankarāchārya matha at Conjeeveram."

In the first place, the Acharyas of the matha have each a proper name like Mahadeva. Sadūšiva and Chandrašēkhara, while all of them are styled Šankarāchārya by the people will be clear from the Guru-paramparā of the matha, extracts from which we reproduce below. and which must be at least three centuries old Secondly, the attributes of the great Sankara such as parama-hamsa parurājahāchārya, etc, are found in these copper-plates. Thirdly, the plates make it clear that the donee was a great teacher of Advaitism of line 68 šītoshnādi-dvandia-duhkha-vyatītāya mahātmanē Also, nigamānta-rahasyārtham śishyēbhyah surrinvatē in the grant of Vijaya-Gandagopāla. The teacher is styled tapasvin in the present grant, and Śwa-chētas and Yati-rāja in the plates of Krishnadčva Rāya, and also an exponent of the maya-rada Fourthly, the Acharya has his seat in Kanchi-puram, and the plate of Vijaya-Gandagopāla locates the matha as situated to the west of the temple of Hasti-Saila-natha Unless the critic could prove the existence of another matha at Conjecveram to which the above attributes can be applied, there seems to be no point in calling in question the identification of the matha to which the grants were made with the matha of Sankara. charva at Conjecveram As a matter of fact the matha owns, even at the present time, lands in Ambikāpuram and various other villages granted in these copper-plates

The date of the grant is Saka 1429, Sukla, Māgha, on the occasion of the Mahōdaya, which is considered a very auspicious conjunction of constellations. The week-day is not mentioned, nor is the tithi. But the mention of the cyclic year is important. It shows that Vira-Nrisimhēndra must have ascended the throne at the latest by 1506 A D

The chief interest of the grant, however, is that, taken together with the copper-plates of Krishnadāva Rāya and Vijaya-Gandagōpāla, it enables us to determine approximately the date of the great Śankaiāchārya The Gurus of the Śankaiāchārya matha named in the plates are—(1) Śrī Śankara-yōgin, 1291 AD, (2) Sadāsīva, Mahādēva and Chandrachūda, and Sadāsīva, contemporaneous with the Vijiyanagara kings Vīra-Nrisimhēndra and Krishna-Rāya (1506 to 1527 AD) Fortunately for us, we find these names in the old list of the Āchāryas preserved in the matha One of the teachers, the third in apostolic descent from Sadāsīva (1527 AD), composed a Guru-rāja-ratna-mālā-stava, of which the following are the closing stanzas —

निजनोहदवप्रहेतिखेद त्यंज नेपालन्यालपूज्यपादः।
स पुरो सम साधु सिन्धता विपुलानन्दसदािश्वी उपसत्तः॥
बह्णहितस्त्रभाष्यशान्तिः वहलामोदवहस्समग्रशान्तः।
श्रमल ससुदस्य श ममाल स महादेवगुर्रादेशेसलीलम्॥
सतताहितचन्द्रमौलिसेवः श्रितकाचीपुर एव श्रद्रभावः।
सृजतान्मम चन्द्रचृडमौनी स जयं सर्वत एव साधुमानी॥
श्रय मे स सदािश्वः कषोष्ट(ः) प्रथम वीधपदेन तच्चदेष्टा।
कुत्रलं कुश्रलाग्रली प्रकामं प्रशमी उप्युक्त्यलमृतिराप्तकासः॥
हृदये स पदं सदा विधत्ता सद्यो मे प्रगुदन् प्रसादवत्ताम।
निगसान्तगुरः प्रांश्रवात्मा सुगमस्राध्वततेर्थेमी सहासा॥

db.

जनाना विदुरहैवमतिं द्वितां धुनानाम्। यद्दीचणलिभती श्मवन्तं **धिवेन्ट** यमीन्द्रम ॥ तमह परमाञ्चितं श्रम्ण श्रये इति नायनया **ऽ**(सवीधनाम्ही यतिराजस्य सदाशिवेन्द्रभूना। जयताहसन्तमालाषडभीत्या गुरुराजरत्नमाला ॥ श्रीसत्परमहंसपरिवाजकाचार्यवर्यश्रीसद्याग्रिववृद्धोन्द्रकृतिपु ਵਰਿ गुरुराजरत्वमालास्तवः सपूर्ण'।

The fact that the gurus after the 16th century are not mentioned in this stötra may be taken as indicating that there has been no addition to it since the author's lifetime. The sattler cannot be regarded as an authority regarding the generations of gurus remote from historic, but the tradition embodied by him in relation to that epoch may be treated with some consideration. The guru-paramparā of the matha, as gathered from this work, may be thus airanged —

- 1 Śankara
- 2 Surēšvara
- 3 Sarvajña
- 4 Satyabadha
- 5 Jñananda
- 6 Suddhananda
- 7 Anandajřana Yogie
- 8 Kanalya Yögin
- 9 Kripîsankara
- lu Mahēšvaia
- 11 Chiddhana
- 12 Chandrachāda
- 13 Saehchidghane
- 14 Vidyāghana
- 15 Gang idhara
- 16 Sadāšīva
- 17 Suiendra
- 18 Vidyāghann
- 19 Sankarēndra
- 20 Chaudrachūda
- 21 Paupūi nabodha
- 22. Sacchitsukha
- 23 Chitsukla
- 24 Chidanandaghana
- 25 Prajääghana
- 26 Cridvilasa
- 27 Mahādēva

- 28 Bodha
- 29 Sachchidanandaghana
- 30 Chandraśěkhara
- 31 Chitsukhendra
- 32 Vidyāghana
- 33 Šiī Šankara
- 34 Sacchidyilisa
- 35. Mahādēva
- 36 Gangādhara
- 37. Párnabodha
- 38 Brahminandaghica
- 39 Annndaghana
- 40. Parasiva
- 41 Bodha
- 42 Chandrachüde
- 43 Chidy, lasa
- 44 Mahādēra
- 45 Chandrasēkhara
- 46 Vidyātīrtha
- 47 Šiva Yogin
- 48 Sahkarananda
- 49. Sadāšīva
- 50 Mahadeva
- 51 Chandrachūda
- 53 Sadāsīva
- 53 Parasiya
- 54 Atmabodha
- 55. Éivendra

It will be clear from the above genealogy that, though some names occur more than once, it is only at wide intervals The Acharyas mentioned in the copper-plate grants of Vira-Niisimha and Krishna-deva-Raya are the 49th to 52nd in the list. The identification is confirmed by the mention of the Nepalese king in the statra referred to above. Buhler has noted1 that a certain Swamm of South India went to Nepal about 1503 and that he was named Somasckharananda Our copper-plates show that Chandrasekhara Sarasvatī was also named Chandrachūda. sekhara' may be another variant, as it has the same meaning. It is more than merely possible that the Sadasiva of the stotra may have sent one of his disciples, Chandrachada, alias Somaśēkhara, to Nepal at the request of its king. The date of our grant of Nrisimha is 1500, and then the Swamın was Mahadeva, a disciple of Sadasıva It follows therefore that Sadasıva may have lived till 1506. If so, his sending a sishya to Nepal in 1503 may be accepted as a fact

It remains to consider who was the guru in the genealogical list coiresponding to Sii Sankarārya guru alius Šankara Yāgin mentioned in the copper-plate grant of Vijaya-Gandagopāla There are in the list only two such names which could be thought of, v.z No 19 Sankarendra and No 33 Sri Sankura The date of the plate being 1291, it could hardly be of the time of No 19, as in that case there would be 30 generations from him to Sadasiva of 1503 AD, covering a period of only two centuries So the Saukara of the plate should be identified We then get 16 generations for a period of 215 years, ie on the average 131 with No 33 years for a generation This should not be regarded as a low figure,2 as in most cases a man becomes the head of the matha only when advanced in years, and is generally succeeded by the oldest among his disciples. Counting back at the same rate of 131 years, we get the 9th century AD for the great Sankaracharya. It has been shown elsewhere3 that this date agrees with all known or inferable data, external and internal, in relation to the date of Sankarāchārya

The engraver of the grant is Viranachari, son of Mallapachari Elsewhere they are styled Virap-āchārya and Mallap-ācharya But āchārs or more properly āsārs is a Dravidian word which means 'artisan' even now It may therefore be assumed that the engraver was of the ūśāri or artisan caste. This caste had a practical monopoly of work on metals, wood or stone

As regards the descendants of Mallana we know that Virana, his con, surnamed regent re, the engrance of the present grant, was engraver to Krishnadiva-Raya and Achyuta-Raya, and that he had a son, also named Virana, who was the engraver to Sadāsīva-Rāya

Of the localities mentioned the following may be identified with villages of modern times in Chinglepet and North Arcot districts -

Varakūtaru is probably the same as Velkūru in Chittoor tāluk

Kelakāttaru is the same as the village of the same name in Palmaner tāluk, N Arcot district

Surittiluru is perhaps the same as Suruttal in Arcot

Sitteleppakkam is the same as Šitteleppakkam in Arcot

Kudıyantandala is known to-day by the name Kundiyantandala in N Arcot district

¹ Inscriptions from Nepal, p 40

² Compare the Jama Guru parampara of the Tupa Gachchha (cited by Mr Venkateswara) in J R A S, Jan 1917, p 127, which gives 376 or 388 years for 23 generations of sthauras

See Mr S V Venkateswara Ayyar's paper on the date of Sankaracharya in the J R A S for January 1916 See also his note on the contemporaneity of Sarvajūātman, the prasishya of Sankara, and the Choia king Aditya I, 880 907, (Ind Ant. for 1914, p 238)

TEXT:

[Metres vv 1-4, 6-8, 12, 13, 18-20, 22-31, 33 and 34, Anushtuhh; v. 5, Šārdālavi v 9, Harinī; vv. 10, 11, 14-17, Sragdharā; vv 21, 32, Mālinī.

Plate I

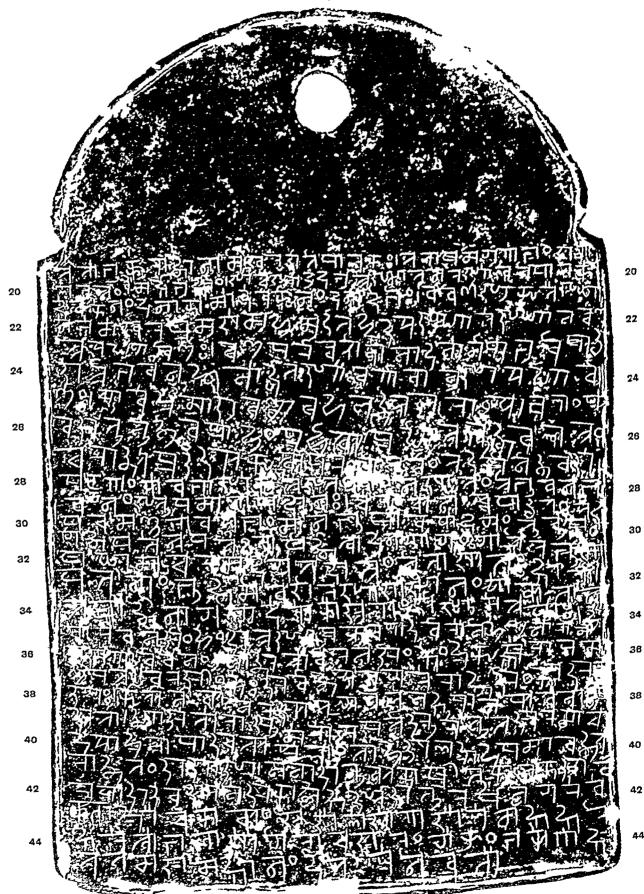
- 1 श्री गणाधिपतया नम: [॥*] नमस्तुगशीरचुं-
- 2 विचंद्रचामरचारवे । त्रैलोकानगराकारसु-
- 3 लखंभाय शंभवे ।[। 1°] हरेली नावतार-
- 4 ध्य दंषादंडसं पात व: [1*] हेमाद्रिकलभा यत धा-
- 5 दी इदियां दधी ।[। 2*] कल्याणायास्त ते धाम
- 6 प्रख्⁶ इतिसिरापहं । यज्ञनीप्यगनीट्र'तं
- 7 हरिणापि च पु⁸च्यते ।[। 3*] अस्ति चि⁸-रमया-
- 8 द्वेमेंत्ध्यमानखद्वांविधःº ।
- 9 नवनितमीवीसृत्र⁰मपनीतत-
- 10 मो मन्दः । । 4* तस्यासीत्तनयस्त्रपी-
- 11 भिरतुलेरन्वर्धनामा पु"घ: पुखै-
- 12 रस्य पुरु¹²रवा भुजवलैरायुर्हि-
- 13 षां निम्नतः । तस्यायु ३ नहुषीस्य त-
- 14 स्य पुरुषो [यु]हे र्य'याति[·] चिती स्थातस्तस्य
- 15 तु भुवसुव¹⁶सुनिभ[:] श्रीदेवयान¹⁶पते: ।[। 5*]
- 16 तहंशे देविकजानि दि "दीपे तिमाभ"
- 17 पति: । यमकी तुळवेंद्रेषु तदा क-
- 18 ज्या इवान्वये ।[। 6*]

Plate II, side :

19 ततीभूदकराजानासि 20 श्वरिषतिपालक: । श्रता 21 समगुण संग मी-

¹ From the plates	1ª Read श्	2 Bead °र्स्त्राभिर्यु
1 Rend है खीच्य. मू The t	sual reading in what follows is A	THENO, the verse being quoted from
Harsha-Charita (Benedictory at	anza).	Read aff
4 Read Eg.	* Read 📆	Read ref
W Read og.	8 Read 4	e Read a
· Read °र्सध्यमानायाद्वाव्ये	10 Read नेवनीतसिनीक्रत	¹¹ Read a
12 Read &	14 Read a	14 Bead प्रश्वी य
15 Read तुर्वसुर्व	16 Read a	17 Read देवकीमानिहिं
18 Read of	18 Bead यही,	(M 114)
A Bead ततीसृहक्रमानानिरी		n Read Wale . No





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लिरत महीभुजां ।[। 7*] सचखादुदभुत्तस्मात नरसीवनिपालक¹ [।*]
     20
                 देविक 'नंदना का मो 'देविक नदना दिभि ': ।[। 8*] विविध सक्त स्था
     21
                            रै मेशरप्रमुखे सुडुर्मदितदृदय स्थाने स्थान लध-
                 त्त यथाविधिः । बंधपरिहेतो नानादनीनिं यो अवि पाड-10a
                 ग्र चिभवनजनोहीत<sup>11</sup> सीवर्णवानुस<sup>12</sup> यथावि-
     24
                 धिः ।। 9* नावरीमाशु बर्ध्वा वहतजनभरा यो विलधी-
     25
                 व जतन । जीवगाई गरहीला प्रयितभुजवला र्सं-
     26
                 चराच्य प्रदीदा । जला श्रीरगपूर्व तदपि निजवशे
                              यो व(व)भारी कीत्ति<sup>160</sup>स्तंभं निखातं तिभुवनभ-
      28
                 वन वन वन विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विकास वा विक
      29
                 पि च सधराबक्सभ मानभुषा<sup>17</sup> वि<sup>18</sup>योदिशं तुरुष्क
                 गनपतिन्व<sup>10</sup>पतिं चापि नित्वा दन्या<sup>20</sup> [1] मागगति<sup>21</sup>रभसि
     31
                 षधमचरमद्यतटात्तं निता खातः चोणी-
     32
                 पतीनां भुजिसव<sup>23</sup> शिरसा शासनं यो व्यतानि<sup>24</sup> ॥ 11*]
                 ती<sup>25</sup>पाजीनांगलादेव्यो<sup>253</sup> कीसेल्या<sup>26</sup>त्रोसित्रयो । दे-
                  व्यरिव^{27} नृसिहेंद्रात्तसाप्प\mathbf{a}^{29}रधादि^{29} । [। 12*] विरी^{30} निजधनी^{31} राम-
                 नद्मणाविव नंदनी [1*] जाती विरनसिं हेंद्र के कारायम-
                 चीपती [[1 13*] वित्रसींहः स विजयनगरे राज्यसिहासन-
                  स्यः कीर्त्या निरस्य<sup>34</sup> नृगनसन्द्वानप्यवन्धाः<sup>35</sup> प्र-
                 दाता<sup>36</sup>ा या सेतोरा समेरोरप<sup>37</sup>निस्रन्त[:*] स्वैरमाची-
     39
                                                                                                                                     2 & ! Read देवकी
        1 Read सरसाददभूत्रसात् •
                                                              - पालक.
                                                                                                                                                                                 गारका<sup>ठ</sup>
                                                                                                                                     Read T
                                                                              5 Read विविधमुक्ततीहामे
         4 Read देवकीनदनादिव
                                                                               8 Omit visarga,
                                                                                                                                      8 Read व
         7 Read खाने व्यध
                                                                                                                                   भ Read विशु . . . तं
                                                                             10a Read जोड.
        10 Bead °टानानि
        12 The reading in other Vijayanagara plates, e.g. Krishna-Rāya plates, is स्तीरां यश: पुनेरतायन This seems
to be the better
                                                                              14 The reading in other plates is तदीय
        16 Read May
                                                                            145 Read or
                                                                                                                                   15 Read चीर्ल च.
        14 Read fe
                                                                             <sup>27</sup> Repl वज्ञस सामभूव.
        28 Bead पांच तमपि
                                                                                                                                   18 Read बी
                                                                             20 Read तदन्यान्
                                                                                                                                   21 Read ती
```

²⁵ Read स्निमिव शिरसां

23 Bead fa.

26 Read व्यतामीत्

24 Read की स्था

23 & 23 Bead प्रवस्त्रप्रभागारीत निर्तातं

250 Read ब्यो

म Read देव्योदिक 28 Read पश्चि 29 Read र्थादिक अर्थ है है सिवादिक अर्थ है कि प्राचित कि कि प्राचित कि कि स्वादिक अर्थ है कि प्राचित कि कि स्वादिक कि कि स्वादिक कि कि स्वादिक कि कि स्वादिक कि स्वादि

Bead दी रहे

⁸⁸ Read वीर-श्रीनारसिंह..

अ Read निरसम्.

A & 25 Read Oquinning.

AT Read CI.

- 40 दयाद्रेरापायत्य'चलांतादखिलहृदयमावर्ष्य
- 41 राज्यं यथास ।[। 14*] ननादानन्यकाष्ट्रीत्ं कनकसीं वी-
- 42 ज्याच'देवस्तने न्य'कालहस्तीशितुरपि नगरे व- ध
- 43 बटाद्री च बाचं' [i*] यिगैने गोणगेने मह इरि-
- 44 हरे लीस¹⁰लाखे गिरी¹¹ च त्रीरंग कुंभकीणे ह-
- 45 ततम्बी स्थानंदिती चें निव्रती 10 1 15

Plate II, side ii.

- 46 गोक्प रामस[ती] जगित तरेष्यप्रीपपु 4 पुर्णगामेषा-
- 47 रव्यनानाविधवहलमहादानवारिप्रवाहे । यस्योदं-
- 48 च व त्रंगप्रकर खुर १ १ श्रु व्यदं भी धिवांतः भक्ता-
- 49 भत¹⁹पचचिदीतत्तर²⁰कुलिग्रधरीन्कुठिता कं²¹ठिता-
- 50 सीत् ।[। 16*] ब्रह्मांखं वियचक घटसुदितमहाद्ग्रेत-
- 51 कं रत्नधेनु:²³ सप्ता³भोधीन् श्विरखाश्वरयमपि तुल-
- 52 पुषं²⁵ गोसइसं । हेमाश्व हेमगभ्²⁶ कनककरि-
- 53 रषं पंचलागत्यतानी lpha धर्मेंकस्वातन्तृहत्ति: $^{\circ a}$
- 54 प्रतिन²⁰पतिभिरेरस्रिक[स्त्रि]²⁰⁰प्रताप: ।[। 17*] राजाधिराज
- 55 [इ]राज³⁰ इत्युक्त: यो राजपरमेश्वर: । सूर्रायस-
- 56 गंडय पररायभयंबर.⁵¹ ।[। 18*] इं³²दुरायसुरत्ना-
- 57 गो दुष्टमार्दुः लमद्भनः । विअर्पताप द्रत्यादिविभेषे-

28 Read &

to Read alt

- 58 रुचितैयात;³⁵ ।[। 19*] वि⁸⁶र देव महाराय जय जीवेति
- 59 वादिभि: [1*] श्रंगवंगवालंगारी राजभिस्रीय-

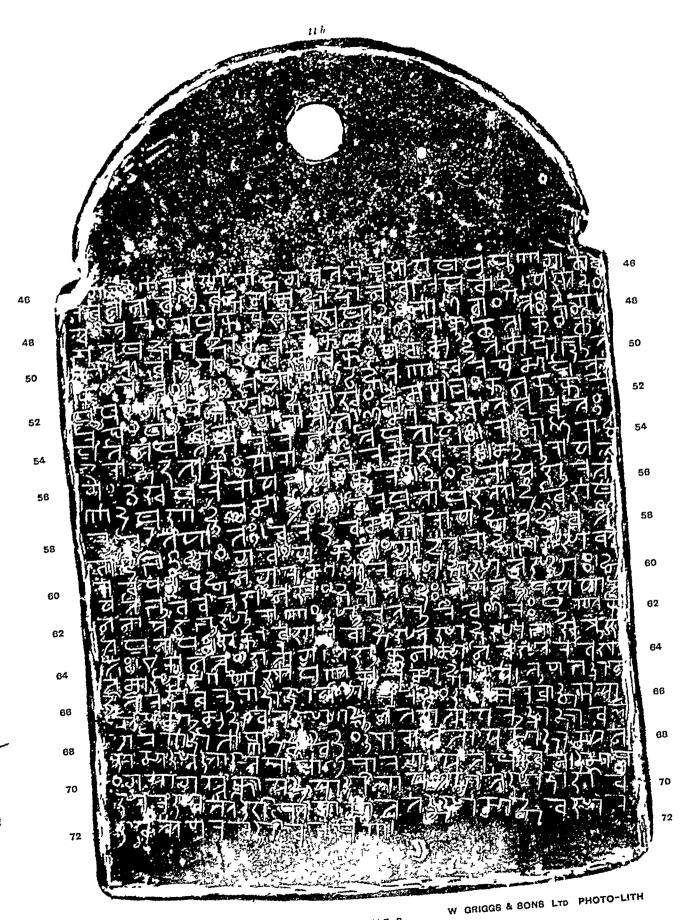
22 Read Fe.

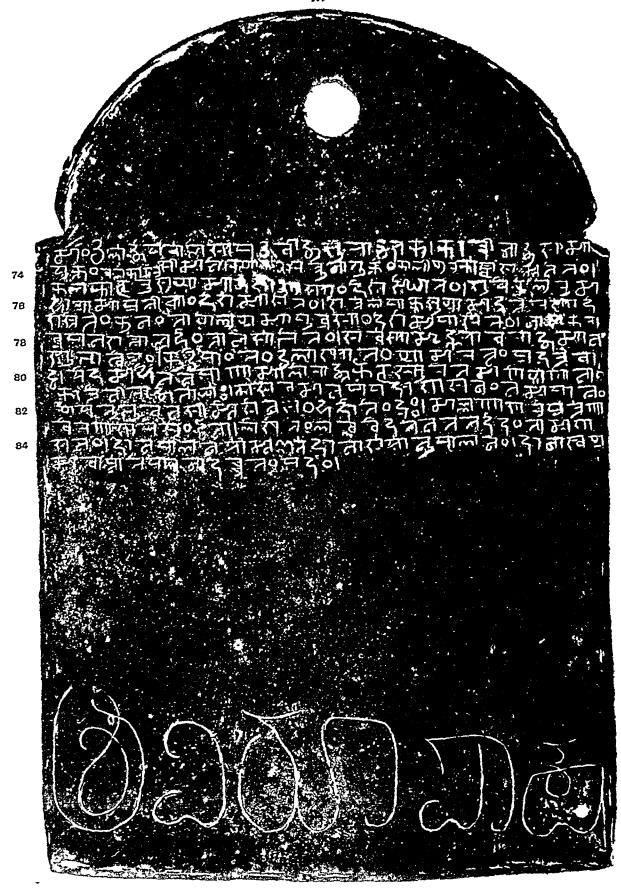
ध Read र्धुतः

¹ Bead °पात्रात्या	2 Read नानादानान्यकार्षीत्	8 Bead कनकसदस्यिन्त्री'
A Read विद्याच स्थाने	Read 3	8 Read 3
Read काचा	8 Bead श्रीश्रीले	े Read सङ्खि
10 Read ^o ही वर्खे	11 Rend संतम [Notes 10 and 1	ll are not quite necessary—H K S]
12 Read fe	18 Read शिव्हणी	14 Read तिस्तरिवायश्रीचेमु
18 Read & .	16 Omit anusvāra	17 Insert to after tet
18 Read सन्	18 Read भृत्	10 Read °हिंदीय°
21 Read रकडिता झंडितासीत्.	22 Read *	11 Read CARN
24 Bend Hi	25 Bead तुकापूर्य	25 Read at .
म Read नीत्-	28 Read Odineffi.	28 Read at
201 Read भिरोरवकीति.	30 Ount Kilo	Il Road Ogga

24 Bead a

Kudiyantandal Plates of Vira-Nrisimha Saka 1429-





```
No. 17.] KUDIYANTANDAL GRANT OF VIRA-NRISIMHA SAKA 1429
  60 ते च य: ।[। 20*] विजानगरमध्ये रत्निसंहासनस्य: ज-
       यति[स*]भुषि षीर'शीतीं सिंहि चितिंदः । तृगन दुषययाती-
       नत्ययन् भुंसुराणां सुरतगरिव धीर: पुर्खिक -
       तिप्रताप: ।[। 21*] प्रकाव्दे प्रालिवाइस्य पद्मभेयवतुम्म-
       तै: । एकोननंप्रता<sup>त</sup> गखे गुक्कनामनि वस्तरे ।[। 22*] विख्या-
       ते मासि माघाखे पुर्णकाले महोदये तु गमद्रन-
      टीतिरे° त्रिविरु''पाचसत्रीधे ।[। 23*] परहं ''सपरिव्राजकाचा-
       र्याय सुसुचवे । भक्षोडुलितगताय<sup>13</sup> रद्राचावलि-
       धारिणे ।[। 24*] शितोपादादिइइदुंखाव्यतिताय महात्मने [।*]
       समस्त्रभास्त्रपाधीर्थं पार्गाय तपस्तिने ।[। 25*] अष्टा-
           गयोगयुक्ताय दयाशीलाय ध¹ºमते [।*] सदाशीव¹¹-
  70
       सरखत्यैश्रीप्यायामिततेजसे ।[। 26*] मही वसर-
       खब्यै गुरवे भीवर्ण्णि।
                                     Plate III
        म<del>ड</del>ले जयचीलस्य पडवीडुस्रराज्यके ।[। 27*] काची<sup>21</sup>नाडुसमा-
        युक्तंवलकाकक् भीमनि । [क्षप्णवश्रपत्तुं नागुक्तं] कालीयुक्कोष्टसम्त्रनित 1[। 28*]
        कलकाष्ट्रतसुप्रामाद<sup>25</sup>चीणस्यां दिशि स्थित । श्रुरिष्टिलुक्स-
        श्वामाप्र² तीचां दिशमात्रित ।[। 29*] शित्तेलेपाकसुवामादुत्तरस्या² दि-
   76
        प्रि स्तित [।*] कुनतागस्ययामा पुत्रसां<sup>28</sup> दिशिमुपात्रित ।[। 30*] नासिकेरा॰
   77
        ²ºव्रपनभ्रतालिश्वंतालभोभितं । सर्वस्थामृद्धाॐ च राजमानं
        ग्रभान्वतं । कुडियांतडलाख्यात ग्रामरतं प्रदत्तवा-
        न् ।[1 \ 31^*] यि^{31}दमधित नृपाणा मौलिराज्यिकZ^{32}स्मृरितमणिगणानां
   81 कान्तिनीराजिताघे:<sup>33</sup> । श्रसत<sup>34</sup>मनघपद्यशासन नम्नपात्नं<sup>35</sup>
                                 2 Read fer
   1 Read Canu.
                                                           8& Read श्रीविशंह चितीन्ट
 m
 17
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· Read w.	8 Read All.	and the said of th
~~		6 Read वि शता
7 Read वतारे	⁶ & ⁹ Bead गुंगमद्रानदीतीरे	10 Read &
11 Read Oसनिधी	13 Read 9748 [This correct	tion is wrong It offends against the
netre —H K 8]	A Read मध्योजनित्रामाय	
16 Read ^० भीतीचादिष्ठहरुख व्यतीताय	15 We should suggest of all	र्ष [पायोधि 15 evidently what was
intended.—H K S]	- Year Al	The state of the s
17 & 18 Read सदाभिवसरखत्याभिषयाया		¹⁹ Read महादे
20 Read Mag	²¹ Read कांची	22 Read On The Read Property
The writing here is confused so muc	h that it is difficult to decipher ex	ractly what it is
अ Read असम्बित	²⁵ Read हचि	26 Read खतीची
27 Read wit	28 Read Ouामारपूर्वस्या	29 Read #
* Read सवसस्यसमृद्धाः	*1 Bead w. uf	22 Read राजित्वरोट.
अ Bead तांके.	Read लिखित ?. The context	is nuorammaticol
🥦 Bead तासपृष्ठे.	1211261 + 1 _ma namany	an professional services

- 82 जयत् भुवनसीम्नि चिन्हसिंहचितिद्र¹ ।[। 32*] मन्नणाधारिपुत्रेणं
- 83 विर्णाशारि³संज्ञिना । लिखितं लाखविदतिनत तदिदं तास्त्रशा-
- 84 सन ![। 33*] दानपालनयोमध्ये दानाश्रे धोतुपालनं । दानाखग्र-
- 85 मवाम्नोति पालनादच् 6 त पद 1[1 34*]

- यीविरूपाच -

ABSTRACT OF CONTENTS

V 1. Invocation to Sambhu

V. 2 To the boar incarnation of Vishnu.

V 3. To Ganēśa

Vv 4 & 5 Descent of the family from the moon through Buddha, Purūravas, Ayus, Nahusha, Yayātı and Turvasu

Vy 6,7 &8 Genealogy as far as Narasa, who was born of the son of Dēvakī (Bukka) as Kāma was from the son of Dēvakī (Krishna)

V 9 The munificent gifts of Narasa in holy places

Vv 10 & 11 His exploits and victory over his enemies such as the Cheras, Cholas, Pandyas, etc

Vv. 12 & 13 To that king were born of Tippājī and Nāgalā Dēvī, the sons Vīra-Nrisimhēndra and Krishna-Rāya, who were brave jet well-behaved, as Rāma and Lakshmana were born to Panktiratha (Daśaratha) of Kausalyā and Sumitrā

V 14 The brave Vîra-Nărasimha, seated on his jewelled throne at Vijayanagara, eclipsed in fame and policy other kings of the world like Nriga, Nala and Nahusha. He ruled the kingdom between the eastern and western mountains, drawing to him the hearts of all people

Vv. 15 & 16 His gifts at boly places such as Chidambaram, Kālahasti, Tirupati, Šrīrangam, Kumbhakōnam, Conjeeveram, Ahōbalam, Gōkarna, Rāmasētu, etc

V 17. His praises

V. 18 His birudas

Vv 19-21 Praises of the king

Vv 22-27 In the Saka year 1429 according to the Šālivāha reckoning, in the year, Sukla, in the famous month Māgha, in the holy Mahōdaya, on the bank of the Tungabhadzi, in the vicinity of Śrī Virūpāksha (the gift was made) to the Guru Mahādēva Sarasvatī, the disciple of Sadāsīva Sarasvatī, etc

Vv 27-31 Name of the village granted with its boundaries, etc

V 32 Praises of the king Vīra-Krisimha for the grant

V. 33 The engraver of the grant was Viranāšāri, son of Mallanāšāri

V 34 The merits of charity

Signature in Kannada, Šrī Virūpāksha

¹ Read श्रीतिसहिंदातींट

² Read चार्य

F Read वीर्याचार्य

^{· [}Read 积器有到 可2一F W T]

Bead offel.

[·] Read हानाचे.

L Bend ottern

⁸ Read w.

No 18]

No 18—THE TRUE LONGITUDE OF THE SUN IN HINDU ASTRONOMY THE SIDDHĀNTA-ŚIRŌMANI

Br Robert Sewell (I C S, retiped)

(Continued fron Epig Ind XIV p 66)

257 In my last article I have given Tibles for finding the longitude of the sun, both mean and true, at any time of any year according to two of the great Indian astronomical authorities, the First Ārya Siddhānta or Aryabhaṭīya of Āryabhaṭī (A.D 499) and the Present Sārya-Siddhānta (exact date unknown, introduced about AD 1100). The present Table affords similar information for the Siddhānta-Širōmani (12th century)

As soon as I obtain definite assurance as to the value assigned by Bi ilimagnpta to each of the twenty-four base-sines of angles, I shall be able to provide a similar Table for his Brahma-Siddhānta (A.D 628). For the present this is not possible. We know that the sine-values given in detail in the Sūrya-Siddhānta (ii, 15-22) were the same as those used by Āryabhata six centuries earlier (see Ārya-Siddhānta, gītihā pāda, v. 10, and the Hindi Commentary by Udayanārāyan Singh—Mozaffarpur, 1906—with list of differences between the sines), but according to the printed. Benares edition of the Brahma-Siddhānta, with which one MS copy in the India Office agrees (see II, Spashfa-adhihāra, vv. 2-5), Brahmagupta used a totally different set of sine-values, and these actually erroneous ones, while the values used a century before his time and 500 years later were as nearly as possible mathematically correct.

Seeing no reason why Brahmagupta should have made his calculations by a set of sines that may be condemied as positively wrong, in opposition to the correct set in use before his day, I have instituted enquiries in order to ascertain whether perhaps the Benares edition of his Siddhānta may have followed a MS which by some mischance contained a copyist s error, equally the source of error in the MS in the India Office. Unfortunately two other MSS in the India Office and one in the Bibliotheque Nationale in Paris are wanting in the passage which contains the sine-values.

Oxford possesses no copy I have sought for information from India, but this is not yet to hand

I hope to be allowed hereafter to publish a Table for work by the $Siddh\bar{a}nta-\bar{S}_ir\bar{o}mani$ assimilated to Table I of the Indiin Calendar, which will enable us to ascertain the tithi, yoga, nakshatra and solar month according to that authority as easily as we have been enabled to do according to the $\bar{A}rya$ - and $S\bar{u}rya-Siddh\bar{a}ntas$, and this will, I hope, be followed by similar Tables for work by the $\bar{A}rya$ and possibly by the $Brahma-Siddh\bar{a}nta$

Epigraphists will then be in a better position than heretofore to judge of the authenticity of inscription dates

In case my Tables should be considered over-minute in detail, running as the entries do to several decimal points, I would ask readers to remember that they are designed as standard Tables for the settlement of the closest possible cases. Such a case as is mentioned in my former paper (above, Vol. XIII, 2, §§ 206, 207, on the cycle of Jupiter) proves that permanent reference Tables can hardly be too accurate. I have found other cases somewhat similar in

¹ Sin. 90° = radius With π (ratio of diam to circumf) = 3 14159 the radius = 3437′74967 The $S\bar{u}rya$. Siddhānta and Arya Siddhānta radius is 3438 The Brahma Siddhānta value of Sin 90° or radius is 3270′, which implies a ratio π = 3 303 The ratio according to Archimedes (B C 250) was 3 14286 If the ratio

¹ $\sqrt{10}$ mentioned in the Sūrya Siddhānta should be adopted, we should have the ratio 3 16228 Brahmagupta's implied ratio, 3 303, is quite different from any of these

calculating the intercalated and suppressed lunar months by the Siddhānta-Śirōmani In ordinary cases it will always suffice to work with merely the whole numbers

Elements of the Siddhanta-Śiromani

258 The Siddhānta-Śirōmani by Bhāskarāchārya dates, it is believed, from about AD 1150, though Dr Bhau Dāji (J. R A S n s I. 392) placed it in about 1105 It was used in some tracts and for some periods—we have yet to learn which—for the preparation of local almanacks. My future Tables will embrace the period A.D 1100 to 1750 The earlier date will suffice for safety, and it is not necessary to work for years later than 1750

According to this authority the length of the year from mean Mēsha-samkrānti to mean Mēsha-samkrānti is 365^d 6^h 12^m 9^s or 365^d 258437500

Its sine-values of angles are the same as in the \bar{A}_{rya} - and $S_{\bar{u}rya}$ -Siddhāntas, with radius taken as equal to 3438'

For the sun's mean motion in days, hours, etc., see Table XLIII (above, Vol. XIV)

The twenty-four base equations are given in col 9 of Table XLVII of the same article with the differences per minute of anomaly angle (col 10), and in fuller detail in Table XLVII, A, cols 9-10.

The epicycle of the sun not being considered as contracted at any part of the orbit, as it is in the $S\bar{u}rya$ - $Siddh\bar{u}nta$, and the circumference of the epicycle being given as 13° 40′ or 820′, the equation (a being the sun's mean anomaly, or the angular distance of the mean sun from the perigee-point of his orbit) is $\frac{13^{\circ} 40'}{360^{\circ}}\sin \alpha$, or $\frac{820'}{21600'}\sin \alpha$, or finally $\frac{41}{1080}\sin \alpha$

This Siddhanta postulates a constant forward shift in the line of apsides of the sun's orbit. This shift is more rapid than the Sūrya-Siddhanta's shift and amounts to 0'0174 or 1"044 per annum, and to 11'18" 6 or 11'31 in the 650 years succeeding A.D. 1100 1

According to the Siddhānta Śirōmani the Kaliyuga began, or in other words K Y 0 began, with a conjunction at celestial longitude 0° or 360° of mean sun, mean moon and other planets at the moment of mean sunrise or 6 A M on Friday 18th February BC 3102 or 18th February 0h 0m 0s Lanka time. This was the moment of mean Mēsha-samkrānti in that year True Mēsha-samkrānti, the moment when the true or apparent sun touched long. 0° occurred by the same anthority on Tuesday 15th Feb in that year at 19h 52m 21½ after mean sunrise

The interval between these two occurrences which we call the \$\sigma odhya\$, and which is the time occupied by the sun in travelling over the aic of the equation-angle, was 2d 171971 or 2d 4h 7m 38½ according to Dr Schram's calculation (see "Indian Chronography," Table, p 16) 2

259 In the matter of the sun's equation and true longitude it should be noted that every entry in cols 6 to 9 of Table XLVIIIC has been separately calculated from the value of his mean anomaly at each twenty-four bour period measured from the moment of true Mēshasamkrānti, by use of the Siddhānta-Širōmani equation Table

```
1 The shift according to the Arya-Siddhānta is nil

"" Brahma Siddhānta 0" 144 per aun

"" Sūrya Siddhānta 0" 1161 ",

"" Siddhānta Śirōmani 1" 044 ",

"" 2nd Ārya Siddhānta 0' 1383 ",

(Jacobi, Epig Ind I 441)

2 For ex planation of technical matters see above, Vol. XIV, §§ 249 255
```

260 The forward shift of the sun's apsis, while leaving the sun's mean longitude unaffected, causes a slight change every year in the sun's mean anomaly (his mean distance from the perigee-point), this becoming each year proportionally less as the perigee point moves forward And since the shift induces a corresponding, though very minute, change in the velocity of the sun (considered as a planet) at all times of the year, the sun's equation and true longitude are each year a little different from what they were in the year previous

The change in mean anomaly is stated in Table LI below

The change caused by the shift of the apsis in the equation and true longitude of the sun at true Mēsha-samkrānti amounts to only 2" (actually 1'9675) in the 300 years on either side of K Y 4500, which is the base-year of my main Table XLVIIIC,—the annual change being at the rate of about 0'0066 per annum 1

The corresponding time-difference, or change in the \$\sigma \tilde{o}dhya\text{-value}\$, is about 0\stacks 16 per annum (actually 0\stacks 15975) by which amount the \$\sigma \tilde{o}dhya\text{-value}\$ at true M\tilde{e}sha\text{-samkr\tilde{a}} nti increases every year. In 300 years this amounts to 47\stacks 925 or about 48\stacks (For particulars see Table LII)

261 The length of the solar year from mean Mēsha-samkrānti to mean Mīsha-samkrānti according to this Siddhānta being 365d 6h 12m 9s, it differs from that of the Arya-Siddhānta year of 365d 6h 12m 30s by 21s every year since K Y 0. The difference-Table given in Indian Chronography, p 61, is here reprinted for ready reference (Table LIII). The difference is cumulative from K Y 0. In A D 1120, which is the very earliest date possible for the Siddhānta-Śirōmani to have come into use (it was probably 30 years later), the moment of mean Mēsha-samkrānti by that authority was already 1d 0h 37m 21s earlier than the same according to the Ārya-Siddhānta, and the difference between them increased with every subsequent year Consequently both mean and true Mēsha-samkrānti by the Siddhānta-Śirōmani always fell respectively on the day previous to their occurrence by Ārya-Siddhānta reckoning, the time of which is given in the "Indian Calendar," Table I, cols 13 to 17

When therefore we are examining a date and have worked in the ordinary way for settlement of details by the \$\bar{Arya-Siddhanta}\$, using the \$Indian Calendar\$ process for finding the values \$a\$, \$b\$, \$c\$, \$s\$ and \$n\$, if we desire to find roughly the value of \$s\$ according to the \$Siddhanta-Sirōmani\$ by use of the new Table XLVIIIC below for determination of the nakshatra by that authority, we must take the Table value of \$s\$ (cols \$8-9\$) not for the Day-number given in the Table, but for the day next following \$E\$ \$g\$, if we suppose that preliminary examination of a date by the \$Indian Calendar\$ process proves the record-date to be Day 120 (as measured from 1st Jan) and that Table I, cols 13-17, shews that by the \$Arya-Siddhanta\$ true Mosha-samkranti took place on Day 85, then in order to ascertain the equation and longitude of the sun by the \$Siddhanta-Sirōmani\$ we must take the details given in Table XVIIIC not as given for (120—85) Day 35, but for Day 36, that number of days having elapsed since true Mosha samkianti by the latter authority. For accuracy the difference between the times of true Mosha-samkranti by the two authorities must be allowed for

262 Since the Table-entries are for each twenty-four hour period from true Mēsha-sam-krānti in any year it is necessary to know the number of hours and minutes since sunrise of the occurrence of true Mēsha-samkrānti in the year in question, and deduct the sun's movement during those hours and minutes, in order to arrive at his time longitude at mean sunrise of the given day. For this purpose we may use Tables XLIX and L (in Vol XIV above) ² The

¹ Minus for years earlier, plus for years later, than the base year

² These stand exact for the Arya-Siddhānta, but are close enough for general use. For absolute exactness see my last article (above, Vol XIV, § 243)

method for finding these hours and minutes is detailed in Indian Chronography, pp 27, 28, 61, 62, but to save reference it is repeated here, with the accompanying Table

To find time of time Mēsha-samkrānti by the Siddhānta-Širōmani, (1) The longer rule Take the moment of time Mēsha-samkrānti by the Ārya-Siddhānta from Table I of the Indian Calendar, cols 13 to 17 adding 30° in odd AD years, none in even (Ilint 20, p. 79, Indian Chronography) Add the södhya by that authority—always 2d 3h 32m 30°. This gives time of mean Mēsha-samkrānti. Deduct for every year of the Kaliyuga expired at the given date the amount obtimed from Table LIII below. This gives time of mean Mēsha samkrānti by the Siddhānta-Sirōmani. Deduct the amount of sādhya noted in Table LII below for the given year, for great exactness it may be found from col 3, difference for the year in minutes and seconds being calculated from the entry for the beginning of each century for close approximation take, without further calculation, the century entry in col 4. The result is the required time of true Mēsh i-samkrānti by the Siddhānta-Širōmani

(11) The shorter rule Take the Ārya-Siddhānta time of true Mēsha-samkrānti—the first process in (1) Add together the amounts gathered from Table LIII—the third process in (1)—and the number of minutes for the century in col 5 of Table LII Deduct the total from the Ārya-Siddhānta time of time Mēsha-samkrānti The result gives the required time of true Mēsha-samkrānti by the Siddhānta-Širōmani with sufficient exactness for ordinary purposes Examples are given in Indian Chronography, p. 27, and need not be repeated

My future Tables will entirely do away with the necessity of finding the moment of true Mēsha-samkrānti by the Siddhānta-Širomani, the correct time being given for each year.

263 Calculation for the correct tithi-index by the Siddhānta-Śirōmani may for the present be considered as sufficiently carried out by work according to the Ārya-Siddhānta, there will often be a difference between the two—Correction of the equation (see above, Vol XIV, § 217, 11, the tithi) may cause a difference of one unit in the tithi-index, and there may be a slight difference in consequence of a different mean anomaly value requiring the equation to be calculated from a different base-angle

Construction of the Main-Table XLVIIIC

264 In order to conform to my similar Tables for the Ārya- and Sūrya-Siddhāntas (abous, Vol XIV, Tables XLVIIIA and B), I have worked for the year K Y 4500, expired, A D 1399-1400 The first thing was to fix the exact value of the sun's mean anomaly in that year at the moment of true Mēsha-samkrānti

From Dr Schram's fixture of the sun's equation of the centre by the $Siddh\bar{a}nta-\bar{S}ir\bar{o}mant$ at that moment in K Y 4000 as 2° 8′ 52′761328955 and in K Y 5000 as 2° 8′ 59″ 319753357 we find the equation in K Y 4500 to be 2° 8′ 56″ 040541156, or, in 10,000ths of the circle, 59 691670842

From Prof Jacobi's determination of the position of the sun's apsis (I take perigee, not apogee) at that moment as 258° 55′ 12″ in K Y 4000 and 259° 12′ 36″ in K Y 5000 we find the perigee-point in K Y 4500 to be 259° 3′ 54″, or, in 10,000ths of the circle, 7196 250 (exact)

The sun's mean anomaly at any moment is 360° minus the longitude of periges and the equation of the centre. This, using the above figures, gives us his mean anomaly at that moment in K Y 4500 as 98° 47′ 9″ 959458844 or, in decimals of a minute for purposes of calculation, 98° 47′ 165990981, or, in 10,000ths of the cucle, 2744 058329158

Tested by the sine-and-equation-Table (Vol XIV, Tables XLVII and XLVIIA) with use of the most accurate possible details (for method see text § 256, above, Vol XIV) I find

that the result of calculation from that amount of mean anomaly gives the sun's true longitude as exactly 360% down to four decimals of a second.—The figures, then, are accurate for the moment of true Mēsha-samkrānti in K Y 4500.

The sun's mean longitude at any moment is his frue longitude less the equation of the centre, here 360°-2° 8′ 56″ 040541156 or 357° 51′ 3″ 959458844, or, in 10,000ths, 9940 308329158,

These figures are given for the moment of true Mesha-samkranti at the head of the main Table

Example

265 An inscription is found dated "Saka 1571 Virodhin, 15 krishna of Mārgasira, Sunday, (nakshatra) Pūrva-Āsbādhā, 24 Dhanus"

We work first by the Tables of the Indian Calendar in order to obtain a close approximation according to the Arya-Siddhanta

The year was K Y 4750 expired, or A D 1649-50 Its samvatsara-name was Virodhin. In that year the lunar month Ashādha was intercalated

Calculation for the lunar tithi proceeds as usual-

```
(Beginning of lunar year)
(Table IV 'Intervening days)

(Eqn b, Table VI)

(Eqn c, Table VI)

(Eqn c, Table VII)

``

This nakshatra-index shews (Table-VIII) that by "the Lequal-space system of nakshatras the moon stood, at mean sunrise of the day in question, in Pürva-Āshādhā"  $\frac{1}{2} \frac{1}{2} \frac{1$ 

Calculation by Tables XI, VIIIA and B shows that this value of s at mean sunrise of the Sunday in question is correct according to the Arya Siddhanta, the actual value being 7322 8775 By the Sūrya Siddhanta it was 7820 7094.

Se that is a substance of the section as 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36 to the section and 36

For the solar month and date-

Table I, cols 13-17, shews that true Mesha-samkranti in the given year took place on day 87 (measured from 1 Jan), Wednesday, at 14<sup>h</sup> 2<sup>m</sup> after mean sunrise. The interval to Dhanus-samkranti (Indian Chronography, Table XVIIIA) was 246<sup>d</sup> 7<sup>h</sup> 18<sup>m</sup>

| d.  | w-d | h  | m  |
|-----|-----|----|----|
| 87  | 4   | 14 | 2  |
| 246 | 1   | 7  | 18 |
| 333 | 5   | 21 | 20 |

The Dhanus-samkranti took place late in the day on day 333 and by all rules the civil day called "1 Dhanus" was day 334, (6) Friday. The given day (above) being 357 there are 23 intervening days to be added to 1 Dhanus

The day of the date was therefore in solar reckoning Sunday 24 Dhanus Thus all the details of the date are proved correct by the Arya-Siddhānta.

What would be the correct description of the date if it had been calculated by the Siddhanta-Širomani? is how would Sunday 23 Dec 1649 A D. have been described?

Since true Mēsha-samkrānti always took place by that authority a day earlier than by the Ārya-Siddhānta, the Sunday would have been 25, not 24, Dhanus.

The details of the tithi may, for present purposes, be taken as the same by both authorities, or almost the same

To find the sun's true longitude, s, by the Siddhānta-Śirōmani, we must first ascertain the moment of occurrence of true Mēsha-simkrānti in the given year by that authority Future Tables will state this in the same way that Table I, Indian Calendar, does for the Ārya-Siddhānta (cols 13-17) For the present it must be sought for The rule is given above

The given year was K Y 4750 Table LIII gives us the difference between the times of Mēsha-samkrāuti according to the Ārya-Siddhānta and Siddhānta-Śirōmani due to the difference in their year-lengths

or 1d 3h 42m 30s Add to this the difference due to shift of apsis—here, shortly, 48m (col 5). Total difference 1d 4h 30m 30s.

(Table I) True Mēsha-samk by 
$$\bar{A}rya$$
- $Siddh$  87 14 2 30 Less  $-1$  4 30 30 True Mēsha samk by  $Siddh$ - $\bar{S}ir\bar{o}mani$  ... 86 9 32 0

True Mēsha-samkrānti by the Siddhānta-Śirōmani took place in the given year on day 86 (measured from 1 Jan) or Saturday 22 Dec. AD 1649.

The day of the inscription (measured from 1 Jan) was 357 357-86=271, ie the inscription-day was 271 periods of 24 hours each after the moment of true Mēsha-samkrānti, and that moment was 9h 32m after mean sunrise

Table XLVIIIC below shews that at  $9^h$   $32^m$  after mean sunrise on Day 271 (measured from true Mēsha-samk) the sun's true long, in 10,000ths of the circle, was 7365 9104 We deduct the sun's true motion for  $9^h$  (on Day 271, Table XLIX) 10 6500 and for  $32^m$  (Table L) 0 6084 Total 11 2584 7365 9104—11 2584=7354 6520 This is the exact sun's true long at mean sunrise on the given day, Sunday 23 Dec 1649 s=(say) 7355 (the Arya-Siddhānta gave this as=7323, as we have seen above) Add the tithi-index, 9852, and we find n, the nakshatra-index, =7207 by the Siddhānta-Širōmani

Table VIII shews that the moon was by the equal-space system in Pūrva-Āshādhā But it is almost certain that in the matter of nakshatras the Siddhānta-Širōmani followed the Brahma-Siddhānta, and, if so, the moon at mean sunise would have been in Uttura-Āshādha and this would have given its name to the day

Thus the details 24 Dhanus and Pūrva-Āshādhā werd correct according to the Āryu-Siddhānta for mean sunrise of 23 Dec A D 1649 (they were also correct by Sūrya-Siddhānta culculation), but the correct details for the same date, if originally calculated by the Siddhānta-Širōmani, would have been "25 Dhanus" and "Uttara-Āshādhā"

266 This being so, the necessity for Tables for correct calculation by the Siddhānta-Sirōmani and Brahma-Siddhānta is at once apparent, for, as matters stand, most chionologists, finding in a record-date the description of the solar month and nakshatra scemingly wrong by one place each, would class the date as irregular in two respects, and in using it for fixing the accession-date of a king, would give it scint attention. Whereas it was in fact perfectly correct and regular in all respects, but was calculated by a different standard authority from that followed by the modern verifier.

Prof Jacobi's special Tables (above, Vol I), no doubt, enable these problems to be worked out, but they are rather troublesome to handle, and do not yield the time-result so easily as does calculation by the a, b, c method which he first introduced to us. His later Tables (Vol XI, p 158 ff) can be made available, but before using them the day of the solar month has to be accurately determined, and, like the Indian Calendar method, they are wanting in sufficiently close fixture of the sun's true longitude at the given moment

#### NOTE.

The figures in the following Table are correct for K Y 4500, A D. 1399-1400 In ordinary work for computation of the sun's true longitude ("s" in the *Indian Calendar* system) they may be taken as applicable to all years during which the *Siddhānta-Śirōmańi* was in use

But for very great accuracy in other calculations the figures are subject to the following alterations —

(Cols 2, 3, 4, 5)—Sun's mean anomaly and mean longitude For every 100 years earlier than A D 1400 add (cols 2, 4) 1' 45" 0558, or (cols 3, 5) 08106 For every 100 years later deduct the same.

(Cols 6, 7)—Sun's equation of the centre For every 100 years earlier than AD 1400 deduct (column 6) 0" 6558, or (col. 7) 0 0051 For every 100 years later add the same.

1 \* - -

|                | <del></del>                                                 |                                                                                                                                                                                                                                  |                                                |              |                        | <u></u>                                   |                                                                                  |                                                               |                                                                                             |
|----------------|-------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------|--------------|------------------------|-------------------------------------------|----------------------------------------------------------------------------------|---------------------------------------------------------------|---------------------------------------------------------------------------------------------|
|                | 120                                                         | Sıddhanta-Sırömani.                                                                                                                                                                                                              | true longrtude (* 8 2))                        | 21.6         | 10,000ths<br>of circle | (00)                                      | 27-2079<br>54-4170<br>81-5877<br>(-108-7283<br>135-8689                          | 163 0095<br>190 1121<br>217 1888<br>244 2655<br>271 3428      | 298 3656<br>325 3784<br>852 3912<br>379 3990<br>406 3479                                    |
| 500            |                                                             | dbant                                                                                                                                                                                                                            | true lon                                       | - ^          |                        | 00                                        | 46 14<br>32 44<br>13 77<br>51 19<br>28 61                                        | 6 03<br>38 53<br>7 67<br>36 81<br>5 96                        | 28 17<br>49 04<br>9 90<br>30 11<br>42 69                                                    |
| * ~ ~          | ~ ···                                                       | Sıdı                                                                                                                                                                                                                             | Sun's                                          | <b>80</b>    | •                      | 0                                         | 58<br>54<br>58<br>58<br>58                                                       | 200448                                                        | 444488                                                                                      |
| Charles of the | ,                                                           |                                                                                                                                                                                                                                  | in t                                           |              | -                      | 998                                       | 01024                                                                            | , n & F, a a                                                  | 011121111111111111111111111111111111111                                                     |
| TEAR,          | Sirōmaņi,<br>the true Mēsha-samkrānti;<br>e solar year, ''' | 4)                                                                                                                                                                                                                               | of the centre.                                 | 7            | 10,000ths of circle    | 69 69 17                                  | 59-6217<br>59 3629<br>59 1457<br>68 9086<br>58 6712                              | 68 4339<br>68 1587<br>67 8576<br>67 5563<br>67 2552           | 56 9006<br>56 6355<br>56 1705<br>55 8004<br>55 3715                                         |
| SOLAR X        | 3ha-8a                                                      | 260, 264                                                                                                                                                                                                                         | equation c                                     | 4.0          |                        | s 180°)<br>56'04                          | 34 01<br>12 13<br>45 29<br>14 54<br>43 79                                        | 13 0/±<br>87 36<br>58 33<br>19 30<br>40 27                    | 5431<br>700<br>1970<br>3173<br>3614                                                         |
|                | ņi,<br>10 Mēi<br>year,                                      | 88.                                                                                                                                                                                                                              | Sun's equ                                      | <b>'</b> છ □ | ^ <b>.</b>             | regohes<br>8 5                            | 004400                                                                           | ক্ৰমন্ত্ৰ ৰ ফ'                                                | 20102                                                                                       |
| Hindu          | a-Sirōmanı,<br>of the true Mē<br>the solar year,            | Text                                                                                                                                                                                                                             | . Sa                                           | ا سر پہ      |                        | ialy<br>B                                 | - 4500<br>- 44000                                                                | . ನಿಸುಕ್ಕಾಗ<br>ಬಡಬಡುದ್ದ                                       | 58589<br>88884                                                                              |
| AVÍLI-C.       | sata-<br>or ch                                              | 1400 See                                                                                                                                                                                                                         | opnysuol nesm                                  | 10 C 1       | 10,000ths<br>of arrele | 9940                                      | 9967 6863<br>9995 0641<br>22 4420<br>49 8198<br>77 1977                          | 104 5756<br>131 9535<br>159 3318<br>186 7092                  | 241 4650<br>268 8428<br>296 2207<br>323 5986<br>350 9765                                    |
| TABLE XI.      | the Siddh<br>the mome<br>beginning                          | 1399-1400                                                                                                                                                                                                                        | nean lo                                        |              |                        | , plus, till his<br>51 3.96               | 12 13 20 30 28 48 36 66 44 82                                                    | 53 00<br>117<br>9 34<br>17 51<br>25 69                        | 83 86<br>42 03<br>50 20<br>58 38<br>6 55                                                    |
| 'ABL           | سم بر سد                                                    | AD                                                                                                                                                                                                                               | Sun's                                          | 4            |                        | +, plu                                    | 50<br>44<br>45<br>45<br>45<br>45<br>45<br>45<br>45<br>45<br>45<br>45<br>45<br>45 | 554 44 64 64 65 65 65 65 65 65 65 65 65 65 65 65 65           | 2000<br>2000<br>2000<br>2000<br>2000<br>2000<br>2000<br>200                                 |
| . ε <b>g</b>   | according to the ans each from astronomical k               | ,4500,                                                                                                                                                                                                                           | 10                                             |              | <b>0</b>               |                                           | .858<br>.859<br>.10                                                              | 04100 <b>D</b>                                                | ឧត្តម្ភា                                                                                    |
| MENTA OF THE   | f.240 hor                                                   | for K. Y                                                                                                                                                                                                                         | aly (or mean com poriged                       | 65           | 10,000ths              | (The sun's equation 15<br>2744 0588   867 | 2771 4862<br>2798 8141<br>2826 1920<br>2863 5698<br>2880 9477                    | 2908 3256<br>2935 7035<br>2963 0818<br>2990 4592<br>8017 8871 | 3045 2150<br>3072 5928<br>3099 9707<br>8127 3456<br>3154 7265                               |
| ELENEN         | Periods o                                                   | (Exact)                                                                                                                                                                                                                          | Sun's meab, anomaly sun's distance from point) | 12.5         | 3                      | - 66                                      | 46 30220<br>46 42841<br>14 57462<br>43 71083<br>42 84705                         | <del></del>                                                   | 37 66431<br>36 80053<br>85 93673<br>35 07294<br>84 20915                                    |
|                | , (1.42)                                                    | 7                                                                                                                                                                                                                                | 1's men<br>in's dia                            | , 53- >      | V. 11                  | 1 -                                       |                                                                                  |                                                               |                                                                                             |
|                |                                                             | المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة ال<br>المراجعة المراجعة ال | Sung                                           | 1,5 %        | 1.                     | 86                                        | 889998                                                                           | 1000                                                          | 1110                                                                                        |
| D 1 18         | e në:                                                       | £ °                                                                                                                                                                                                                              | n truo                                         | 7            | 0,                     |                                           | ्ने त्र क स्र                                                                    | - 60000                                                       | 1<br>1<br>1<br>1<br>1<br>1<br>1<br>1<br>1<br>1<br>1<br>1<br>1<br>1<br>1<br>1<br>1<br>1<br>1 |
|                |                                                             |                                                                                                                                                                                                                                  | 24 hour periods from true<br>Mēsha samkrānt :  | 1            |                        | At true Mösha-samīrānti                   | ; ; ; ; ; ; ; ; ; ; ; ; ; ; ; ; ; ; ;                                            | A 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1                       | † † † † † † † † † † † † † † † † † † †                                                       |

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giddhants Siromani.

TABLE XLVIII-C-Contd.

| == | <del> </del>                                  |    |                        |                                                                |                                                               |                                                               |                                                               |                                                               |
|----|-----------------------------------------------|----|------------------------|----------------------------------------------------------------|---------------------------------------------------------------|---------------------------------------------------------------|---------------------------------------------------------------|---------------------------------------------------------------|
|    | ortude                                        | 6  | 10,000ths<br>of circle | 433 2969<br>460 2458<br>487 1756<br>514 0652<br>540 9548       | 567 8445<br>594 7005<br>621 5305<br>648 3511<br>675 1916      | 701 9738<br>728 7448<br>755 5158<br>782-2868<br>809 0176      | 835 7332<br>862-4495<br>889 1667<br>915 8327<br>943 4988      | 960 1648<br>995 8209<br>1032 4418<br>1049-0617<br>1075 6831   |
|    | San's true longitude                          |    | Ł                      | 55 28<br>7 86<br>17 95<br>27 75                                | 32 64<br>33 18<br>30 39<br>27 60<br>24 81                     | 14 88<br>54 83<br>28 53<br>28 53                              | 11 03<br>53 45<br>36 00<br>11 93<br>47 84                     | 23.76<br>28.33<br>28.33<br>28.40<br>28.40                     |
|    | San                                           | 8  | -                      | 22222                                                          | 180 2248                                                      | 491167                                                        | 50 C C C C C C C C C C C C C C C C C C C                      | బొదెచినేటే                                                    |
|    |                                               |    | 6                      | 13 14 15 15 15 15 15 15 15 15 15 15 15 15 15                   | ន្តដូច្ចនិត្ត                                                 | 88788                                                         | 999999                                                        | 99999999999999999999999999999999999999                        |
|    | Sun's equation of the centre<br>+             | 7  | 10,000ths<br>of circle | 64 9428<br>64 5136<br>64 0656<br>63 5772<br>63 0890            | 52 6008<br>52 0789<br>51 531 4<br>60 9833<br>50-4362          | 49 8407<br>49 2338<br>486270<br>48 6201<br>47 3724            | 40 7108<br>46 0491<br>45 3885<br>44 6766<br>43 9648           | 43 2530<br>42 5311<br>41-7737<br>41-0163                      |
|    | ustion o                                      |    | ı.                     | 40 56<br>44 97<br>46 89<br>43 61<br>40 33                      | 37 06<br>29 48<br>118 46<br>7 50<br>56 54                     | 39-38<br>20-70<br>20-70<br>19-45<br>19-46                     | 53.71<br>27.97<br>23.84<br>30.09<br>57.84                     | 25 59<br>52 04<br>13 87<br>57 54<br>57 54                     |
|    | ા <sub>ક</sub> કર્વ                           | 9  | `                      | 90000<br>\$20048                                               | 450 ts 23                                                     | 28883                                                         | <b>4</b> 88884                                                | 82888                                                         |
|    | San                                           |    | 0                      | ннннн                                                          | <b>нене</b>                                                   |                                                               |                                                               | <u>ненен</u>                                                  |
|    | Sun's mean longitude.                         | Ω  | 10,000ths<br>of circle | 378 3543<br>405 7323<br>433 1101<br>460 4880<br>487 8658       | 616 2437<br>642 6216<br>669 9995<br>697 3773<br>624 7552      | 652 1331<br>679 5110<br>706 888<br>734 2667<br>761 6446       | 789 0225<br>816 4003<br>843 7782<br>871 1561<br>898-5340      | 926 9118<br>953 2897<br>980 6676<br>1008-0455<br>1036 4233    |
|    | o's mesn                                      |    | n                      | 14 72<br>22 89<br>31 07<br>47 41                               | 55 59<br>3-76<br>11-93<br>20-10<br>28 28                      | 36 46<br>44 62<br>62:79<br>0 97                               | 14 31<br>25 48<br>33 68<br>41 83<br>50 00                     | 58 18<br>0 35<br>14 58<br>30-67                               |
|    |                                               | 49 | •                      | 7.50 2.42                                                      | 20122                                                         | 868848                                                        | <u> </u>                                                      | 22822                                                         |
|    |                                               |    | o                      | 84484                                                          | 23 20 23 25 25 25 25 25 25 25 25 25 25 25 25 25               | 2222                                                          | 88888                                                         | 84888                                                         |
|    | aly (or mean<br>com perigeo-                  | တ  | 10,000ths<br>of circle | 8182 1048<br>8209 4828<br>8286 8601<br>8264 2380<br>8291-6158  | 8318 9937<br>3846 3716<br>8378 7495<br>8401 1273<br>3428 5052 | 3455 8831<br>3483 2610<br>8610 6398<br>3538 0167<br>8565 3946 | 3592-7725<br>8620-1503<br>8647 5282<br>3674 9061<br>8702 2840 | 8729 6018<br>8767 0397<br>8784-4176<br>8811-7955<br>8839 1738 |
|    | Sun's mesh anomaly aun's distance from point) |    | ~                      | \$\$ \$4537<br>\$2 48158<br>\$1 61779<br>\$0-75400<br>29 89021 | 29 02642<br>28 16263<br>27 29884<br>26 43505<br>85 57126      | 24 70747<br>28 84869<br>22 97990<br>22 11611<br>21 26282      | 20-58853<br>19 52474<br>18 66095<br>17 79710<br>16 93887      | 16.06958<br>18.20679<br>14.34301<br>13.47832<br>12.61448      |
|    | Stan's<br>ran's                               |    | •                      | 129418<br>114118117<br>114118117                               | 128<br>128<br>128<br>128<br>128<br>128                        | 222222<br>222222                                              | 25 E E E E E E E E E E E E E E E E E E E                      | 134<br>135<br>136<br>137<br>138                               |
|    | hour periods from true<br>Meta-atthrunti.     | -  |                        | 10<br>118<br>119<br>20                                         | 2 2 20 20 11<br>26 22 20 20 20 20 20 20 20 20 20 20 20 20     | \$ 28 8 28 B                                                  | 2 4 8 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2                       | 2 8 8 8 74<br>2 8 8 8 6 4                                     |

|    | 1201                                                                     |                                                               |                                                                                  |                                                               |                                                               |                                                               |                                                               |
|----|--------------------------------------------------------------------------|---------------------------------------------------------------|----------------------------------------------------------------------------------|---------------------------------------------------------------|---------------------------------------------------------------|---------------------------------------------------------------|---------------------------------------------------------------|
| 6  | 1102 2815<br>1128 8563<br>1155 4311<br>1182 0059<br>1208 5515            | 1235 0852<br>1261 6189<br>1288 1526<br>1314 6511<br>1341 1483 | 1367 6456<br>1394 1362<br>1420 5959<br>1447 0566<br>1473 5173                    | 1499 9626<br>1526 3914<br>1552 8203<br>1579 2490<br>1605 6781 | 1692 0886<br>1658 4991<br>1684 9096<br>1711-2928<br>1737 6760 | 1764 0591<br>1790 4422<br>1816 8164<br>1843 1813<br>1869 5462 | 1895 9161<br>1922 2673<br>1948 6185<br>1974 9697<br>2001 3835 |
|    | 55.68<br>19.77<br>43.87<br>7.98<br>28.27                                 | 47 04<br>5 81<br>24 58-<br>38 78<br>52 83                     | 6 86<br>19 92<br>29 23<br>38 53<br>47 84                                         | 55 16<br>0 33<br>5 50<br>10 67<br>15 88                       | 18 68<br>21 49<br>24 29<br>23 55<br>22 80                     | 22 06<br>21 31<br>19 41<br>16 30<br>13 19                     | 10 72<br>6 84<br>0 96<br>66 07<br>51.52                       |
| 80 | <b>5</b> 8 8 8 8 8 8                                                     | 168888                                                        | 41000                                                                            | 55<br>54<br>51<br>51<br>51                                    | 4488888<br>668888                                             | 1877                                                          | ಸ್ಟ್ರಾಣ್ಣ                                                     |
|    | 85444                                                                    | 46624                                                         | 40<br>60<br>60<br>60<br>60<br>60<br>60<br>60<br>60<br>60<br>60<br>60<br>60<br>60 | <b>84</b> 888                                                 | 65<br>62<br>62<br>63<br>63                                    | 63<br>64<br>67<br>67                                          | 727                                                           |
|    | 39 4803<br>88 6772<br>37 8741<br>87 0710<br>36 2388                      | 35 3946<br>34 5504<br>33 7063<br>32 8269<br>31 9462           | 31'0656<br>30 1773<br>29 2602<br>28 3 130<br>27 4258                             | 26 4933<br>25 5442<br>24 5951<br>23 6460<br>22 6972           | 21 7299<br>20 7625<br>19 7952<br>18 8004<br>17 8057           | 16 8110<br>15 8163<br>14 8126<br>13 7996<br>12 7866           | 11 7786<br>10 7619<br>9 7263<br>8 6986<br>7 6745              |
|    | 16 64<br>48 48<br>16 54<br>16 54                                         | 27 14<br>37 74<br>18 34<br>54 36<br>0-23                      | 610<br>1098<br>12:12<br>13:25<br>14:39                                           | 13 53<br>10 53<br>7 53<br>1 56                                | 56 19<br>50 82<br>45 45<br>36 54<br>27 62                     | 18 70<br>9 79<br>69 71<br>48 43<br>87 15                      | 26 51<br>13 45<br>0 39<br>47 34<br>84 62                      |
| ₩  | 282282                                                                   | 2420°                                                         | <b>ಹಿಸಿ ಅವರ</b>                                                                  | 555 554                                                       | 344348<br>8                                                   | 36<br>37<br>37<br>37<br>37                                    | 23<br>23<br>18<br>18<br>18                                    |
| -  | нынын                                                                    | нанны                                                         | нннно                                                                            | 00000                                                         | 00000                                                         | 00000                                                         | 00000                                                         |
| 10 | 1062-8013<br>1090 1791<br>1117 5570<br>1144 9948                         | 1199 6906<br>1227 0686<br>1281-4463<br>1281 8242<br>1309 2021 | 1836 5800<br>1863 9579<br>1891 3857<br>1418 7136<br>1446 0915                    | 1478 4694<br>1500 8472<br>1528 2251<br>1556 6030<br>1582 9809 | 1610 3587<br>1637 736<br>1655 1145<br>1692 4924<br>1719-8703  | 1747 2481<br>1774 6260<br>1802 0039<br>1829 3817<br>1866 7696 | 18841376<br>1911 5164<br>1938 8932<br>1966-2711<br>1993 6490  |
|    | 89-04<br>47-21<br>55-38<br>8 56<br>11 73                                 | 19 90<br>28 07<br>86 25<br>62 59                              | 0.76<br>8.94<br>17.11<br>25.28<br>33.46                                          | 41 63<br>40 80<br>57 97<br>6 15<br>14 32                      | 22 49<br>30-66<br>38 84<br>47 01<br>56 18                     | 8 35<br>11 53<br>19 70<br>27 87<br>36 05                      | 44 22<br>62 39<br>0 56<br>8 74<br>16 91                       |
| *  | # <b>4</b> 2552                                                          | 10002                                                         | P07040                                                                           | 84008                                                         | 25678                                                         | 50<br>20<br>20<br>20<br>20<br>20                              | 648448                                                        |
|    | 888444                                                                   | 32,532                                                        | <b>\$4622</b>                                                                    | 84266                                                         | 609                                                           | 68<br>89<br>86<br>86<br>86<br>86                              | 68<br>69<br>70<br>71                                          |
| 6  | 3866 5512<br>3893 9291<br>8921 3070<br>8948 6848<br>8976-0627            | 4003-4406<br>4030-8165<br>4058 1963<br>4085 5743<br>4112 9521 | 4140 3300<br>4167 7079<br>4195 0867<br>4222 4636<br>4249 8415                    | 4277.2194<br>4304 5972<br>4331 9751<br>4359 3530<br>4386 7309 | 4414 1087<br>4441 4866<br>4468 8645<br>4496 2124<br>4528 6202 | 4550 9981<br>4578 3760<br>4605 7589<br>4633 1317<br>4660 5096 | 4687 8875<br>4715 2654<br>4742 6432<br>4770 0211<br>4797 8990 |
| •  | 11-75064<br>10 88685<br>10-02306<br>9 15927<br>8 29648                   |                                                               | 3 11275<br>2 24896<br>1 38517<br>0-52138<br>59 65759                             | 58 79380<br>57 93001<br>57 06622<br>56 20244<br>55 33865      | 54 47486<br>53 61107<br>62 74728<br>61 88349<br>61 01970      | 50 15591<br>49 29212<br>48 42838<br>47 56454<br>46 70076      | 45 83697<br>44 97318<br>44 10939<br>43 24660<br>42 38181      |
|    | 135<br>145<br>145<br>145<br>145<br>145<br>145<br>145<br>145<br>145<br>14 | 44444                                                         | 152<br>152<br>152<br>152                                                         | 155<br>155<br>156<br>157                                      | 158<br>159<br>160<br>161<br>161                               | 163<br>164<br>165<br>166<br>167                               | 168<br>170<br>171<br>171                                      |
| •  | 48844                                                                    | \$4 <b>\$</b> 42                                              | 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5                                            | 000000000000000000000000000000000000000                       | 60<br>63<br>64<br>63<br>64<br>65                              | 66<br>67<br>70<br>70                                          | 17<br>27<br>28<br>27<br>28<br>28<br>28                        |

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| 1 ***               | -                                                                     | ~ ; ;                                  | - <u>-</u>                             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
|---------------------|-----------------------------------------------------------------------|----------------------------------------|----------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 252                 |                                                                       | - e,_                                  | - 3 -                                  | EPIGRAPHIA INDICA.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | TVor XIV.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Siddhanta.Sirdmanl. | Sun's trua longitudo (6.8 %).                                         | 6 1 1                                  | 10,000ths                              | 45. 120 F.  25 65 7, 04 2317<br>29 69 2343<br>23 62 7, 2870<br>17 7, 2820<br>18 19 7, 2820<br>18 19 7, 2420<br>18 30 7, 3449<br>7, 2422<br>8 30 7, 2420<br>18 42 2475<br>55 34 55 228                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Siddh               | . Sung.                                                               | <b>8</b> 0                             |                                        | the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the s | 28 48088 60418<br>28 28 28 28 28 28 28 28 28 28 28 28 28 2                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| <i>u</i> _          | o                                                                     | 1 - 5                                  | ,,,,,,,, .                             | the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the s | 20 20 20 20 20 20 20 20 20 20 20 20 20 2                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| -                   | of the centre.                                                        | <i>L</i> <sub>1</sub> , ,,             | 10,000ths<br>of circle.                | \$5 4 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | N = 0 = 0 = 0 = 0 = 0 = 0 = 0 = 0 = 0 =                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| Contd.              | Sun's equation                                                        |                                        | 11 11 11 11 11 11 11 11 11 11 11 11 11 | 20 0 1 20 88   134 20 88   135 20 88   136 20 88   136 20 88   136 20 88   136 20 88   136 20 80   136 20 80   136 20 80   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20   136 20 | 00 00 00 00 00 00 00 00 00 00 00 00 00                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| XLVIII.C.—Contd.    | longitudo                                                             | , , , , , , , , , , , , , , , , , , ,  | 10,000ths                              | 18                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 232 1840<br>(17, 2349 5614<br>(2376 9392<br>(2404 3171<br>(2404 317 |
| TABLE               | Sun's mean longitudo                                                  | 1 <b>4</b> (                           | 5                                      | 455 255 644 833 744 841 67 141 67 141 67 141 67 141 68 88 88 88 88 88 88 88 88 88 88 88 88                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 28 88 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
|                     |                                                                       | -1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1 | )()                                    | 256 772 78 772 78 774 78 775 775 775 775 775 775 775 775 775                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| ,<br>}              | naly (or mean<br>from perigeo-<br>nt)                                 | <b>63</b>                              | , 10,000ths                            | 4824.77 4852.11 4879.52 4879.52 4934.28 4969.04 6000.0 6000.0 6000.0 6000.0 6000.0 6000.0 6000.0 6000.0 6000.0 6000.0 6000.0 6000.0 6000.0 6000.0                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| -                   | Bun's mean anomaly (or mean<br>ean's distance from perigeo-<br>point) | _ ea                                   |                                        | 173 41,51802<br>174 40 65423<br>176 38 92865<br>177 38 96286<br>177 38 96286<br>178 37 19808<br>179 36 38529<br>180 00<br>180 05 47150<br>181 34 6677<br>181 34 6677<br>182 35 74160<br>183 35 74160<br>183 35 74160<br>183 35 74160                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 22 0.0034<br>32 0.0034<br>31 15256<br>30 28876<br>27 42497<br>27 69740<br>27 69740<br>25 96982<br>25 96982<br>27 224224<br>23 37845                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
|                     | 25-hour periods from trae -<br>Mösha sankründi.                       | H                                      |                                        | 76<br>77<br>78<br>78<br>80<br>81<br>81<br>83<br>84<br>84<br>86<br>84                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |

| G.       | 2607'3193<br>2633 7024<br>2660 0855<br>2686 4657<br>2712 8736 | 2739 2841<br>2765 6947<br>2792 1063<br>2818 5195<br>2844 9483 | 2897 8058<br>2897 8058<br>2924 2736<br>2950 7343<br>2977 1950 | 3003 6537<br>3030 1609<br>3056 6482<br>3083 1454<br>3109 6494  | 8136 1831<br>3162 7169<br>3189 2506<br>3216 8025<br>3242 3773  | 3268 9521<br>8296 5269<br>3332 1832<br>8348 7536<br>3375 3740 | 3428 6574<br>3428 6574<br>3455 3235<br>3 481 9895<br>3508 6642   |
|----------|---------------------------------------------------------------|---------------------------------------------------------------|---------------------------------------------------------------|----------------------------------------------------------------|----------------------------------------------------------------|---------------------------------------------------------------|------------------------------------------------------------------|
| 8        | 61 48 68<br>48 47 83<br>16 47 09<br>42 16 31<br>39 48 42      | 36 51 22<br>30 56 83<br>26 66 83<br>27 6 80                   | 22 10 17<br>19 15 63<br>16 25 86<br>13 35 17<br>10 44 18      | 7 53 52<br>6 7 56<br>2 21 60<br>59 35 61<br>56 50 56           | 54 934<br>51 2811<br>48 46 800<br>46 800                       | 40 56 19<br>38 20 28<br>35 48 46<br>83 18 17<br>30 48 47      | 28 18 48<br>25 54 00<br>33 29 93<br>21 584<br>18 42 88           |
|          | 9999                                                          | 98<br>99<br>100<br>101<br>101                                 | 104<br>104<br>105<br>106                                      | 103                                                            | 113                                                            | 117<br>118<br>119<br>120<br>121                               | 123<br>124<br>125<br>126                                         |
| *        | 16 0209<br>17 0156<br>18 0103<br>19 0051<br>19 9780           | 20 9454<br>21 9127<br>22 8801<br>23 8436<br>24 7927           | 25 7118<br>26 6909<br>27 6010<br>28 5182<br>29 1353           | 30 3645<br>31 2352<br>32 1153<br>32 9965<br>33 5703            | 84 7145<br>85 5586<br>36 1028<br>37 2288<br>38 0319            | 38 8349<br>39 6380<br>40 4036<br>41 1670<br>41 9245           | 42 6819<br>43 3968<br>44 1086<br>44 8205<br>15 5237              |
| 9        | 36 30<br>45 22<br>64 13<br>3 06<br>9 15                       | 14 53<br>19 89<br>35 26<br>30 13                              | 36 14<br>39 14<br>37 09<br>35 96<br>34 82                     | 33 95<br>28 08<br>22 21<br>16 35<br>9 60                       | 59 00<br>48 40<br>37 80<br>24 85<br>8 93                       | 53 01<br>37 09<br>17 08<br>55 25<br>33 41                     | 11 58<br>44 23<br>16 48<br>48 73<br>19 87                        |
| _        | 00000                                                         | 0000<br>544<br>613<br>83                                      | 00044                                                         | 11111<br>12110<br>12110                                        | 1 14<br>1 18<br>1 20<br>1 22                                   | 11 252 11 284 11 284 11 28                                    | 38<br>1 36<br>1 36<br>1 36<br>1 38                               |
| 40       | 2623 3101<br>2660 7180<br>2678 6969<br>2705 4737<br>2732 8616 | 2760 2205<br>2757 6674<br>2811 9853<br>2842 3431<br>2869 7410 | 2897 1189<br>2921 4468<br>2951 8746<br>2979 2626<br>3006 6304 | 303 1 0083<br>3031 3861<br>3088 7640<br>3116 1419<br>3143 5198 | 3170 8976<br>3198 2755<br>3225 653 4<br>3253 0313<br>3280 1091 | 3307 7870<br>3335 1649<br>3362 5428<br>3389 9206<br>3417 2985 | 3444 6764<br>3472 0543<br>3499 4821<br>3626 8100<br>3664 1879    |
|          | 24 88<br>33 05<br>41 22<br>49 40<br>57 57                     | 674<br>1393<br>2209<br>3026<br>3843                           | 46 61<br>54 78<br>2 95<br>11 12<br>19 30                      | 27-47<br>35 64<br>43 81<br>51 99<br>0 16                       | 8 33<br>16 51<br>24 68<br>32 85<br>41 03                       | 49 20<br>67 37<br>6 54<br>13 71<br>21 89                      | 30 06<br>38 23<br>46 40<br>2 75                                  |
| ₹*       | 94 26<br>96 25<br>97 28<br>98 28                              | 99 22<br>100 21<br>101 20<br>102 19<br>103 18                 | 104 17<br>105 16<br>106 16<br>107 16<br>108 14                | 109 13<br>110 12<br>111 111<br>112 10<br>113 10                | 114 9<br>116 8<br>116 7<br>117 6<br>118 6                      | 119 4<br>120 3<br>121 3<br>122 2<br>123 1                     | 124 0<br>124 59<br>125 68<br>126 67<br>127 67                    |
| <b>~</b> | 5427 0901<br>5454 4680<br>5491 8459<br>5509 2237<br>5536 6016 | 5563 9795<br>5591 3574<br>5618 7353<br>5646 1131<br>5673 4910 | 5700 8689<br>5728 2468<br>5756 6246<br>5783 0026<br>5810 3804 | 5837 7583<br>5865 1361<br>5893 51 10<br>5919 5919<br>5947 2698 | 5974 6476<br>6002 0255<br>6029 4031<br>6056 7813<br>6084 1591  | 6111 6370<br>6138 9149<br>6166 2928<br>6193 6706<br>6291 0486 | 62 18 4264<br>0275 80 13<br>6303 1921<br>63 10 5600<br>6857 9379 |
| <br>eq   | 22 51466<br>21 65087<br>20-78708<br>19-92329<br>19 06950      | 18 19572<br>17 33193<br>16 46814<br>16 60435<br>11 7 1056     | 13 87677<br>13 01208<br>12 14919<br>11 28540<br>10 49161      | 9 55783<br>8 69404<br>7 88025<br>6 96646<br>6 10267            | 5 23888<br>4 37509<br>3 51130<br>2 6 1751<br>1 78372           | 0 91993<br>0 05614<br>69 19236<br>68 32857<br>67 16478        | 56 60099<br>55 73720<br>54 57341<br>54 00962<br>53 14583         |
|          | 195<br>196<br>197<br>198<br>199                               | 2021<br>2021<br>2041<br>2041                                  | 205<br>204<br>208<br>209                                      | 210<br>213<br>213<br>214                                       | 215<br>216<br>217<br>218<br>219                                | 220<br>221<br>221<br>222<br>223                               | 226<br>226<br>227<br>228                                         |
|          | 98<br>99<br>100<br>101                                        | 103<br>104<br>105<br>100                                      | 108<br>109<br>110<br>111                                      | 113<br>114<br>116<br>116<br>110                                | 118<br>119<br>120<br>121                                       | 123<br>174<br>126<br>126                                      | 128<br>120<br>130<br>131<br>133                                  |

TABLE XLVIII-C-Contil

| 99I                 |                                                                                 |    |                         | BI LOWE.                                                                     | . 11111 111110                                                               | , 1X                                                                         |                                                                              | [108 221.                                                                    |
|---------------------|---------------------------------------------------------------------------------|----|-------------------------|------------------------------------------------------------------------------|------------------------------------------------------------------------------|------------------------------------------------------------------------------|------------------------------------------------------------------------------|------------------------------------------------------------------------------|
| Sıddhanta-Śırōmanı. | ongitudo<br>'').                                                                | 6  | 10,000ths<br>of circle  | 3535 3805<br>3502 0367<br>3588 8130<br>3615 3515<br>3612 3215                | 3669 3935<br>3696 8615<br>3722 6735<br>3710 6038<br>3776 3341                | 3503 1614<br>3530 0255<br>3356 9191<br>3853 8058<br>3910 6934                | 3937 6372<br>3964 5862<br>3991 5331<br>4018 1588<br>1045 5016                | 1072 51 14<br>1009-5273<br>1126 5803<br>1153 6370<br>1180 7137               |
|                     | Sun's true longitude<br>(66.8.?),                                               | æ  | **                      | 127 16 25 31<br>128 11 773<br>129 11 50 16<br>130 9 35 47<br>131 7 25 00     | 132 5 1152<br>133 3 404<br>134 0 68 18<br>134 58 5569<br>135 56 5290         | 176 64 6011<br>187 62 5182<br>138 60 5673<br>139 49 162<br>140 47 651        | 141 45 1778<br>112 43 3036<br>113 41 43 65<br>144 39 6611<br>145 38 1701     | 116 36 37 47<br>147 34 68 73<br>148 33 22 21<br>149 31 51 36<br>150 30 20 20 |
|                     | of the centre                                                                   | t- | 10,000ths<br>of circle  | 46 1853<br>46 8169<br>47 5086<br>48 1179<br>48 7548                          | 49 3616<br>49 9685<br>60 6874<br>61 6850<br>61 6325                          | 52 1801<br>52 6929<br>63 1911<br>63 6694<br>64 1676                          | 64 6967<br>55 0256<br>55 1515<br>55 8788<br>66 2436                          | 66 6089<br>66 9739<br>67 8187<br>67 9311                                     |
|                     | Sun's equation of the centre                                                    | 9  | <i>&gt;</i>             | 1 99 45 61<br>1 41 1136<br>1 42 37 11<br>1 43 69 97<br>1 46 18 69            | 1 46 37 27<br>1 17 55 93<br>1 60 20 61<br>1 61 31 58                         | 1 62 42 51<br>1 53 49 00<br>1 64 62 27<br>1 65 55 55                         | 1 57 5673<br>1 58 5133<br>1 59 4691<br>2 0 4189<br>2 1 29 20                 | 22 23 23 23 24 25 25 25 25 25 25 25 25 25 25 25 25 25                        |
| XLVIII-C-Conta      | Sun's mean longstude                                                            | ນ  | 10,000ths<br>of circle  | 3581 5558<br>3608 9136<br>3636 3216<br>3650 6994<br>3691 9773                | 3718-4551<br>3715 830<br>8773 2109<br>3800 6888<br>8827 9666                 | 3855 3415<br>38327224<br>3910 1003<br>3937 4781<br>3964 8560                 | 8992 2330<br>4019 6118<br>4016 9306<br>4074 3675<br>4101 7154                | 4129·1233<br>4156 5011<br>4183·8790<br>4211 2569<br>4238 63 48               |
| TABLE XLVII         |                                                                                 | F  | " ' 。                   | 128 56 10 92<br>129 55 19 10<br>130 54 27 27<br>131 53 35 44<br>132 52 43 61 | 133 51 5179<br>134 50 59 90<br>135 50 813<br>136 49 16 30<br>137 48 24 48    | 138 47 32 65<br>139 46 10 83<br>140 46 48 99<br>141 44 67 17<br>142 44 5 34  | 149 43 13 51<br>144 43 21 69<br>145 41 29 80<br>146 40 38 03<br>117 39 46 20 | 148 38 6138<br>149 38 255<br>150 37 1072<br>151 36 1889<br>153 35 27:07      |
|                     | naly (or mean<br>from perigee-<br>at)                                           | တ  | 10 000ths<br>of circle. | 6385 3158<br>6412 6936<br>6440 0716<br>6467 4494<br>6494 8273                | 6522 2051<br>6549 5830<br>6576 9609<br>6601 3388<br>6631 7166                | 6659 0945<br>6686 4724<br>6713 8603<br>6741 2281<br>6768 6060                | 6705 9899<br>6823-3618<br>6850 7396<br>6878 1175<br>6905 4954                | 6932 8733<br>6960 2511<br>6387 6290<br>7015 9069<br>7042 3848                |
|                     | Sun's mean anomaly (or mear<br>bun's distance from perigee-<br>point) (66 Q**), | ea | •                       | 229 62 28204<br>230 51 41825<br>231 60 55447<br>232 49 69068<br>233 48 82689 | 234 47 96310<br>236 46 23631<br>236 46 23652<br>237 45 37173<br>238 44 60794 | 239 43 64415<br>240 42 78036<br>241 41 91057<br>242 41 05279<br>243 40 19000 | 244 39 32521<br>245 38 46142<br>246 37 69763<br>247 36 73384<br>248 35 87005 | 249 35 00626<br>250 34 14247<br>251 33 27868<br>258 32 41489<br>258 31.55111 |
|                     | 24 hour periods from true<br>Mösha samkräuti.                                   | -  |                         | 138<br>134<br>135<br>136<br>136                                              | 138<br>139<br>140<br>141<br>143                                              | 148<br>144<br>145<br>146<br>146                                              | 148<br>140<br>150<br>151<br>162                                              | 163<br>164<br>166<br>166<br>167                                              |

| NO 1 | 18.]     | TRU                                                                | E HONGII                                                      | ODE OF                                                        | CHOCKET.                                                      | IN HINDU                                                      | ADITIONO                                                      |                                                                 |
|------|----------|--------------------------------------------------------------------|---------------------------------------------------------------|---------------------------------------------------------------|---------------------------------------------------------------|---------------------------------------------------------------|---------------------------------------------------------------|-----------------------------------------------------------------|
| S>   | 7002     | 4207 7 504<br>4234 9028<br>4262 0434<br>4289 1840<br>4316 3246     | 4843 5195<br>4370-7286<br>4397 9376<br>4425 1467<br>4452 4090 | 4479 6865<br>4506 9640<br>4634 2429<br>4661 5889<br>4688 9348 | 4616 2807<br>4613 6134<br>4671 0538<br>4698 4630<br>4725 8728 | 4763 3170<br>4780 7953<br>4808 2736<br>4835 7518<br>4863 2810 | 4890 8277<br>4918 3744<br>4945 9312<br>4973 5354<br>6001 1506 | 6028 7657 -<br>5056 3786<br>5084 0577<br>5111 7867<br>6139 4167 |
|      |          | 49 64<br>23 40<br>0 83<br>88 25<br>15 67                           | 0 13<br>46 42<br>32 71<br>19 01<br>12 21                      | 7 37<br>2 53<br>57 88<br>1 92<br>5 95                         | 9 98<br>16 18<br>28 49<br>40 81<br>53 12                      | 9 89<br>31 07<br>52 25<br>13 43<br>41 22                      | 11 28<br>41 33<br>11 38<br>60 19<br>29 11                     | 8 03<br>46 67<br>33 87<br>21 08<br>8 28                         |
| တ    | }        | 151<br>153<br>153<br>26<br>154<br>26<br>28<br>28<br>28<br>28<br>28 | 156 22<br>157 20<br>158 19<br>159 18<br>160 17                | 161 16<br>162 15<br>163 13<br>164 13                          | 166 11<br>167 10<br>168 9<br>169 8<br>170 7                   | 171<br>172<br>173<br>6<br>173<br>6<br>174<br>175<br>4         | 176 .4<br>177 .3<br>178 .3<br>179 .2<br>180 .2                | 181<br>182<br>183<br>183<br>184<br>186                          |
| ۲-   |          | 68 2222<br>68 1877<br>68 7250<br>68 9623<br>69 1996                | 69 3825<br>60 5513<br>69 7202<br>60 8890<br>60 00 15          | 60 1049<br>60 2053<br>60 30 42<br>60 3562<br>60 3681          | 60 4001<br>60 4153<br>60 3833<br>60 3514<br>60 3195           | 60 2531<br>60 1527<br>60 0524<br>69 9520<br>59 8006           | 59 6318<br>59 4630<br>59 2941<br>59 0578<br>58 8206           | 68 6832<br>68 3481<br>68 0470<br>67 7468<br>67 4447             |
| 9    | <u> </u> | 45 60<br>20 01<br>50 76<br>21 51<br>62 26                          | 15 97<br>37 85<br>59 73<br>21 61<br>86 59                     | 49 60<br>2 61<br>15 43<br>19 67<br>23 71                      | 27 85<br>29 82<br>25 68<br>21 54<br>17 40                     | 8 81<br>65 80<br>42 79<br>29 78<br>10 16                      | 48 28<br>26 40<br>4 52<br>33 89<br>3 14                       | 32 38<br>1 92<br>23 89<br>43 86<br>4 83                         |
| •    |          | 44000                                                              | ದ ದ ದ ದ ದ ದ                                                   | <b>2222</b>                                                   | 22222                                                         | ವಣವಣವ<br>ದ್ವರಾರಾರಾ                                            | 22000                                                         | ಬಟಟಟಟ<br>ಹಿಡುಬಳ                                                 |
| 10   |          | 4266 0126<br>4293 3905<br>4820 7684<br>4348 1163<br>4375 5211      | 4102/3020<br>4480 2799<br>4457 6678<br>4485 0856<br>4612 4185 | 4539 7914<br>4567 1698<br>4594 5472<br>4631 9250<br>4649 3029 | 4676 6808<br>4704 0587<br>4731 4865<br>4768 8144<br>4786 1923 | 4813 5701<br>4840 9480<br>4868 3259<br>4895 7038<br>4923 0817 | 4950-4595<br>4977 8374<br>5005 2153<br>5032 5932<br>5059 9710 | 5087 3489<br>5114 7268,<br>5142 1047<br>5169 4825<br>5196 8604  |
|      |          | 35 24<br>43 41<br>51 58<br>59 76<br>7 93                           | 16 10<br>24 27<br>82 45<br>40 62<br>48 79                     | 56 97<br>5 14<br>13 31<br>21 48<br>29 66                      | 37 83<br>46 00<br>54.17<br>2 35<br>10 52                      | 18 69<br>26 86<br>35 04<br>43 21<br>51 38                     | 59 56<br>7 73<br>16 90<br>24 07<br>32 25                      | 0 43<br>8 59<br>66 76<br>4 94<br>13 11                          |
| 4    |          | 153 34<br>155 33<br>156 31<br>157 31                               | 158 80<br>159 29<br>160 28<br>161 27<br>162 86                | 163 25<br>164 25<br>165 24<br>166 23<br>167 23                | 168 21<br>169 20,<br>170 19<br>171 19<br>172 18               | 173 17<br>174 16<br>176 15<br>176 14<br>177 13                | 178 12<br>179 12<br>180 11<br>181 10                          | 183<br>184<br>185<br>6-5<br>187<br>5-5                          |
| 8    | 1        | 7069 7626<br>7097 1405<br>7124 5184<br>7161 8968                   | 206<br>234<br>261<br>316                                      | 7343 5414<br>7370 9193<br>7398 2972<br>7425 6750<br>7453 0529 | 7480-4308<br>7507-8087<br>7535-1865<br>762-5644<br>7889-9423  |                                                               | 7764 2995<br>7781 6874<br>7808 9653<br>7836 3432<br>7868 7210 | 7891 0989<br>7918 4768<br>7948 8547<br>7978 2326<br>8000 6104   |
| C1   |          | 80 68732<br>29 82358<br>28 95974<br>28 09595                       | 26 36887<br>25 50458<br>24 61079<br>23 77700<br>22 91821      | 22 04948<br>21 18564<br>20 32185<br>19 45806<br>18 69427      | 17 73048<br>16 86669<br>16 00290<br>15 13911                  | 13 41153<br>12 54775<br>11 69396<br>10 82017<br>9 95638       | 9 09256<br>8 22880<br>7 36501<br>6 50122<br>6 63743           | 4 77364<br>3 90985<br>2 18228<br>1 31849                        |
|      |          | 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2                              | 263<br>261<br>261<br>263<br>263<br>263                        | 264<br>266<br>267<br>267                                      | 269<br>270<br>271<br>273                                      | 274<br>276<br>276<br>277<br>278                               | 280<br>281<br>283<br>283                                      | 284<br>285<br>287<br>288                                        |
| •    | 1        | 158<br>159<br>160                                                  | 168                                                           | 168<br>169<br>170<br>171                                      | 174                                                           | 178<br>179<br>180<br>181<br>182                               | 183<br>184<br>186<br>186<br>187                               | 188<br>189<br>190<br>191                                        |
| •    | -        |                                                                    |                                                               |                                                               |                                                               |                                                               |                                                               |                                                                 |

|                    |                                                              |    |                         |                                                                             |                                                                              |                                                                             |                                                                              | [, 05, 22,,,                                                                 |
|--------------------|--------------------------------------------------------------|----|-------------------------|-----------------------------------------------------------------------------|------------------------------------------------------------------------------|-----------------------------------------------------------------------------|------------------------------------------------------------------------------|------------------------------------------------------------------------------|
| Sıddhınta-Sirömaņi | longitudo<br>99).                                            | 6  | 10,000ths<br>of circlo  | 6167 1050<br>6191 8709<br>6222 6309<br>6260 3308<br>6278-1081               | 6305 9163<br>6337 7220<br>6301 6238<br>6359 3768<br>6317 2430                | 5415 1001<br>6472 0752<br>6500 8969<br>6528 8227<br>6556 7478               | 5551 6339<br>5012 6×86<br>5610 653 <b>1</b><br>566× cast<br>660× cast        | 6721 6687<br>6762 7083<br>6780 7177<br>6808 8049<br>6846 8946                |
|                    | Sun's trua longitudo<br>(66 8 99).                           | B  | h + 0                   | 186 0 67 20<br>187 0 62 63<br>188 0 48 16<br>180 0 42 85<br>190 0 42 85     | 191 0 46 61<br>192 0 60-37<br>193 0 64-13<br>194 1 324<br>195 1 14-69        | 196 1 2614<br>197 1 37 68<br>108 1 56 21<br>109 2 16 37<br>200 2 34 51      | 201 2 55 03<br>202 3 21 85<br>203 3 48 67<br>204 4 15 50<br>205 4 33 15      | 200 6 17 17<br>207 6 50 99<br>208 6 24 91<br>209 7 111<br>210 7 81 51        |
|                    | of the centre                                                | 7  | 10,000ths<br>of circle  | 67 1303<br>56 7652<br>56 1003<br>56 0751<br>55 6114                         | 55 2121<br>51 7835<br>51 35 16<br>53 8844<br>63 3962                         | 62 9050<br>62 1197<br>51 8759<br>61 3280<br>607608                          | 50 2226<br>10 6157<br>19 6088<br>45 1019<br>47 7857                          | 17 1271<br>16 1654<br>45 8038<br>15 12 15                                    |
|                    | Sun's equation of the centre                                 | ဗ  | * ' ' '                 | 2 3 24 08<br>2 1 3 26 77<br>2 1 49 64<br>2 1 2 15<br>2 0 11 12              | 1 69 15 63<br>1 68 1994<br>1 66 23 43<br>1 65 20 16                          | 1 54 1687<br>1 53 13 00<br>1 52 3 12<br>1 50 52 16<br>1 49 41 19            | 1 48 28 84<br>1 47 10 10<br>1 41 92 80<br>1 43 13 43                         | 1 41 47 67<br>1 40 21-93<br>1 38 56 17<br>1 37 28 14                         |
| XLVIII,C—Contd     | Sun's mean longitudo                                         | 13 | 10,000ths<br>of circle. | 5224 2383<br>5251 6163<br>5278 9310<br>5300 3719<br>5333 7498               | 5361 1277<br>5388 5055<br>5415 8831<br>5443 2613<br>5470 6303                | 5108 0170<br>5525 3919<br>6562-7728<br>5580 1607<br>5007 5285               | 5634 0064<br>5602 28 t3<br>5689 5622<br>5717 0400<br>5744 4179               | 5771 7058<br>5799 1787<br>5826 5515<br>585 19291<br>5891 3079                |
| τλβιβ χιγι         |                                                              | Ť  |                         | 188 4 21 28<br>180 3 29 45<br>190 2 37 68<br>191 1 45 80<br>193 0 53 97     | 193 0 215<br>103 69 10 32<br>194 68 18 49<br>195 57 26 66<br>196 56 8484     | 187 65 48 01<br>198 61 61 18<br>199 63 69 85<br>200 63 7 68<br>201 62 15 70 | 202 61 23 87<br>203 60 82 04<br>201 49 40 22<br>206 48 48 30                 | 207 47 474<br>208 46 12.91<br>209 46 21.08<br>210 44 29.26<br>211 43 37 43   |
| L                  | naly (or moan<br>from porigon-                               | 80 | 10,000ths<br>of circle  | 8027 9888<br>8055 3663<br>8082 740<br>8110 1219<br>8137 4998                | 8164 8777<br>8192 2565<br>8219 6334<br>8247 6113<br>8271 3592                | 8301 7670<br>8329 1419<br>8366 5228<br>8383 5007<br>8411 2786               | 8138 6564<br>8466 0319<br>8493 4122<br>8620 7900<br>8648 1679                | 8676 5458<br>8602 9237<br>8630 3016<br>8657 6794<br>8685 6673                |
|                    | Sun's hican anomaly '(or sun's distance from port)  (6 0 2), | 64 |                         | 289 0 45470<br>289 59 59090<br>290 58 72712<br>291 67 86338<br>292 56 39954 | 293 66 13575<br>294 65 27106<br>296 64 40817<br>296 63 64439<br>297 63 68060 | 208 51 81081<br>299 50 9590<br>800 50 08923<br>301 49 22544<br>302 48 30105 | 303 47 49786<br>304 46 63407<br>306 45 77028<br>306 44 09649<br>307 44 04271 | 308 43 17802<br>309 42 31513<br>310 41 45134<br>311 40 58755<br>312 30 72875 |
|                    | 24-bonr periods from true.<br>Mčeha sarikrānti,              | 74 |                         | 193<br>154<br>196<br>196<br>196                                             | 196<br>169<br>20<br>202<br>203                                               | 203<br>204<br>206<br>206<br>206<br>206                                      | 208<br>200<br>210<br>210<br>211                                              | 213<br>214<br>216<br>216<br>216<br>216                                       |

| 6   | 5804 9848<br>5803 0740<br>5031 1906<br>6045-320<br>5077 4018  | 6005 5B60<br>6033 7639<br>6061 9509<br>6090 1319<br>6118 3161 | 6146 5382<br>6171 7603<br>6202 9838<br>6231 3165<br>6259 4751 | 6287 7336<br>6315 9931<br>6314 2718<br>6372 5668<br>6400 8619  | 6429 1569<br>6457 4793<br>6485-8061<br>651 4 1331<br>6542 4608                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 6570 7935<br>6599 1387<br>6627 4840<br>6655 8292<br>6684 2119 | 6721 5845<br>6710 9571<br>6769 3272<br>6797 7181<br>6826 1089        |
|-----|---------------------------------------------------------------|---------------------------------------------------------------|---------------------------------------------------------------|----------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------|----------------------------------------------------------------------|
| **  | 8 21 96<br>9 23 39<br>0 46 31<br>10 32 64<br>11 18 98         | 12 658<br>13 668<br>13 4884<br>14 4109<br>16 3377             | 16 31 37<br>17 28 93<br>18 26 50<br>19 25 66<br>20 27 97      | 21 30 27<br>22 33 58<br>23 37 63<br>24 44 66<br>26 51 70       | 26 58-74<br>28 9 30<br>20 20 18<br>30 31 65<br>31 42 83                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 32 -5184<br>34 8 38<br>35 21 92<br>36 35 46<br>37 53 87       | 39 10 96<br>40 28 05<br>41 44 81<br>44 23 72                         |
| •   | 112222                                                        | 216<br>217<br>218<br>319<br>1                                 | 1888<br>1888<br>1888<br>1888<br>1888<br>1888<br>1888<br>188   | 2500<br>2500<br>2500<br>2500<br>2500<br>2500<br>2500<br>2500   | 23.23.23.23.23.23.23.23.23.23.23.23.23.2                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 236<br>237<br>238<br>240<br>3                                 | 2222<br>2222<br>2222<br>2222<br>2222<br>2222<br>2222<br>2222<br>2222 |
| *   | 43 7000<br>42 9891<br>42 9803<br>41 4028<br>40 738 4          | 89 9779<br>30 1825<br>88 3794<br>37 5763<br>86 7699           | 35 9258<br>35 9916<br>34 2975<br>33 3810<br>32 5004           | 31.6197<br>30-7390<br>27-8372<br>28 9201<br>28 0029            | 27-0868<br>26 1414<br>25 1923<br>24 243<br>23 2933                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 22.8386<br>21.3712<br>20.1038<br>19.1365<br>18.4316           | 17 1369<br>16 4432<br>15 1500<br>14 4370<br>13 1240                  |
| 10  | 91 23 68<br>91 15 68<br>91 16 64<br>20 37 47                  | 26 21:14<br>24 38 05<br>23 53 97<br>21 9 89<br>19 25 38       | 17 35 98<br>15 46 58<br>13 67 17<br>12 618<br>10 12 05        | 8 17 91<br>6 23 78<br>4 26 91<br>2 23 04<br>0 29 18            | 58 30 32<br>56 27 93<br>54 24 93<br>62 21 93<br>60 18 91                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 48 15-08<br>46 971<br>44 434<br>41 58.97<br>39 48.74          | 37 39 82<br>35 80 90<br>38 22 32<br>31 11 03<br>28 59 75             |
|     | нинин                                                         | HHHHH                                                         | <del>,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,</del>              | мымыны                                                         | 00000                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 00000                                                         | 00000                                                                |
| 20  | 6908'6862<br>6936 6630<br>6963 4109<br>6990 3188<br>6018'1967 | 6045 6715<br>6072 9524<br>6100 3303<br>6127 7093<br>6155 0861 | 6182 1630<br>6209 8118<br>6237 2197<br>626 15976<br>6291 9754 | 6319 3533<br>63 467312<br>637 1/1031<br>6401 4869<br>6428 8648 | 6456 2427<br>6483 6206<br>6510 9984<br>6538 3763<br>6565 7543                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 6620 6099<br>6647 6878<br>6647 5878<br>6676 2567              | 6730 0214<br>6767 3993<br>6784-7772<br>6812 1651<br>6839 5829        |
|     | 45 60<br>53 77<br>1 94<br>10:13<br>18 29                      | 26 46<br>31 63<br>42 81<br>50 98<br>59 15                     | 7 33<br>15 50<br>23 67<br>31 84<br>40 02                      | 48 19<br>56 36<br>12 71<br>20 88                               | 23.05<br>37.32<br>15.40<br>53.57                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 9 91<br>18 09<br>26 26<br>34 43<br>42 61                      | 50 78<br>58 95<br>7 12<br>15 30<br>23 47                             |
| *   | <b>\$4468</b>                                                 | 38<br>35<br>35<br>35<br>35<br>35                              | 488888                                                        | ន្តន្តន្តន្តន                                                  | 88888                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 128 0 8 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1                     | 52222                                                                |
| -   | 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2                         | 219<br>220<br>220<br>221<br>221                               | 255 ± 25 25 25 25 25 25 25 25 25 25 25 25 25                  | 230<br>230<br>230<br>231<br>231                                | 23.33<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34<br>23.34 | 237<br>238<br>240<br>241                                      | 22 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2                               |
| ø   | 87124353<br>8730*8130<br>8767 1909<br>879 ¥1668<br>8821 9467  | 8849 3245<br>8876 7024<br>8804 0803<br>8931 4582<br>8958 8361 | 8986 2139<br>9013 5918<br>9040 9697<br>9068 3476<br>9095 7264 | 9123 1033<br>9160 4812<br>9177 8691<br>9206 2369<br>9292 6148  | 9259-9927<br>9287 3706<br>9314 7484<br>9342-1263<br>9369 5042                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 9896 8821<br>9424 2599<br>9451 6378<br>9479 0157<br>9506*3936 | 9683-7714<br>9661 1493<br>9689-5272<br>9616 9051<br>9643 2829        |
| #1  | 38°35937<br>37 39618<br>37 13339<br>367 13339<br>36740482     | 94 54103<br>93 67724<br>82 81345<br>91 94966<br>91 08587      | 30.22208<br>29 35829<br>28 49450<br>27 63071<br>26-76693      | 25 90314<br>26 03935<br>24 17566<br>23 31177<br>22 44798       | 21 58419<br>20-72040<br>19 85661<br>18 99282<br>18 12903                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 17 26524<br>16 40146<br>15 53767<br>14 67388<br>13'81009      | 12 94630<br>12-08251<br>11 21872<br>10 35493<br>949114               |
|     | 313<br>314<br>315<br>317                                      | 318<br>319<br>320<br>321<br>321                               | 323<br>325<br>326<br>327                                      | 328<br>329<br>330<br>331                                       | 333<br>334<br>335<br>337                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 338<br>340<br>341<br>341<br>342                               | 343<br>344<br>346<br>346<br>347                                      |
|     | 218<br>219<br>220<br>220<br>221<br>220<br>221                 | 11 12 12 13 14 15 15 15 15 15 15 15 15 15 15 15 15 15         | 232<br>233<br>231<br>231<br>231<br>231                        | 233<br>234<br>236<br>236<br>236                                | 238<br>240<br>241<br>241                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 243<br>244<br>246<br>246<br>247                               | 248<br>249<br>250<br>251<br>251<br>268                               |
| eri |                                                               |                                                               |                                                               |                                                                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                                               |                                                                      |

Sıddhanta-Sırömani.

TABLE XLVIII-C-Contd.

| _ |                                                                         |    |                         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                                                               |                                     |                |                                                                           |                   |                                                               |                                                               |
|---|-------------------------------------------------------------------------|----|-------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------|-------------------------------------|----------------|---------------------------------------------------------------------------|-------------------|---------------------------------------------------------------|---------------------------------------------------------------|
|   | Sun's true longitudo<br>(66 g ??).                                      | ß  | 10,000ths<br>of circle  | 685 4 4998<br>6882 8908<br>6911 2958<br>6939 6999<br>6968 1044                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 6996 5097<br>7024 9234<br>7053 3371<br>7081 7508<br>7110-1639 | 7138 5821<br>7167 0004<br>7105 4186 | 7195 8333      |                                                                           | _                 | 7223 8550<br>7252 2512<br>7280 6694<br>7309 0831<br>7337 4967 | 7365 9104<br>7394 3211<br>7422 7304<br>7451-1349<br>7479 5395 |
|   | true long<br>(66 g ?)                                                   | ĺ  | 'l                      | 43 17<br>2 64<br>23 87<br>45 10<br>6 33                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 27 66<br>50 07<br>12 49<br>34 90<br>57 24                     | 20-24<br>43 25<br>6-25              | 24 00          |                                                                           | -                 | 28 75<br>51 76<br>14 76<br>37 16<br>59 58                     | 21 99<br>44 40<br>5 86<br>27 09<br>48 32                      |
|   | Sun,                                                                    | œ  |                         | 32832                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 52 55 55 55                                                   | 00 O 01                             | 63             |                                                                           |                   | 84870                                                         | 123110                                                        |
|   |                                                                         |    | D                       | 246<br>247<br>248<br>249<br>250                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 251<br>253<br>253<br>254<br>255                               | 256<br>258<br>259<br>250            | 200            |                                                                           |                   | 262<br>263<br>264<br>264                                      | 265<br>265<br>267<br>268<br>269                               |
|   | Sun's equation of the contro                                            | £- | 10,000ths<br>of errele  | 12 4110<br>11 3979<br>10 3713<br>9 3446<br>8 3179                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 7 2904<br>6 2547<br>5 2189<br>4 1831<br>3 1478                | 2 1074<br>1 0671<br>0 0267          | 0.0            | eaches 180°)                                                              | of the centre     | 1.0098<br>2.0501<br>8.0905<br>4.1262<br>5.1620                | 61978<br>72336<br>8-2621<br>9 2887<br>103154                  |
|   | tion o                                                                  |    | 5                       | 48.47<br>37.17<br>21.11<br>11.06<br>58.00                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 44 84<br>30 60<br>16 36<br>2 12<br>47 95                      | 33 12<br>18 29<br>3 46              | 00             | 4 23 221                                                                  | Sun's equation of | 10-87<br>25 70<br>40 53<br>54 76<br>9 00                      | 28 24<br>37.48<br>50 76<br>3 82<br>16 88                      |
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| 41                                     | 1876020<br>47 89543<br>47 43554<br>45 16884<br>45 30505                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       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| TABLE XLVIII. |
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| ongrtude                                            | 6   | 10,000ths<br>of cirole. | 8497 7765<br>8525 8662<br>8553 9559<br>8582 0456<br>8610 1081 | 9638·1476<br>8666 1871<br>869.1 2266<br>8722 2235<br>8750 2082 | 8778 1930<br>8806 1778<br>8834 1025<br>8862 0280<br>8889 9534 | 8917 881 4<br>8945 7475<br>8973 6136<br>9001 4797<br>9029 3340 | 9057 1408<br>9084 9476<br>9112 7544<br>9140 5328 |
|-----------------------------------------------------|-----|-------------------------|---------------------------------------------------------------|----------------------------------------------------------------|---------------------------------------------------------------|----------------------------------------------------------------|--------------------------------------------------|
| Sun's trae longitude<br>(ff 8 %).                   |     | 2                       | 11 84<br>52 26<br>32 69<br>13 11<br>50 01                     | 23 93<br>67 85<br>31 77<br>0 17<br>26 99                       | 53.81<br>20 64<br>39 69<br>58 82<br>17 96                     | 37 43<br>48 88<br>0 33<br>11 77<br>21 69                       | 25 45<br>29 21<br>32 97<br>33 05                 |
| Sur                                                 | 8   | `                       | 22853                                                         | 000000                                                         | 0 H H H M                                                     | 888888                                                         | တ္ဆလ္သ                                           |
|                                                     |     | •                       | 305<br>306<br>307<br>308<br>309                               | 310<br>311<br>312<br>314<br>315                                | 316<br>317<br>318<br>319<br>320                               | 321<br>322<br>323<br>324<br>325                                | 328<br>328<br>328<br>329                         |
| San's equation of the centre                        | 4   | 10,000ths<br>of circle  | 42 9489<br>43 6608<br>44 3726<br>45 0844<br>45 7690           | 46 4306<br>47 0923<br>47 7639<br>48 3729<br>48 9798            | 49 5867<br>50 1935<br>50 7404<br>51 2880<br>51 8356           | 62 3867<br>62:8739<br>53 3621<br>63 8504<br>64 3268            | 54 7557<br>55 1847<br>55 5136<br>55 6136         |
| thon o                                              |     | 2                       | 46 18<br>18 43<br>50 69<br>51 66                              | 17 41<br>43 16<br>8 90<br>29 13                                | 6 43<br>25 08<br>35 96<br>46 92<br>67.89                      | 9:18<br>12:46<br>16:73<br>19:01                                | 16 34<br>11 93<br>7 52<br>59 43                  |
| 60,43                                               | 9   | -                       | 88<br>88<br>88<br>88<br>88<br>88                              | 64848<br>14.84                                                 | 50 84 85 82 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8                 | 2000                                                           | , 00 00 00 v                                     |
| San's                                               |     | •                       |                                                               | <del>प्यप्यस</del><br>ननननन                                    | 44466                                                         | 646666<br>44441                                                |                                                  |
| Sun's mean longitude.                               | 10  | 10,000ths<br>of circle  | 8454 8276<br>8482 2055<br>8509 5833<br>8536 9612<br>8564 3391 | 8591 7170<br>8619 0948<br>8646 4727<br>8673 8506<br>8701 2285  | 8728 6063<br>8755 9842<br>8783 3621<br>8810-7400<br>8838 1178 | 8966-4957<br>8892 8736<br>8920 2616<br>8947 6293<br>8976 0072  | 9002 3851<br>9029 7630<br>9057 1408<br>9084 5187 |
| ı mesu I                                            |     |                         | 25 66<br>33 83<br>42 00<br>50 17<br>58 35                     | 6 52<br>14 69<br>22 86<br>31 04<br>39 21                       | 47 38<br>65 55<br>3 73<br>11 90<br>20 07                      | 28 25<br>36 42<br>44 59<br>52 76<br>0 94                       | 9 11<br>17 28<br>25 45<br>33 63                  |
| Zan,                                                | -   |                         | 18 12 22 23 18 18 18 18 18 18 18 18 18 18 18 18 18            | 18<br>17<br>18<br>18<br>18                                     | 12223                                                         | 00400                                                          | ro 4 ∞ c4 •                                      |
|                                                     |     | •                       | 304<br>305<br>307<br>307<br>308                               | 303<br>310<br>311<br>312<br>313                                | 314<br>315<br>316<br>316<br>317<br>818                        | 319<br>320<br>323<br>323                                       | 324<br>325<br>326<br>326                         |
| My (or mean on porigoo.                             | 6   | 10,000ths<br>of errele  | 1268 6776<br>1286 9565<br>1313 3333<br>1340 7112<br>1368 0891 | 1895 4670<br>1422 8448<br>1450 2227<br>1477 6006<br>1604 9785  | 1532 3568<br>1559 7342<br>1587 1121<br>1614 4900<br>1641 8678 | 1669 2467<br>1696 6286<br>1724 0015<br>1751 3793<br>1778 7672  | 1806 1351<br>1833 5130<br>1860 8908<br>1888 2687 |
| San's mean anomaly<br>san's distance from<br>point) | 83  |                         | 18 62769<br>17 66380<br>16 80001<br>16 93622<br>16 07243      | 14 20864<br>12 34485<br>12 48106<br>11 61727<br>10 75349       | 9 89870<br>9 02591<br>8 16212<br>7 29823<br>6 43454           | 6 57076<br>4 70696<br>3 84317<br>2 97938<br>2 11569            | 1.25181<br>0 88802<br>59 52423<br>58 66044       |
| San                                                 |     | •                       | #4#44                                                         | 2322                                                           | 28228                                                         | 86282                                                          | 82888                                            |
| 23.hour periods from trao<br>Mõsha-sankräuti        | Fri |                         | 311<br>312<br>312<br>313<br>314<br>315                        | 816<br>817<br>818<br>819<br>820                                | 821<br>822<br>822<br>824<br>824                               | 826<br>829<br>829<br>820<br>830                                | 981<br>988<br>933<br>933                         |

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| r-       | 56 7453<br>1091 75<br>107 77<br>107 75<br>8187 75                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 65 1138<br>65 5737<br>68 8130<br>68 8130<br>60 0131<br>7071 63          | 69 1171<br>69 6171<br>69 95171<br>718 000                               | 60 1421<br>60-2 525<br>60-3161<br>60-3 \$50<br>60-350                               | 60 1119<br>60-4031<br>60-3715<br>60-3798<br>60-3076                     | 60 2150<br>60 1165<br>60 0151<br>69 9669<br>69 7380                                                |
| •        | 24.22<br>24.22<br>20.88.80<br>20.88.80                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 6 007<br>7 2 2 16<br>8 32 91<br>8 2 91                                  | 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2                                   | 10 54 th<br>10 15 %<br>10 15 %<br>10 11 10 15 %                                     | 10 29 38<br>10 28 28<br>10 24 14<br>10 20 01<br>10 15 87                | 10 3-93<br>0 50-97<br>0 37-96<br>0 23-93<br>0 20-53                                                |
|          | त्रवत्रव                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 61 61 61 61 81                                                          | C1 E1 E3 C7 C1                                                          | हा हा हा हा ल                                                                       | ©1 C3 C3 C3 C3                                                          | टा का का का का                                                                                     |
| ю.       | 9139 2715<br>9164 6523<br>9181 6702<br>8221 4081<br>92487860                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 9270 1639<br>9103 1417<br>9330 9176<br>8358 2976<br>8385 6754           | 9413 0573<br>9446 1511<br>945 5050<br>9495 1869<br>9523 6647            | 9519 9426<br>9677 3207<br>9601 69%<br>9672 9762<br>9659-4541                        | 9686 8320<br>9711 2099<br>9711 5877<br>9768 9656<br>9796 3435           | 9823 721 4<br>9851 0792<br>9878 4771<br>9905 8550<br>9936 2329                                     |
| <b>→</b> | 0 19.97<br>59 59.14<br>59 6.32<br>57 22-66                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 55 30 30 30 30 30 30 30 30 30 30 30 30 30                               | 55 11 75 56 28 54 55 56 56 58 56 56 56 56 56 56 56 56 56 56 56 56 56    | 77 52 53<br>85 973<br>87 873<br>87 878<br>87 87 87 87 87 87 87 87 87 87 87 87 87 8  | 43 33 43<br>41 43 77<br>40 57 94<br>60 613                              | 39 14 29<br>38 22 16<br>37 30 63<br>36 48 81<br>35 46 98                                           |
|          | 85 C C C C C C C C C C C C C C C C C C C                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 333<br>335<br>335<br>335<br>335<br>335<br>335<br>335<br>335<br>335      | 888 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8                                   | 22552                                                                               | 350<br>350<br>351<br>351                                                | 353<br>354<br>355<br>357                                                                           |
| es       | 1948 0215<br>1970 1023<br>1997 7803<br>2016 1591<br>2052 5360                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 2079 9138<br>2107 2917<br>2134 6696<br>2162 6475<br>2189 4254           | 2216 8032<br>2214 1811<br>221 5590<br>2295 9369<br>2326 3147            | 2353 6926<br>2381 0705<br>2108 4484<br>2435 8263<br>2463 2041                       | 2 100 5820<br>2517 9589<br>2545 3377<br>2572-7156<br>2600-0935          | 2627 171 1<br>264 8163<br>2682 2271<br>2709 6050<br>2706 9829                                      |
| er       | 69 66 99286<br>70 66-06907<br>71 65 20728<br>72 64 34149<br>73 63 47770                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 71 52 61391<br>76 51 75013<br>76 50 88634<br>77 50 02355<br>78 49 15876 | 79 18 29497<br>80 47 43118<br>81 46 56739<br>83 45 70360<br>83 44 83981 | 84 43-97603<br>86 43.11323<br>86 12.24345<br>87 11.38465<br>88 40.52087             | 89 39 65708<br>90 38-79329<br>91 37 92950<br>92 37 06571<br>93 36 20193 | 94 35 33813<br>95 34 47 194<br>96 33 61055<br>97 32 7 1677<br>98 31 88298                          |
|          | 336<br>337<br>338<br>340                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 8 8 8 8 8<br>8 8 8 8 8 8                                                | 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8                                   | 253<br>253<br>255<br>255<br>255<br>255                                              | 256<br>253<br>253<br>260<br>260                                         | 28 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8                                                             |

#### TABLE LI.

The charge in the value of the bun's mean anomaly from the value given Table XLVIII-C, cole 2, 3, for the base-year of that Table, caused by the annual shift of the apsis of the sun's orbit postulated by the Siddhanta-Sirōmani.

[Add for years earlier, deduct for years later, than K Y 4500, A.D. 1399-1400]

|        | Change.              |                        |        | CHANGE          |                     |                     |       | Charge               |                         |  |  |
|--------|----------------------|------------------------|--------|-----------------|---------------------|---------------------|-------|----------------------|-------------------------|--|--|
| Years. | Minutes and seconds. | 10,000ths<br>of circle | Years. | Minnte<br>seçon |                     | 10,000ths of circle | Years | Minutes and seconds, | 10,000ths<br>of circle. |  |  |
| 1      | 0'-0174, of, 1"-044  | O-Q0895                | 10,    | 0':174, or      | 10 <sup>20</sup> 44 | <b>0</b> •0805      | ì00   | 1'74, or 1' 44"4     | 0 805                   |  |  |
| 2      | 0'-0348, or 2'-088   | 0-0161                 | 20     | 0′ 848, or      | 207-88              | 0 16i               | 200   | 3'48, or 3' 28" 8    | 1 <b>6</b> i            |  |  |
| 3      | 0'-0522, or 8" 182   | 0.02418                | 30     | 0' 522, or      | 81″-32              | 0 2416              | 300   | 5' 22, or 5' 18" 2   | 2 <b>4</b> 16           |  |  |
| 4      | 0' 0696, or 4" 176   | 0.032                  | 40-    | 0'-696, er      | 417-76              | 0.32                |       |                      |                         |  |  |
| 5      | 0'-0870, or 5" 220   | 0 04037                | 50,    | 0′ 870, 9r      | 527-20              | Q 4027              |       |                      |                         |  |  |
| 6      | Q' 1044, or 6" 264   | 0.0483                 | 60     | 1/-044, or      | 1' 27-64            | 0-483               |       |                      |                         |  |  |
| - 7    | 0' 1218, or 7"-308   | 0-05688                | 70     | 1'-218, or      | 1′13″-08            | 0-5638              |       |                      |                         |  |  |
| 8      | 0'1892, or 87.852    | 0:064                  | 80     | 1′·392, or.     | 1′.23″.52           | 0:64                |       |                      |                         |  |  |
| 9      | Q' 1568, or 97-396   | 0-07240                | 90     | 1/-566, or      | 1′337.96            | Q-7249              |       |                      |                         |  |  |

TABLE LII

VALUE OF SÖDHYA BY THE SIDDHÄNTA-ŚIRŌMANI,

as fixed by Dr Schram for seven centuries, and Table of difference between that authority and the First Aryn-Siddhānta.

| In the year<br>K Y expired | In<br>A.D | Exac | t val | ue df <i>£ō</i> | dhya   |   |   | ed in calcu-<br>onger rule | Diff between Arya Siddh and Siddh - Sirōmani values of fōdhya, for use by the shorter rule |
|----------------------------|-----------|------|-------|-----------------|--------|---|---|----------------------------|--------------------------------------------------------------------------------------------|
| 1                          | 2         |      |       | 3               |        |   | 4 |                            | 5                                                                                          |
|                            |           | d    | λ     | m s             | *      | ď | ħ | m                          | Minutes                                                                                    |
| 4200                       | 1099 1100 | 2    | 4     | 18              | 49 0   | 2 | 4 | 19                         | 46                                                                                         |
| 4300                       | 1199 1200 | 2    | 4     | 19              | 4 975  | 2 | 4 | 19                         | 47                                                                                         |
| 4409                       | 1299 1300 | 2    | 4     | 19              | 20 95  | 2 | 4 | 19                         | 47                                                                                         |
| 4500                       | 1399 1400 | 2    | 4     | <sup>-</sup> 19 | 36 925 | 2 | 4 | 20                         | 47                                                                                         |
| 4600                       | 1499 1500 | 2    | 4     | 19              | 52 9   | 2 | 4 | 20                         | 47                                                                                         |
| 4700                       | 1599 1600 | 2    | 4     | 20              | 8 875  | 2 | 4 | 20                         | 48                                                                                         |
| 4800                       | 1699 1700 | 2    | 4     | 20              | 24 85  | 2 | 4 | 20                         | 48                                                                                         |

The Sodhy a encreases annually en amount by about 0: 16, actually 0: 15975

#### TABLE LIII.

Difference between the moments of mean Mesha-sameranti as calculated by (1) The Fifst Abya-Siddhanta, (11) The Siddhanta-Śiedmani,

the two having been together at K. Y 0 or B C. 3102

[The moment of mean Mēsha-samkrānti by the Ārya-Siddhānta having been found, deduct from this the time-difference for the KY. year of the given date Result is moment of mean Mēsha-samkrānti by the Siddhānta-Śirōmani]

| Diff<br>in<br>years | Time<br>Difference | Diff<br>in<br>years | Time<br>Difference | Diff.<br>in<br>years | Time<br>Difference | Diff<br>in<br>years | Time<br>Difference. |
|---------------------|--------------------|---------------------|--------------------|----------------------|--------------------|---------------------|---------------------|
| 1                   | 2                  | 1                   | 2                  | 1                    | 2                  | 1                   | 2                   |
|                     | h m s              |                     | ħ m г.             |                      | h m s              |                     | h m e               |
| 1                   | 0 0 21             | 10                  | 0 3 30             | 100                  | 0 35 0             | 1000                | 5 50 O              |
| 2                   | 0 0 42             | 20                  | 070                | 200                  | 1 10 0             | 2000                | 11 40 0             |
| 3                   | 0 1 3              | 30                  | 0 10 30            | 800                  | 1 45 0             | 3000                | 17 30 0             |
| 4                   | 0 1 24             | 40                  | 0 14 0             | 400                  | 2 20 0             | 4000                | 23 20 0             |
| 5                   | 0 1 45             | 50                  | 0 17 30            | 500                  | 2 55 0             |                     |                     |
| 6                   | 0 2 6              | 60                  | 0 21 0             | 600                  | 3 80 0             |                     |                     |
| 7                   | 0 2 27             | 70                  | 0 24 30            | 700                  | 450                |                     |                     |
| 8                   | 0 2 48             | 80                  | 0 28 0             | 800                  | 4400               |                     |                     |
| દ                   | 0 3 9              | 90                  | 0 81 80            | 900                  | 5 15 0             |                     |                     |

#### No 19-TWO INSCRIPTIONS FROM KURGOD

#### BY LIONEL D BARNETT

Kurgōd is a village in the Bellary tāluka of the Bellary District, Madras it is shown in the Indian Atlas sheet 58 (1827) as "Koorgode," in lat 15° 21', long 76° 54', about four-teen miles north-north-west from Bellary. The records now published give the name in the full form of Kurugōdu; and the first of them puts the place in the Ballakundā vishaya (1 17) or Ballakunde nāḍ (11 19, 47),—known from other sources as a three-hundred district,—which, again, it puts in the Kuntala country (11 14, 17) The name Kurugōdu seems to mean "(the hill) having a small or low top," from kuru and kōḍu, with reference to one or another of the hills which lie on the north and west of the place. The inscriptions place here a hill-fort (see A, vv. 12, 13, and B, 19). They speak of it in bombastic terms, but it seems to have been in ancient times really a fortress of strength and repute, as it is mentioned in the list of strongholds which were reduced by the Hoysala king Vishnuvardhana I (see Ep Carn XI. Dg 25, p 55) and Ballāla II (see Vol. XIII above, p 176)

In 1801 Major Colin Mackenzie found at Kurgod a stone tablet, nearly five feet high and three feet wide and about eleven inches thick. He removed it with the consent of the principal inhabitants, and it is now in the Imperial Museum at Calcutta. This stone bears two inscriptions, one on its front and the other on the back, the first of which, A below, was brought to notice by a translation which was furnished to Major Mackenzie and was published in 1807 by Colebrooke in Asiatic Researches, Vol. IX, p. 433, see also Colebrooke's Essays, Vol. II, p. 240. That translation was not a very satisfactory one—to—say nothing of—its numerous errors of omission and commission, it introduced, quite gratuitously, the name—of—Śālivāhana—into—both the dates, regarding which point—and—its connections see Dr. Fleet's paper on "Śālivāhana and the Śaka Era" in Journ R. As. Soc., 1916, p. 809—I now—edit—the—two records—from—ink-impressions placed at my disposal by the late Dr. Fleet, which are now in the British Museum

# A —OF SOMESVARA IV AND THE SINDA PRINCE RACHAMALLA II. SAKA 1095 AND 1103.

This record is on the front of the stone. Over it there are sculptures as usual  $\cdot$  in the centre a linga, at the sides, the bull Nandi and probably a cow and calf, and above them, the sun and moon. The writing covers an area of about 3 ft  $8\frac{1}{4}$  in in height by 2 ft 9 in in width, and is in an excellent state of preservation

The characters are Kanarese, about  $\frac{1}{4}$  in in height on the average. They are well formed, of the upright type characteristic of the period. They include in line 1 three interesting letters which have been illustrated by Dr. Fleet in Ind. Ant., Vol. XV, p. 364—the opening syllable \$r\ti\$, about  $2\frac{3}{4}$  in. high, is elaborated so as to present on the right side the front part of an elephant, and the dra of chamdra and the bha of Sambhav\tilde{e}, of the same height, are treated so as to form the front parts of two birds. With this may be compared the inscription Ep. Carn XI (Chitaldroog), Cd. No. 47, which boasts of its engraver's skill in feats of this kind. In the same line the \tilde{u} of Svayambh\tilde{u} and the upper part of the ai in trail\tilde{e}kya are drawn out and expanded into ornamental designs, and the in chumbins enlarged. On the last line also a number of subscript vowels and consonants are prolonged downwards in sweeping flourishes. The inscription is also remarkable for the frequent use that it makes of the special characters for m, y, and v noted above, Vol. XII, p. 335. Thus in lines 1-3 the proportion of the special to

<sup>&</sup>lt;sup>1</sup> This record is entered as No 253 in Professor Kielhorn's List of the Inscriptions of Southern India, Vol VII above, appendix

the regular m is 4 to 1, in lines 30-33 it is 15 to 10, the proportion of the special to the regular v in lines 1-3 is 4 to 14, in lines 30-33 it is 10 to 12. The special y occurs 17 times. The anusvāra is written sometimes above, sometimes on the right side of the preceding alshara

The inscription has the unusual feature of being composed in three languages. Vv. 1-3 are Sanskrit, v. 4 is Piakrit,2 and all the rest of the record is Kanarese, ll 15 17 being prose. followed by poetry (vv 10-24), including in verse 6 a metre, Utsaha, which is not of common occurrence, with occasional short prefaces in prose, a prose passage (Il 32-35), a verse (v 25), more prose (ll 35-37), a verse (v. 26), and then prose from 1 38 to the end The Prakist is more interesting. It is intended to be in the Saurasons Sanskrit is ordinary dialect, and comes fairly near to success thus its -achchho, -rallho, and Lachchhi-, as regards then internal consonants, are justified by the forms achrhhi, rakkhasa, and Lachchhi authenticated for Sauraseni (Pischel, Gramm d Prakrit-sprachen, pp 219, 220, 216 respectively), though the l of Lachchhi- 18 wrong, as is also -tachchhō (Saurasēnī valhha Pischel, 16, p 221) rather rare word ukkēra deserves mention see Pischel, 16, p 90 The Kannrese is of the ancient dialect in the metrical portions (an exception being horeya, 1 20), the prose is in the medieval language, with some vacillation as regards the conversion of initial p to h (e.g. Piriya, 1 36. paduval, 11 40, 47, 48, paduvalu, 1 41, pū-, 1 40, but Hāhe-, 1 40, Hiriya, 1 44, hōha, 1 48. The spelling alale may be noted Kittel gives only alale. The archaic l is nowhere There is an instance of the accusative ending in -a, tanna (1 20), on which see Dr Fleet's remarks above, Vol XI, p 3, and note. Lexically interesting are odbhayad, 1 4; gamgarım, Il 18-19, ırkkeyune, 1 21, adaguntı, 1 26 (cf the Bankapür inscription, 1 26, above, Vol XIII, p 171), takkil, unploughed land,3 11. 40 ff, kammata, 1 40, dharmmeta, 1 41, hole, ll 41 ff, chinnageylada, "goldsmith's work," 1 50 (with the phrase chinnageyladanakharangal there we may compare mānikya-nakhara, mo-nakara, mo-nagara, mānika-nakhara. and manika nakara in Inser of Sraiana Belgola, Nos 91, 94-5, 97, 106, 129), and satt[u\*]gāyam, 1 50

The inscription, though in reality a connected whole written at or soon after the time of the second date given in it, divides itself into three parts the end of the first part, in 1 44, is marked by three conch shells, and the end of the second part is marked by one such shell at the The first part, after eight introductory verses, mentions the Western Chalukya Somēsvara [IV] Tribhuvanamalla as the reigning king of Kuntala, ruling at the nele-vidu, the standing-camp or cantonment, at Kalyana (1 16) It then proceeds to sing the praises of the province of Ballakunde (vv 10, 11) and the hill-fort (durga) of Kurugodu (vv 12-16), which is fancifully said to hold in check the Cholas, Guriaras, Lalas (people of Southern Gujarat), Pandyas, and Telugus (v 13), and then goes to give an account of the family of the Sinda Mahamandaleśvaras ruling in Kurugodu under the suzerainty of the Western Châlukyas The first of them to be mentioned is the reigning prince, Irmadi-Rachamalla, i e Rachamalla II (v 17), and we are told that his race sprang from an eponymous hero Sinds, born from the union of a Naga king with the radiance from Siva's sword In the lineage of Sinda arose Rāchamalla [I],5 who by Sōvala-dēvi begot Irungula (vv 19-20); the latter by Bala-devi had two sons, Rachamalla II and Soma (v 21)

<sup>1</sup> This includes the ligature rev, which regularly presents the special form

<sup>2</sup> An instance of Prakrit occurring in the middle of a prasasti is found in Ep Carn, Vol XI, Dg No 41

I take this opportunity to call attention to the use of this term in the Ittagi inscription A, 1 81, above, Vol. XII, p 49

<sup>4</sup> On the meaning of the term nele-vidu see Dr Fleet's paper "Nelevidu Appayansvidu" in Journ R As Soc, 1917, p 115

<sup>5</sup> This Bachama'la I is probably identical with the Jinda Rachamalla who is known from other sources to have been ruling Ballakunde, in conjunction with his older brother Irmadi-Bhima (Bhima II), as feudatories of Jagudakumalla II (Progr Report of Asst Arch Supt for Epigr, South Circle, 1913 14, pp. 87 f)

malla II's prosperity, due to his devotion to Śiva, is described (vv 22-24) Next we are introduced to a high minister of Rāchamalla I, the General and Hadapavaļa (bearer of the royal betel-bag) Bēchirāja (Bēcharasa or Bēchaiya), who built a temple to Śiva-Svayambhū and presented a memorial on the subject to Piriya-Rāchamalla, ie Rāchamalla I, who accordingly granted for its endowment in Śaka 1095 an estate which he vested in a certain Bālā Śivāchārya, an āchārya of the Kālāmukha and Lākulīśvara theology, as trustee (ll. 33-44)

The second part (ll 44 to 47) tells us that in Saka 1103 Irmadi-Rāchamalla, i e Rāchamalla II, made an endowment, comprising the village of Jintegrams and certain other concessions, to the same temple and trustee

The third part (1 48 to the end) records a grant of some land at Kurugodu to the same temple. And it then proceeds to tell us that, as the record euphemistically puts it, when Bēchirāja was going to Kailāsa in bodily form, that is, when he had died and his corpse was being cremated, his wives Bailiyakka and Malpāniyakka entered the fire, that is, immolated themselves with his corpse by the rite of Suttee, and, just before doing that, obtained the permission of the ruling prince for the making of certain other grants, naturally to the same temple 2

The inscription contains two dates, regarding which Dr. Fleet has given me the following remarks:—"In the first date (1 38 f) the details are the cyclic year Vijaya, being the faka year 1095 (expired,=A.D 1173-74), the new-moon tithi of Mārgaśira; Sōmavāra (Monday); an eclipse of the sun. This date is an irregular one, in that the given tithi had no connection with a Monday it answers to Thursday, 6 December, A.D 1173, on which day it ended at about 20 h 16 m after mean sunrise (for Ujjain). Also, though there was a total annular eclipse of the sun, it was not visible in India.

"In the second date (1 45) the details are: the cyclic year Plava, being the Saka year 1103 (expired,=A.D 1181-82), the full-moon tithi of Kärttika, Sõmavära; an eclipse of the moon. This date, also, is irregular, as the given tithi here again had no connection with a Monday it answers to Saturday, 24 October, AD 1181, on which day it ended at about 6 h. 18 m after mean sunrise (for Ujjam), and there was no eclipse"

Geographical names are fairly numerous in this record. The chief are Kuntala (II. 14, 17), the nele-viqu Kalyāņa (I 16), the country of Ballakunde (II. 17, 19, 41, 47), Kurugōdu (II. 20-1, 23-4, 39, 48), the rivers Nirahalla (I 39) and Uppuvalla (I 48), Bāḍanahaṭṭi (I 41), Bīyanahaṭṭi (I 42), Arakeṛe (II 42, 48), Domḍavaṭṭi (I. 43), Śripura (I 45), Tekkeṭal (I. 46); Araliyahālu (I 47), Hamgave (I 47), Goranahālu (I 47); Jintegrāma (I 47), Orvāyalūr (I 48), Maṇivūr (I 49), and Sūgūr (I 49). Of the site of Kurugōdu, the modern Kurgōd, we have already spoken. The Ballakunde district, in which it lay, is mentioned as a three-hundred district in an inscription of A.D. 1107 at Huvvinamaḍagu in Mysore (Ep Carn, Vol XI, Chitaldroog, Dg 128; cf ibid 126, and Progress Repert of Aest., Arch. Supt. for Epigr., South. Ourcle, 1913-14, p. 88), and evidently was a division of the Sindavādi country, on which see Dr. Fleet's note in Ind. Ant., Vol. XXX., p. 257.3. It took its name from what is now an insignificant village on the western bank of the river Hagari or Vēdavati in lat 15° 32′, long 77°, marked on the Adama Atlas sheet 58 (1827) as "Bullakoondy", it lies about fifteen miles north-east-by-north from Kurgōd, Bāḍanahatta appears on the same map as "Badanhutty," about two miles S S W from Kurgōd, Orvēyalūr

<sup>&</sup>lt;sup>1</sup> See Progress Report of Asst Archael Supt for Epigr., Southern Circle, 1907-8, p 88, 1914-15, pp 88, 91, 101, and my remarks on the Yewur inser G, above, Vol XII, p 337

Another epigraphic record of a case of Suttee, also attended by the making of grants, is found in the Belatura inscription of A.D. 1057, Vol. VI above, p. 215.

It appears also in Ep Carn, Vol XI, Dg. 126, 128

in the record of Isvara of Halavūr already mentioned (above, p. 269), according to which Sinds was the offspring of Siva and the river Sindhu, and Siva created a tigress to suckle him

The memory of the Sindas' connection with the territory in the neighbourhood of Bellary is still preserved in local names · see Dr Fleet's note on the Sindavadi country in Ind Ant, Vol XXX, p 257. A clear trace, as Dr. Fleet has pointed out to me, survives in the name of Sindanūr, "Sinda's Town," in the Mudgal division of the Nizain's territory, which is marked as "Sindunoor" in the Indian Atlas sheet 58 (1827), in lat 15° 46', long. 76° 49', about twentynine miles north-by-west from Kuigod.

#### TEXT.1

[Metres v 1, Śloka (Anushtubh), v 2, Mālinī, vv. 3, 5, 11, Sārdūlavikrīdita, v. 4, Sragdharā, v 6, Uteāha, vv 7, 21, 22, Mattēbhavikrīdita; vv 8-10, Mahāsragdharā, vv. 12, 15-19, 24-26, Kanda, vv 13, 20, Utpalamālā, vv 14, 23, Champakamālā]

- Śrī-Svayambhū-nāthāya namah || Namas=tumga-śiraś-chumbi-ohamdra-chāmara-chāravē [|\*] trailokya-nagar-ārambha-mūla-stambhāya Śambhavē || [1\*]
- Jayatı vısada-kirttih prartthit-arttha-prapürttih sakala-bhuvana-vartti devata-chakravarttī | vigata-Ditija-dambhah Pārvvati-pārirambhah
- pravinata-vidhu(du)-Śambhur-ddēva-dēva-Svayambhūh [2\*] Yasy=odvritta-paratrayasya vijayē bhāl-ēkshan-āgny-archchishā svidyach-chamdra-kalā-sravadbhii-amritair=ujjivitah sa stuvan | (|)
- dēva-sīrah-karōtī-nīkaras=taj-jāta-rāv-ōdbhayād=Gauryyā 4 [molde yah pariranibhans smita-mukhas=tasmai namah Śambhavē | [3\*] <sup>2</sup>Göri-piņa-tthana-ttha-tthagidaghusina-dinn-ekka-vann-o(u)ggha-vachchho
- 5 Kamdapp-o(u)ddappa-vipphālana-nia-nivunā vichchhuranta-ttiachchhō grbbantihuyana-bhayan-ārambha-sambhanta-khambhō o(u)kkēra-rakkhō Lackchhi nahappıyō sō
- 6 jeai sai-jaē ņamma-Sambhū Śri-dēvi-ramaņa-pram(pra)nūia-Sayambhü [ [4\*]mahımam Bhübhrit-sutā-vallabham pād-ānamra-sur-āsur-Endra-maku-
- 7 t-odyat sona māņikya-ruk-prādur-bhbhūta-disam mano-mudade Sadyojāta-vaktram Svayambhii-dēvam namag=āgaļum kuduge bha-
- 8 kti-siīyumam śrīyumam || [5\*] Utsāham | 3Vilasad-Amara-rāja-Rāja-rāja-Ditijarāja-samkula-višāla-mauli-ghrishta-chalana-nalina-yuga-
- salıla-dharanı-pavana-gagana-dabana-taranı-sasadhar-ātma-lasad-ashta-mürtti Sambhu kuduge namag=abhishtamam | [6\*] Padinālkum bhu-
- tann=ichchh-ādi-śakti-tray-āspadadindam padadu 10 paripālisutt-akhilabhūta-brātadol=jīvit-ābhyudayam mādida Sambhu
- janatā-chēta[s\*]-sthan=āg-ırddu sammadadın=tamnane torut=ikke satatam manmānas āmbhōjadol || [7\*] Mahāsragdhare | Himavad-dhātrī-dha-
- rēmdr-ātmaje kiru pereyam node jūta-sthamam tām kamanīy-ālōkadım tannaya pere-nosalol nilda bel-dimgalim pürnnımey-āgal dēva | bāl-ēndu-
- v=akaley=atıpürnn-ömduvımd=ädud=emb=uttama-mugdhatvakke 13 mechch-irdd=ahayamahımam Sambhu rakshıkke nammam | [8\*] Kadal-ēlum dvīpav-ēlum kul naga-chayav=ēlum samāvēshṭisal chelv-ede Jam-

Metre Utsāha (see Nāgavarma's Kannada Chhandassu, Kittel's ed., p 126). The prasa is imperfect, he | in vilatad, samkula, and salifa being answered by I in fasad

<sup>1</sup> From the ink impression

The corresponding Sauskrit of this verse would be Gauri-plus-staus-sthe-sthegita ghusrina-datt-sike vern-Kamdarp-öddarpa-vısphālana pija nipuņō vichchhurat-tryakahō | gīrvān-ötkārya-rakthartribhuvana bhavan-ārambha sambhrānta skambho Lakshmī-nātha-priyah sa jayati satī-jayē narma-Sambhuh Svayambhûh ||

- 14 būdvīpav=ā dvīpada Bharata-mahī-bhāgadol=nādeyum norppadel kang=atyamta sobhāvaham=e'ne negald=ī Kumtala-kshmātala-siīg=odeyam Chālukya-vams-otpalavikasana-chamdram vilā-
- 15 lās²-Āmarēmdram || [9\*] Mattam tat-praśastry=ent=emdade || Svasti Samasta-bhuvan-āśrayam Śrī-Prīthvī-vallabham mahārājādhirājam paramēśvara paramabhatṭārakam Satyāśraya-
- 16 kula-tılakam Chāluky-ābharanam śrīmat-Tribhuvanamalla-Vīra-Sōmēśvara-dēvan= uttarōttar-ābhivriddhi-pravarddhamānam=ā-chamdr-ārkka-tāram Kalyānada nele-vīdinol=sukha-samkathā-vinōdadim rā-
- 17 jyam geyyuttam=ıral=ıttal || Vrı || <sup>3</sup>Jaladhı-byāvēshtıt-örvvī-mahılege vılasal-lölabhāla-sthali-Kumtala-dēśan=tān=enɪpp=amt=iral=esava lasat-Kuntala-kshönig=udyattılakam tām Ballakundā-vıshaya-
- 18 m=adhika-lakshmī-samāsēvitam bhū-lalanā-līlā-vilāsa-sphurita-kabarikā-kundad=ant=oppi törkkum || [10\*] Ad=ent=emdade || Ūr-ūr-ddappade pūta-bhūta-lateyim matt-āliyim šāliyimd=ūr-ūr-ddappade gam-
- 19 garım kudıyarım srīmamtarim kantarımd=ür-ür-ddappade devata-nılayadım sadbhaktarım chelvn-vett=ür-ür-ddappade Ballakumde-nadu-nāl=samtam basamtam karam || [11\*] Antu nada naduve || Kam || 4Kela-balada jala-
- 20 da durggamgalan=alevudu nereya horeya taru-giri-durggamgalan=ilisi tanua<sup>5</sup> meravudu kula-giri Kurugōda durggav=ā[r]ggum durggam || [12\*] Vri || Chōlanan=ālav=āduvudu Gūrijaranam sale tarijikum
- 21 karam Lālanan=ālı māduvudu Pāmdyanan=andalegum Telumga-bhūpālauan=ēlidirkkeyane māduvud=1 Kurugōda köte tām kālegav=endad=ēlu-madı perchehuvud= achchariy=āro kāduvar || [13\*] Ā
- 22 köteya pora-volal=ent-endade || Tılaka-tamāla-tūla-kadalī-vakul-āvalī-pātal-āļī-pīppala-dala-mātulumga-ghanasārala-kēsara-karnnīkāra-sālmalī(li)-lavalī-lavanga-saha-kāraka-kimšuka-nālikēra-
- 23 samkula-sakala-rttu-nandanadın=oppugum=i Kurugöds suttalum || [14\*] Mattav= ā pattanadol || Kam || Dhanadanan=ılipar=ddhanıkar=vvanadhipanam naguvar= allı ratna-vıvēkar=Mmanuvam pölvar=jjanapar=jjana-nutav=ıdu pölkuv=altə Bhö-
- 24 gāvatīyam | [15\*] Bhaktīya mane bhaktīya nele bhaktīy=avatī(te)6 bhaktīy= ēlge bhaktīya rājyam bhaktīya bhandāram Šīva-bhaktīya sīrī bamdu nelasīt= I Kurugōdoļ || [16\*] Ā nagarakk=adhinātham Šrī-nārī-kuchā-vilōla-kum-
- 25 kuma-vaksham bhū-nutan=esedam nisadan=tān=Irmmadi-Bāchamalian=apratimallam || [17\*] Va || Ā nripan=anvayam=ent=emdade || Kam || Mridāna nidu-dola bālina kadu-vogarina polapan=uragi gett=uragēmdramn=to-
- 26 dardallı bhāva-zatıyınd=odan=ogedam Sindan=akhıla-bhuvan-anada[m] || [18\*]
  Ant=ante Sinda-bhūpana santatıy=adaguntı perchehe perchehidan=atıvikrāmtam
  Jaya-kāmtam Śri-kāntam śri-Rāchamalla-dharaṇi-kāntam || [19\*] Śri-vanit-5-
- 27 svaramge Śiva-pāda-sikhāmaņi Rāchamalla-dēv-āvanipālakamge sati Sōvala-dēvige putņidam yasah-sri-varan=artthigalg=ereda pomgaļan-ishtakarātigalam samast-āvanibhrit-sa-mamgalan=Irumguļan=Ivan=u-

<sup>1</sup> For nolpade

<sup>&</sup>lt;sup>2</sup> This second jā is superflucus:

<sup>\*</sup> The prasa 18 imperfect, unless we correct lalana to lalana

<sup>4</sup> The prasa is irregular, the alliteration being on the wiras kela, aurgantyajen (wilce),

<sup>5</sup> Ses above, p 266.

<sup>5</sup> The reading of this word is not certain; but I can think of nothing better.

- śrimad-Irumgula-kshiti-vadhū-nathamgav= dātta-mamgalam || [20\*] Mudadim 28 udyad-mn-āspadey=appe(ppa) Bala-dēvigan-tanayar-ādai-Bhbhimanum Pärtthanum todal=ill=embinegam kram-onnatiyol=a-
- śā-varīti-sat-kīītti-sampadan=int-Irmmadi-Rāchamalla-nripanum i śrī-Sōma-bhūpālanum 29 virtyarol tad-agrapana mahimey-emt-emdado | Vri | Puli-[21\*] nalid=unda śaktiy=ahiy=čkavilam
- 30 chhfchlattrav2=ag 11dda pemp=ala-vatt-a chamarī-mrigam chamara-jam tad-bhadrajat-ībha-samkula-bhadr-āsana-rējya-chihna-sahitam śri-Sında-Gövindan=är=alav=all= Irmmadı-Rächamallan=adatım Bhōgimdra-vams-odbhavam [22\*] mahimam
- nav-Ābja-nayanam 31 mahi-nuta-sukh-ābhinav-ātisayam vasah-prakāsita-bhuyanam tınükrita-Kalı-kälimam mulina-daritan=Irmmadipaya-nandana-samuutam Rāchamalla bhūpati-tilakam kalā-
- Ttıvıkkramam | [23\*] Kam | Podaviya kuśalan=āhava-chakkı adol=ā mechchi nichcha-varavam kudal-Irmmadi-Rāchanadave Mridam bhaktara malla-devam padedam nitya-prīsada-iājyi śrīyam | [24\*] Va | Amt=enisi ne-
- galda siiman-mihamandalisvaian-Irmmadi-Richamalla-devana rajyam-uttaiottaram susthiram=āgutt-ne | tat-pūda-padm-opanvi Šiv aika-bhāvi Kasyapa-gotra-pavitram Achharasana putiam sarvy-adhi-
- pati-kaiyya-dhui andharan=abhinava-yugandharam 34 kārī Telgara mārī Vajasaneyamamtrı-chüdāmanı kol ambara-dyumam Svajambhu-dëva-labdha-vara-prasadam śriman-mahā-pradbānam hadapava-
- mahimey=ent=emdade || Ka || Odaveyan=odalam 35 lam Bēchirājana dcvargg=odanodane nivēdisutt[u\*] Šīva-saunīdhīvam padedam lokadol=orvvane hadapavalam dandanāyakam Bēcharasam | [25\*] Va | Ant=ā Bēchara-
- 26 sam śri-Svayambhu dövargge dev-alay-man=ettisi nija-pitige dharmma-karyyawam śrīman-mahāmandalēśvaram Pırıya-Rāchamalla-dēvarasar Svayambhu-dcvar=amga-bhōga-ramga-bhōgakkam
- sthan-acharyyaru svastı yama-myama-svadhyaya dhyana dharana-mo(mau)n-37 falliya ānushtbāna-Śira-pūjī-tatparai=app=avara ' mahimey=omt=emdade | Lākulisvar-ēgama-Kālā(lā)mukha-
- 38' darśanamgalan=taldı tapo-lilege muyv-amt-irppam Bāla-Šīvāchāryya varyyan= aganita-dhairyyam | [26] Va | Amt=emsida Bāla-Šīvāchāryyara karchchi vā (dhā) rā-pūrvvikam mādi Sa (sa) ka-va-
- · 39 rsha³ · 1095neya · Vijelja)ya-samvatsaradha(da) Mārggaširad=amāvāsye · Sōmavāra sūryya-grahana-tā(ta)t-kāladandu · śri-Svayambhu-dēvargge kotta Kurugodim müda-voladallı Nira
  - paduval takkıla, mattaru 3. arasara kammatadim paduval -saul mattar 1 Pumdarikana, kereyim müdana pü-dömta: I devara montana 2 Hābe-kall<sup>p</sup> mū-
- 41 da-volada Ballakumdeya holo-vērogun paduralu iakkil mattur 12 & vūra Erada\_ kereyım\_temkalu kısu-vattar4 5 Badanahattıyalu dlarmmētada sthaladim teinkalu takkila ma 1

I The prasa in this verse is imperfect, the alliterative words are puli, samkula, ala, alav=.

<sup>2</sup> Read ēka rhchhattrav=

<sup>3</sup> It is to be noted that neither here nor in the second date in 1. 45 below does the original contain the word Šālīvābana sce remarks on p 265 above

Possibly, but less probably, mattar, see 1 48

How in importantisting in plan (A. ) and state (my important signature) (as in the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of the control of th

- kammum 450 Bīyanahattıy=ūrım temkana kısu 42 allı Biyanahattıya däriyim temka Bhīn anātha-dērara -keyşim mūdana takkila mattir 1 kammam Arakereyalu
- 43 Domdayattiya danyim madana sthalav=cradal-kam kisu kamma' alliya badumbeyanım badagara gadde-kattu 5 Pumdarikana kereya kelage gaddekattu 3 imt=iv=initum
- 44 Hiriya-Rāchamalla-dēvaru munnam kott-irddavul [ ] Mattam Sımda-Gövinda sıtı [ga\* ra gamıdam Pātāla-chakravarttı Bhögāvati-pulavar-ādhīšvaram sri-Vīra-Kalidēva-nitya-piasad un "śrī-
- Yırmmadı-Rāchamalla-dēvarasaru Šaka-varsha 45 man-mahāmandaļēšvaram neya<sup>2</sup> Flava-samvatsu(tsa)rada Kīrttika punnami Somavāra soma-grahanadamdu Śrīpuravan-agrahāravam māduva kāladalu Bāla-Šīva-dēva-
- 46 ra kālam kaichchi dhirā-pūrvvakam srī-Svayambhu dēvar-amga-bhōgam(ga)-ramgabhoga-naivedya-jii na-oildhara-Chaitra-payitra-svadhyaya-Vaiseshika-by ikhyana-khandi-🖺 'ka-Siva-dhaimma-purāņa pathanav=anna-dānav=int=initakkam - Țekkekala
- sīmeyım Hamgaveyım 47 hole-vēreyim műdal Aralıyahāla temkal Goranahāla<sup>8</sup> sīmeyim bidagal Billakumde nīda baliya pūlivva-sim-āuvitav=āgikottal Jintegrāms 14 [17]
- Kurugoda holadalu Uppuvalladim müdana 'kısu-vattar vāyalūrim5 mūdal Arakereya hole-vēreyim paduval takkil ma' l 300 [[7] Mattam Bēcharyan=odale Karlāsakke hoha
- same(ma)yadal=agni-pravčś wam mäduvallı dhaimma patni' patibrate - Bailiyakkanum Malpiniyakkanum siimad-arasaram bidi komdu Manivura sthaladalu Tumgabhadiā-dēvijim temkal Sūgūra hole-vēre-
- 50 'yım müduvalu<sup>6</sup> lotta takılı chinnageykada-nakharangalum kādi mattar 2 nchehma moleyelli kotta dalakke visa 2 kani 2 mattav=avaru konta(nda)lli so 2 kottalii so 2 mattim angadiyalu satt[u\*]g-ayam 1

#### TRANSLATION.

- (Line 1) Homage to the blessed Lord Svayambhū!
- (Verse 1) Homoge to Sambha, beauteous with the yak-tail fan which is the moon kissing his lofty head, the foundation column for the construction of the city that is the threefold world!
- (Verse 2) Victorious is he of brilliant glory, fulfilling the objects of desire, pervading all worlds, emperor of gods, dispeller of Dartyas' pride, embracer of Parvati, Sambhu to whom sages bow, the Svayambhū who is god of gods
- (Verse 3) Homnge to that Sambhu on whose conquest of the haughty Three Cities by the fiery ray from his frontal eye the multitude of gods' skulls were restored to life by the - nectars streaming from his oozing moon-digit, and praised him in delight; and who smiles as Ganri embraces him in an access of terror at the clamour arising thence
- (Verse 4) Victorious in victory over women is he whose magnificent breast has been , given the same colour as the covering saffion lying on Gauri's full bosom, who is truly skilful in crushing Kandarpa's pride, who has three flashing eyes, who protects the company of the

6 Rend mūdaln

20

After this word there are three fankhas on the stone, marking the end of that part of the resord In . The writer first a rate the figures 1102, and then corrected the 2 into a 3, not very successfully

After this ligned is the sign of a sankha The sylladle Go is somewhat doubtful Instead of Or cayalarım as two words, read Orcayalarım

gods, through whom tremble the columns in the foundations of the structure of the three worlds, the friend of Lakshmi's Lord [Vishņu], Sambhu engaged in sport, the Svayambhū.

(Verse 5.) May he whose majesty is extolled by the goddess Fortune's Lover [Vishnu], the darling of the Mountain's Daughter [Umā], who illumines the regions of space with the radiance of the high ruddy rubies on the diadems of the princes of gods and demons bowing at his feet, who wears the Sadyōjāta-face,<sup>2</sup> the god Svayambhū, with joy of soul ever grant us fortune in devotion and prosperity.

(Verse 6) May Sambhu, whose two lotus-feet are grazed by the broad diadems of the brilliant King of Gods [Indra], the King of Kings [Vishņu], and the multitude of princes of Daityas, and who bears the eight bright forms of water, earth, air, sky, fire, sun, moon, and soul, grant us (our) desire

(Verse 7) May Sambhu, who, pervading and protecting the fourteen worlds from the seat of his three Powers of Will, etc., creates prosperous life in the multitudes of all beings, dwelling in the souls of votaries, everlastingly with joy bestow a revelation of himself in the lotus of my spirit!

(Verse 8) May Sambhu of surpassing majesty preserve us—he who praises for her supreme simplicity the great mountain Himavat's Daughter, who, when she saw the little moon-crescent on his locks, (and) when through the bright light spreading over his moon-like brow in lovely lustre there was the phenomenon of a full moon, cried · "Lo, O God, the young moon has grown to an over-full moon!

(Verse 9) A place of beauty is the continent of Jambūdvīpa, which is surrounded by the seven seas, seven continents, and seven ranges of central mountains, as in the region of Bharata belonging to this continent there is to be seen a province [Kuntala], the lord of the goddess of this land of Kuntala, which is famed for displaying to the eye exceeding brilliance, is a moon expanding the lotuses of the Chālukya race, an Indra of bright semblance.

<sup>1</sup> I understand namma-Sambhū as nasma-Śambhu, comparing such expressions as Nītita-Ganapati, Gīta-Gōmada, etc

This is one of the pancha-mukha or five faces or phases of Siva The beginning of this cult appears in the pancha-brahma-mantra, i.e. Taitt. Āranyaka X 43-47, in which Sadyojāta, Vamadēva, Aghora, Tatpurusha, and Îsana are worshipped, Sayana in loco says that Sadyöjata is the western face, Vamadêva the northern, Aghôra the southern, and Tatpurusha the eastern This is elaborated in the Paucha brahma Upanishad (especially § 7); and the Brihaj-Jābāla Upanishad 1. 8 says that from the Sadyōjāta face arose Earth, thence the Nivritti Kalā, etc. The Southern Salvas teach that Isans is the supreme phase, having the function of grace (anugraha), and termed murtta ("embodied"), Tatpurusha, termed "mouth" (caktra), with the function of concealment (firodhana), pervades all souls as antaryamin and conceals the nature of the universe by means of the sapta-jala arising from the Nada and Bindu, Aghöra, termed "heart" (hridaya), has the function of dissolution (sarhāra), Vāmadēva, termed "secret organ" (guhya), with the function of maintaining the cosmos (sthata), keeps souls fettered in the illusion of Maya and educes discriminate perception (vijāāna), etc., from the Bindu, and Sadyōjāta, termed "body" (mūrtti), with the function of creation (srishfi), unites bodies to souls Cf Nallasvami Pillai's translation of Arunandi's Śwa-ñāna-siddhiyār, p 156 n The formula quoted in Sarvadarfana-zangraha (Calcutta edn., 1872, p. 95) identifies Isana with the bead, Tatpurusha with the mouth, Agbora with the heart, Vāmadēva with the secret parts, and Sadyōjāta with the feet, cf Cowell and Gough's translation, p 117 Cf Gopinatha Rao, Elements of Hindu Iconography, Vol II, pp 64, 97 f., 366 f , 375-9, 384, 388, 404. See also Mrigendra Agama 111 8, and also on the ritual Karana Agama 1 64

<sup>\*</sup> Rāja-rāja cf Śabara-śankara vilāsa ii. 29, ananta-bhūshitan=iļādhara-rājan

<sup>&</sup>lt;sup>4</sup> Cf Mahābhārata VII. cci. 67 (Pratapchandra Ray's edn.), the opening stanzas of Abhijāāna takuntala and Mālankāgmunita, etc.; see also Nallasvami Pillai's Studies in Saiva-siddhanta, p. 93 ff., and Gopinatha Rao, Elements of Hindu Iconography, Vol. II, pp. 403 ff.

<sup>&</sup>lt;sup>5</sup> Namely, Thought (jäasa), Will (ichohkā), and Action (kriyā).

(Innes 15-17) And as regards his titles: Hail! the asylum of the whole world, beloved of Fortune and Earth, the great Emperor, the paramēivara, the paramabhatṭāraka, ornament of Sityāśraya's race, embellishment of the Chālukyas, the fortunate Tribhuvanamslia Vīra-Somēśvara-dēva, in a course of continually increasing prosperity reigning for as long as moon, sun, and stars endure at the standing-camp at Kalyāna in the enjoyment of pleasant conversations, then—

(Verse 10.) As one may call it "the land of Kuntala, the brilliant graceful brow of the Lady of the ocean-encompassed Earth," there is displayed of the radiantly brilliant land of Kuntala a high forehead-ornament, the county of Ballakunda, haunted by extreme good fortune, like a jasmine on the braided tresses, quivering in sportive grace, of the Lady Earth.

(Line 18) If it be asked how this is -

(Verse 11) Adorned with pure creeping-plants, eager bees, (and) rice-crops, never a village failing, with gangas, yeomen, wealthy and charming persons, never a village failing; with temples of gods, never a village failing, with worthy votaries, never a village failing—the mid-county of Ballakunde is delightful, in truth (like) the spring.

(Inne 19.) So the midst of the county-

(Verse 12) The stronghold of Kurugoda puts to shame the strongholds of the oceans on the right and left; surpassing strongholds of woods and hills on the adjoining sides, it displays itself (like) a central mountain, impassible to all.

(Verse 13) This fortress of Kurugodu holds in control the Chola, it verily threatens the Gürjera, truly it rules over the Läla!; it presses sorely upon the Pandya, it confronts with opposition the monarch of the Telugus, in the matter of warfare it waxes seven times greater—a marvel! who can disturb it?

(Innes 21-22) As regards the outer tow-s of this fastness --

(Verse 14.) It is resplendent around this Kurugodu with rows of tilakas [symplocos racemosa], tamālas [xanthochymus pictorius], palmyras [borassus flabelliformis], plantains, vakulas [mimusops elengi], with lines of trumpet-flowers [bignonia suaveolens]; with clumps of fig-trees [flous religiosa]; with multitudes of citron-trees [citrus medica], camphortrees, kūsaras, karnikāras [pterospermum acerifolium], silk-cotton trees, lavalis, clove-trees [myristica caryophyllata], mangoes, kimšukas [butea frondosa], and cocoanut palms; and with parks of all seasons.

(Line 23) Furthermore, in this town-

(Verse 15) The wealthy make naught of the Wealth-giver [Kubēra], the jewellers there laugh at the Lord of the Ocean [Varuna], the rulers resemble Manu; famed among men, it is verily like Bhōgāvatī

(Verse 16) A home of devotion, a site of devotion, an established order (?) of devotion; a (seat of) growth of devotion; a realm of devotion; a treasure of devotion—the spirit of devotion to Siva has come and settled in this Kurugodu.

(Verse 17.) There has arisen in sooth a ruler of this town, whose bosom wears the charming saffron of the breasts of the Lady Fortune, the peerless Irmadi-Rāchamalla [i.e. Rāchamalla II]

(Line 25.) With regard to this king's lineage --

(Verse 18.) When a lord of snakes, deeming the brightly flashing lustre of the sword in the long arm of the Gracious [Siva] to be a female snake, had embraced it with delight of spirit, there was born Sinda, joy of all the world

<sup>2</sup> Seil., the natives of Lats, Southern Gujarat,

The Averrison soids or Cicca distiche.

(Verse 19) When thus the line of king Sinda's descendants had waxed great, there grew to greatness the blessed Rāchamalla [I], a darling of Earth, exceedingly valorous, beloved of Victory, beloved of Fortune

(Verse 70) To king Rāchamalla-dēva [T], lord of the damsel Fo.time, who bore as his crest-jewel Siva's feet, and to the good lady Sovala-dēvi was born a wood of the goddess Fame, (namely) Irungula, peer in blessings to all monarche, exalted in blessings, a giver of gracious largesses of gold craved by suitors

(Verse 21.) To (their) joy there were born to the blossed Irungula, lord of the damsel Earth, and to Bala devi, who was a sent of lofty virtues, sons who were in respective distinction a Bhima and a Partha [Arjuna], as one may aver without untiath to, wit, king Irmadi-Rāchamalla [i.e. Rāchamalla II], endowed with goodly glory pervading the regions of space, and the fortunate king Soma

(Line 29.) As regards the greatness of the elder of these two .--

(Verse 22) As he possesses the majesty of one who joyfully sucked and consumed a tigress's milk (and) had the unique umbrella of a Snake, and bears as tokens of royalty these yak-cows, the offspring of the yak, a multitude of high-bred elephants, a throne of honour, and royal insignia, to whom is not peer in pilde the blest Göyinda of the Sindas, Rāchamalla II, scion of the lineage of the Snake-lords?

(Verse 23) Possessing majesty, enjoying a singularly high degree of world-famed happiness, illuminating the world by his fame, a new Lotus-eyed [Vishind], renowned in the Nandana-park of polity, reducing the impurity of the Kali (Age), far removed from impurity, is the ornament of Lings Rāchamella II, skilful in aits, that Trivikrama in the circle of battle

(Verse 24) As the Gracious [Siva], a proving of him among all votaries of the earth, granted him a last ng boon, Rāchamalla-dēva II obtained royal fortune as a constant gift of grace

(Lines 32-35) As the kingdom of the Mahāmandalēšvara Rāchamalla-dēva II, who is thus renowned, was continuing in increasing security,—as regards the greatness of him who lives upon the lotuses of his feet, solely devoted to Siva, purifying the Gotia of Kāšyapa, son of Āchharasa, a General Officer, destroyer of Telugus, managar of his loid's affairs, a modern yugandhara, a sun in the sky of the Vājasnuēva race, creat-jewel of ministers, receiver of the grace of boons from the god Svayambhū, the High Minister, the Bearer of the Betel-big, Bēchirāja

(Verse 25) The Bearer of the Betel-bag, the General Becharasar having offered immediately substance and body to the god, alone in the world was favoured with a revelation of Sixa

(Lines 35-36) So this Becharasa having raised a temple to the god Svayambhu, and presented to his lord a memorial regarding the holy cult—

(Innes 36-37.) The Mahāmandalēsi ara Piriya-Rāchamalla-dēvarasa [i.e. Rāchamalla I] for the personal enjoi ment and theatrical entertainment of the god Svayamblin,—the local Achārya there, a person devoted to—hail!—the major and minor disciplines, scriptural study, meditation, spiritual concentration, observance of (the vow of), silence, and worship of Siva, as regards v hose greatness—

<sup>1</sup> See above, p 269

This epithet is chosen to indicate (1) that the king has the attributes of Vishau, and (2) that he is extremely valuant (tri-vil rama, "triple provess")

<sup>\*</sup> Literally, "supporter of the age" The title has been given to some ancient Jain teachers of supposed catholic importance.

<sup>\*</sup> Cf the North Indian phrase man tan dhan, "soul, body, and property" (devotal to the deity).

(Verse 26) The excellent Bāla Śivāchārya, immeasurable in stringth of will, maintaining the Lākulīśvara traditional lore and Kālāmukha doctrines, applies himself to ascelic devotion as to a sport—

(Lines 3S-41) Having washed the feet of this Bāla Šivāchārya, with pouring of water, on Monday, the new-moon day of Mārgaśira of the 1095th Śaka year, the cyclic year Vijaya, on the occasion of an eclipse of the sun, granted an estate to the god Svayambhū viz in the field east of Kurugōdu, west of the Nīrahalla stream, 3 mattar of unploughed land, on the west of the king's hammata', 1 mattar of saul's, to the east of Pundarika's Tank, 1 flower garden, in front or (the temple of) the god, 2 oil-mills, of the eastern field of Hāhe-kallu [the Doll's Stone], west of the boundary of the dry-lands's of Ballakunde, 12 mattar of unploughed land, on the south of the Jujube-tree Tank of that town, 5 mattar of red land (hisu), in Bādanahatti, south of the ground- of the dharmēta, 1 mattar of unploughed land, in the same, to the south of the road to Bīyanahatti, 450 kamma of red land, to the south of the village of Bīyanahatti, east of the field of the god Bhīmanātha, I mattar 450 himma of unploughed land, in Arakere, of the two grounds on the east of the road to Domdavatti, 700 hamma of red land, on the north of the bādumheya of the same place, 5 piddy fields', below Panlirīka's Tank, 3 paddy-fields this much was formerly granted by Rāchamalla-dēva I

(Lines 44-45) Furthermore, the G5vinda of the Sindas, warrior to the wanton emperor of Pātāla, lord of Bhōgāvatī best of cities, endowed with constant boons from Vīra Kalidēva, the Mahāmandalēśvara Rāchamalla-dēvarasa II,

(Lines 45-48) on Monday, the full-moon day of Kārttika of the 1103rd Śaka year, the cyclic year Plava, during an eclipse of the moon, on the occasion of miking Śrīpura an Agrahāra, after washing the feet of Bāla Śiva-dēva, with pouring of water, gianted for the god Svayambhū's personal enjoyment, theatrical entertainment, offerings of food, restoration of worn-out (buildings), the Chaitra and pavitra, scriptural study, lectures of the Vaiśēshika, class-reading of the Śiva-dharma-purāna, and charitable gifts of food, the one [entire] village of Jintegrāma with its former bounds, within the county of Ballakunde, situate on the east of the boundary of the dry-lands of Tekkekal, south of the bound of Araliyahālu, west of Hamgave, north of the bound of Goranahālu (?) Likewise, in the fields of Kurugōdu, to the east of the Uppuvalla stream, 3 mattar of red land, to the east of Orvāyalūr, west of the boundary of the dry-lands of Arakere, 1 mattar 300 kamma of unploughed land

(Innes 48 50) Furthermore, when they were entering the fire on the occasion when Bechaiya was going to Kailasa in bodily form [lit by his body<sup>9</sup>], his liwful wives the

<sup>1</sup> Possibly this is the same as the modern kamata (see Kittel, s v ), but I doubt it

<sup>2</sup> This would seem to be connected with savulu, saulu, "brackishness," also "muriate of lime"

<sup>&</sup>lt;sup>2</sup> Hole, dry land unsuitable for growing rice

Gadde kattu, ground suitable for growing paddy

5 See Ind Ant, Vol XVXVIII p 52

Cf khandikada dharma, Ep Carn VII 1, Hl No 66 A khandika is a class of students (ib III 1, TN No. 27, VII 1, Sk No 185, IX Bn No 6, III 1, TN 27)

A book colled Siva dharma, perhaps the same as this, is mentioned in Ep Carn Vol VII 1, Sk. No 185. Cf Aufrecht's Catal Catall s v

<sup>\*</sup> Hole - Mr Narasimhachar suggests however that this is a variant for hola

<sup>\*</sup>Odale Mr R Narssimhachar in a letter to me has kindly pointed out that this is the instrumental case of odal with suffix -e "Though Kēširāja," he adds, "limits the suffix -e to neuter words ending in -a (Śabdamani-darpana, s 107), we have examples of the suffix used in words of other genders and endings alties ('with affection'), Alita purāna i 77-8, muni-pative pēle pattudu ('it was stated by the lord of sages'), alkare talks geydu ('having embraced with affection'), līleye nungura mrityu ('Death which swallows with ease')

devoted Bailiyakka and Malpaniyakka made a request to the king, and (with his permission) granted in the grounds of Manivar, south of (the sanctuary of) the godders Tungabhadra, east of the boundary of the dry-lands of Sügür, 2 matter of unploughed land. On the (?) mintage, jointly with the goldsmith burges wa, there was granted on the daja 2 visa 2 Lāni, also on their buying 2 so[llage?] and on their nelling 2 so[llage], also in the shops a tax of one laddeful?

#### B-OF THE SAME BEIGN.

This opigraph, an unfinished one, is carved on the back of the stone which has inscription A on its face—The writing covers an area of approximately 2 ft 4½ in. in height and 2 ft. 9 in in width. It is much worn, and in places is almost illegible; but careful study has made it possible to recover practically the whole of the text, and it has been found worth illustrating by a plate to exhibit some features in the characters mentioned below.

The character is a good Kanarese, similar in type to that of A. The letters vary in height from \( \frac{1}{2} \) in to \( \frac{1}{2} \) in The scribe is fond of flourishes. In line 1 the first word, \( \frac{1}{2} \) is almost as ornate as in A, the \( r \) in chamdra is carled round the \( d \) in bold floral deconstruct and some other letters are prolonged upwards in sweeping flourishes, while several subscript letters on the left-hand margin of various lines are similarly extended downwards. Some letters are much larger than the rest for instance, if in \( Sambhave \) (1 1), that in \( lamphamplus \) (1 4), is in \( Mahabas \) (1 16), \( lamplus \) and \( dhava \) (1 28), and \( that \) in \( an \) in \( lampha \) (1 16). The special characters for \( m, y, \) and \( v \) are common, as in \( A \). In 11, 1-3 the special \( r \) occurs 14 times, the ordinary \( r \) only 7 times, the special \( v \) is also very frequent, and the peculiar \( v \) appears 9 times

The language is Old Kanarese, prose and verse, with introductory formula and verse 1 in Sanskrit. Of some lexical interest are vidirigu (1.3), unmults (1.4), unmater (1.35), the prefix ud expressing high degree. As regards orthography, we may note that the archaic server occurs in words where it is primitive, but, as if to make amends for this, it is written wrongly in four Sanskrit words—Lula (1.6), Mahīlāļa (1.16), simaļa (1.27), and dhavasa (1.28),—and in the last three of these the character is made exceptionally large, as if to bid defiance to laws of grammar. Final—m alternates with—v before vowels, and it is sometimes hard to decide which is the true reading.

The record refers itself to the same reign as A It opens with an invocation of Udbhava-Bāchamallēśvara, a phase of the god Śiva, which we shall find explained below, Il. 19-21; and after the regular verse of salutation to Śiva (v 1) comes a stanza adoring the god under the name Rāchamallēśvara (v 2) After a fanciful description of the ocean (v. 3: see note in loco) we are informed that in Jambū-dvīpa lies Bharata kshētra and in the latter is the province of Kuntala, the reigning sovereign of which is Tribhuvanamalla Vīra-Sōmēśvara-dēva (IV) In Kuntala is the county of Ballakunde (v 4), and in Ballakunde is the hill-fortress of Kurugōdu, which is described in glowing terms (il. 8-12). The Sinds Bāchamalla (I), Mahāmandalēsvara of Kurugōdu, is then eulogised with due fulness (il. 12-14), and we learn that in the course of his pious and glorious reign he was favoured with an epiphany of the god Śiva and his attendant spirits (il 14-18), he accordingly rose to exceedingly high estate in life, and after death was translated to sālāhya in Śiva's heaven, subsequently appearing on earth as a manifestation of Śiva in the form of a self-created Lings\*

<sup>&</sup>lt;sup>1</sup> Mr Narasimhachar suggests that this may mean a place or shop

<sup>&</sup>lt;sup>2</sup> For the explanation of this passage I am again indebted to Mr Narasimhachar. The ladieful is perhaps of grain

The Saiva Agamas recognise six kinds of Lingas, Viz (1) scayambhuca, self created, (2) bāṇa-liaga, prepared by Siva, (3) daiva, set up by gods, (4) ārsha, prepared by Rishis, (5) gāṇava or gānaval, set up by Siva's Ganas or goblin troop, and (6) mānusha, prepared by godly and instructed men (Kāinska Agama, ch. 50, vv 35-38) Cf Gopinalha Rao, Klements of Hindu Icenography, Vol II, pp 79-82, 86.

on the west of the temple of Svayambhū (Śiva) in Kurugōdu, where a sanctuary was raised and worship paid to him under the name of Udbhava-Rāchamallēśvara, "the god Īśvara of Rāchamalla in (miraculous) revelation" (Il 18-21) We then learn that Rāchamalla I begot by Sōvala-dēvi Irungōla (not Irungula, as in A), who by Ēchala-dēvi begot Rāchamalla II (Il 21-22), and upon the power and blessed estate of the last-named our poet dilates in Il 23-26 We may note the statement that his hero was surkled by a tigress, was covered by the hood of a cobra, rode on elephants, and had Kalidēva as the tutelary god of his race (v 11); on this see above, p 269 It is then announced that in his reign there was a high minister, the royal treasurer Rēchirāja, the son of Sāyidēva (Sāvidēva or Svāmidēva) and Savitri, and Cayidēva was the son of an elder Rēchirāja by Rēkāmbikā-dēvi (Il 30-35) The inscription here breaks off; presumably it was intended to record an endowment of the temple of Udbhava-Rāchamallēśvara by the Mahāmandalēśvara at the instance of the younger Rēchirāja

#### TEXT 1

[Metres v 1, Ślōka (Anushtubh), vv 2, 13-15, Sragdharā, vv 3, 6, 7, 9, Mahāsraqdharā, v 4, Utpalamīlā, v 5, Kanda, vv 8, 10, Mattēbhavkrīdīta, v 11, Champakamālā, v 12, Śārdūlaikrīdītā]

- 1 ºŚrīmad-Udbhava-Rāchamallēśvarāya [namah ||\*] Namas=tumga-śiraś chumbichamdra-chāmara-chāravē [|\*] trailokya-nagar-ārambha-mūla-stambhāya Śambhavē || [1\*]
- 2 Śrīmat-śnilēmdra<sup>3</sup>-putrī-pati namag=abhivāmchchh-ārtthamam mīlke tēja[s\*]-st5mam prastutya-nity-odbhivav=esar(v)-esav=i Rāchamallēśvar-ā-
- 3 khy-öddāmam nissīma-nāmam stuvad-akhila-lasat-sāman=ātm-ābhirāmam bhīmam jūtāgra-sōmam viouta-jana manah-prēman=uddrigu-lalāmam || [2\*] Jala-kallōl-āli bāhā-
- 4 yugala | v=esevi(va) kūrmmam padam | bāla-mīm kan | polev=unmuktāphalam pal | kulišame nakha | v=ā kambu kamtham | sunīlam vilasat kēš-āvakāšam | tolasuva pavalam bāy | ka[ra]m
- 5 padmarāgam talam=āgal | rējī ratnākarana vol=esagum rājā-chadrram samudram || [3\*] Ant=enisīda gambhīrara5-ratnākaranim parīvrītav=āda Jambūdvīpada Bharatakshētradolu
- 6 Kumtala-vishayam=umt≍allı || Svastı Samasta-bhuvan-āśrayam Śrī-Prithvī-vallabham mahārājādhirājam paramēśvaram paramabhattārakam Satyāśraya-kuļa(la)-tilakam Chāluky-ābharanam
- 7 śrimat-Tribhuvanamalla-Vîra-Sõmēśvara-dēvana rājyam=uttarōttarav=āgutt-iral=ittal || Vṛi || Ant=enis-irdda Bhārata-mahī-mahilā-mahanīya-bhāladolu kumtala-
- 8 [d=ante] sobhisuva Kumtala-bhūtala-bhāmeg=o(ā)vagam kāmta-mukh-āmtadol=pidida kamnadiy-anname chemān=āgi vor-ant-ire Ballakumde nadu-nāl=karam= oppugum=etta nolpadam || [4\*] Va || Ant=ā nā-
- 9 da naduve rājad-rāja-nagara-ramanī-ramanīya-manidarppanāyamānam=enise Bharggādriy=amt=ārggav=ari-durggamam=āda Kurugōda giri-durggada pora-volala vilāsam=emt=emdade || Kam ||

From the ink impressions

Read Srimach-chhailendra-

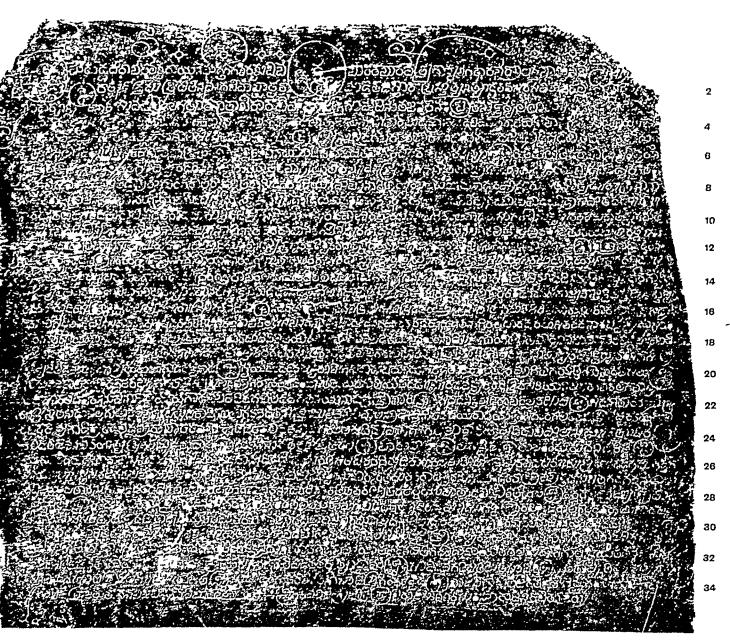
<sup>2</sup> This word is preceded by the sankha symbol

Read rāja-mudram, cf. the inscription PSOCI No 88 (Ind Ant., Vol. IX, pp 96 f.), v. 2, and the Sabara Sankara-vilāsa, 1. 30

<sup>·</sup> Read garibhira-

- 10 Nāradana torade saradım tārā-pathad=amte rāja-hams-ānvitadım kshīr-ābdh sayanan=urada vol=ārameyin=turugi pora-volalu sā(so)gayısugum | [5\*] Mattam=ā pur-āmtarbbhāgam=emt=e-
- 21 [ndade || Vri] || Bharadimd=Aurvv-ānalam tamn=olagana jalamam pīrvvau=end=
  Abdhi-nātham pirid=omd=āśamkeyind=ī puradole nava-ratnamgalam baytan=emb=
  amt=iral=irkkum kshatra-ratnam | chatura-yuvati-ratnam | sa-
- 12 [— v ra]tnam | vaia-ratnam | vīra-ratnam | sujana-purusha-ratnam | gajāsv-ādi-ratnam | [6\*] Va || Ant=ā purakk=adhīšvaram mahāmandalēšvaram Simda-kula-kamsla-mārttandam sitagara gandanum=enisi negalda srīmad Rāchamalla-dēvana
- 13 mahimey=emt=emdade || Vri(vri) || Vara-mārggam | śrī-nisarggam | vinaya-vinata-Bharggam | jit-ārāti-varggam | sthira-kāryyam | Mēru-dhairyyam | sujanavanaja-sūryyam | mahīpāla-varyyam | Smara-rūpam | sa-
- 14 pratāpam krita-ripu-nripa-tāpam kal-ālī-kalāpam (dhaieg=ellam Rāchamallam kudutav-irale ballam yaśah-śrīge nallam [7\*] Ant=ā sukha-samkathā-vinōdadin=irutt-ire || Vri || Dhareg=āścha-
- 15 ryyade Rāchamalla-mahipa[m] gō-bhū-hirany-āmna-pāna-ras-ādy-ākhila-dānadim tanipi šisht-ēsht-ārttha-sadu-hhaktaram piridum mannisal=īšvaram varadan=āgal rājyaman=tāldi vistarisutt=opp-i-
- 16 re devar=omdu divasam pratyakshadim be(ba)rppudhu(du)m | [8\*] Va | Āgal Namdinātha Namdi-Mahākāļa(la) Vīrabhadra-pramukha-pramatha-yūtha-samētanum Hari-Virimchi-sur-āsur-ōrag-ādi-prasiddh-ā-
- 17 mara-gana-sēvitanum=enisi Pārvvatī-pati bamd=avatarisi nind-iral Rāchamallarasam bhomkane kandu poda-vatt=ānamdadim kara-kamaļa-mukulitan=āg-iral Hara[m\*] dara-hasita-vadan-āravindam Kailās-āva-
- 18 lõkan-ārithav=ahhaya-hast-āvalambakan=āge mahā-prasādam=emdu mahā-vibhūtiyim gan-ādambaravam mādi Śiv-ārchchaneyan=ādi || Vri || Dhareg=imt=atyamta-chōdy-āvaham=ene Śiva-līng-àrchchanam mādi
- 19 prithvi-bhara-rājya-śrīyumam samtatīge nilisīdam Rāchamsllam śarīram berasuttumg-āśva-chamchach-chamara-ruhe(ha)-śi(si)ta-chehhatra-chihn-ānvitam Śamkaranol=sālokyamam porddiyum=avanīge sāyu-
- 20 jyadım limgav=āde || [9\*] Va || Amtu Kurugöda pattanada sri-Svayambhudèvara paschim-ābhimukhadolu bamdu nimdu sakala-lökakke kantukam=āgi limga-mūrttiyind=udbhavisalu sri-
- 21 mad-Udbhava-Rāchamallēśvara-dēvar=emba pesaram tāldi suprasıddham=āgire || mattam tadiya-samtatıy=aḍagumtıy=emt=emdaḍe || Vrı || Madavadvairi-karındra-kēsarıy=enipp=ā Rāchamallamgav=āspa-
- 22 dadım Sövala-dövigan=tanujan=āg-irdd=ā Virumgöla-bhū-viditamg=Ēchala-dövigam tanayan=ādam kshatra-chāi itra-sampadan=int=Irmmadi-Rāchamalla-mahipam śii-Simda-Nārāyanam || [10\*]
- 23 Vå || Ant=ātanolu bilam-gomdu kalita-Nala-balupim kādi gelal=ārggam=arīd= emt=ene || Vri || Puli mole-vālan=ūde | phaṇipam pedeyam kodey=ette simdhuram sa-lalita-bhadra-vishtaram=ad=āge | cha-
- La mach-chamari-mríg-āli-kāmala-chala-chāru-chāmaraman=ikke ! ditam Kalídēvan= āvagam kulad=adnidaivav=āge | gelal=ār=ddorey=Irmmadi-Rāchamallanolu || [11\*] Mattam || Vira-śri-
- 25 Kalidēradī van=Abhavam nityn-prasād-ödbhav-ödāra śrīyan=anēratam kudut-iral Śri-chāru-vāk-śri-lasad vira-śri-ruchir ēmdu-kumdha(da)-nibha-kīrtti-śri-

# Kurgod inscription B



J F FLEET

SCALE ONE-FIFTH

W GRIGGS & SONS LTD PHOTO-LITH

- rārājan-mukhadol | bhujā-yugaladol | dik-chakradol | bhāgadol | 26 yuma[m] viramg=Irmmadı-Rāchamalla-mahipamg=inu=ārppar=ēm varitisal [12\*] Imtu negaltegam pogaltegam
- Samadhigata-paincha-mahā-sabda-mahāmamdalēsvaranum 27 neley=enisi Ballakumdā-dčś-ādhīśvaranum Bhōgāvatī-puravar-ādhīsvaranum Sımda-kuļakamala(la)-māritamdanum sitagara gamdanum śārddū-
- samuddamda-mamdalı(li)ka-bhayamkara-chaturamg-ānīkanum 28 la-vijaya-patākanum daśa-diśā-varttita-dhavola(la)-kirttiyum Pātāla-chakravarttiyum śri-Vira-Kalidēvadibya-éri-pāda-
- padma-nitya-prasad-asadit atma-prabhavanum samgadada mamdalikara taleyam kāvanum bididargg=ill=ennad=ivanum=enisi negalda srimad-Irmmadi-Rāchamalladēvam Kurugoda patta-
- sukha-sami athā-vinodadim rājyam-geyyuttam=ire-yire tat-pāda-padm-opajīvi vibudh-aika-bāmdhavam śrikaranam Rēchirājan=anvayav=ent= mahā-pradhānam emdade || Vr. || Svasti fri-1
- 31 Chamdra-vamé-ödbhava-Harita-kulam Kammme-sat-kirtti-vallı vistär-ä-tära-tärächalatān=enal sat-kavimdra-prastutyam Rēchirājamg=anuvase bhuvana-talam Rēkāmbikā-dēvigam samtra-
- Sāyıdēva-pradhānam | [13\*] Rāmamg= sutan=udayısıdam 32 st-ārāti pradhānam Rāmey=emt=amt=Amara-patige Paulomiy=emt=amte Lakshmi-dhāmamg=ā Lakshmi(kshmi)y=emt=amt=Atanu-ripug=U-
- Röhini-preyası sogayıpal=emt=amt=amāty-Tārā-tāmamge 33 mādēviy=emt=ante [- - -]20ddimam śri-Sīvidēvamg=ati-pati-lite Sāvitre(tri)y=amt=opput-irddal || [14\*] Ant-a sri-
- 34 Svāmidēvamgam Sāvitrī-dēvige | Vri(vṛi) || Rājat fri³-Svāmidēvamg=anuvaše guņi Sāvitrīgam puttīdam śrī-bhājam tigmāmšu-tējam gata-bhaya-hridha(da)yāmbhōjan=ā pu-
- vıbudha-vıbudha-bhüjam yasah-sri-samājam bhrājat-kāmtā-Manojam nya bijam naıj-önmamtr-âbdhı-râjam suvibhava-Sumanö-ıājan=1 Rēohirājam | [15\*]

### TRANSLATION.

(Line 1) To the blessed Udbhava Rāchamallēšvara (homage) !

(Verse 1) (Identical with v 1 of inscription A)

(Verse 2) May the blest Lord of the Great Mountain's Daughter-he who is a mass of radiance,4 who has famous eternal birth, that most illustrious one who is glorious with the name of Rāchamallēśvara, whose name 18 boundless, whom all the bright Sāmans praise, lovely in his own nature, terrible, bearing the moon on the tip of his braided locks, beloved of the souls of renowned men, having a stately eye in his brow-fulfil for us the object of (our) desire!

(Verse 3.) Like a moving jewel-mine appears the Ocean, bearing the stamp of a king, as the lines of the waves in its waters are (his) two arms, the fair turtles (his) feet, the little fish (his) eyes, the brilliant pearls (his) teeth, the kulisa tish (his) nails, the shells (his) neck, the fine turquoises (his) bright hair-tips, the lustrous coral (his) mouth, the rubies for sooth (his) palms.

Read Rajach-chhri

<sup>1</sup> After fri is written the syllable vi, projecting beyond the line

The engraver has left out these three syllables without marking the omission

Perhaps a reference to the revelation of Siva in the form of a flery Linga, the Lingadbhava (see above, Vol XIII, p 158 n)

(Innes 5-6) In the realm of Bharata (forming part) of Jambū-dvipa, which is surrounded by the deep Ocean thus described, there is the province of Kuntala; in it—

(Lines 6-7) Hail when the reign of the asylum of the whole world, beloved of Fortune and Earth, the great Emperor, the paramestara, the paramabhattāraha, ornament of Satyā-sraya's race, embellishment of the Chālukyas, the fortunate Tribhuvanamalia Vīra-Sōmēś-vara-dēva [IV], was advancing in increase, then—

(Verse 4) The mid-county of Ballakunde is indeed conspicuous wherever it is seen, being perfect in beauty, as though it were a mirror held ever to the end of the lovely face of that lady the Kuntala-land, who is beauteous as a curling lock on the glorious brow of that dame the Bhārata-land thus described

(Lines 8-9) So as regards the beauty of the outer town of the mountain-fortress of Kurugodu in the midst of this county, which may be called a charming jewel-mirror of that lady the brilliant royal city, and which like the mountain of Bharga [Siva] is for all impassable to foes—

(Verse 5) The outer town, thickly clothed with groves, is beautiful like the stars' path [the sky] when studded with royal swans (as they fly) ceaselessly amidst the noise of the clouds, (or) like the (dark blue) breast of (Vishnu) lying in the Milk-Ocean

(Lines 10-11) Moreover, as regards the interior of this town-

(Verse 6) As though the Lord of the Ocean, from a great fear lest the submarine fires should eagerly suck up the waters within him, had lodged in this town the niue (kinds of) jewels, there are (here) the jewels of chivalry, jewels of graceful damsels, jewels of . . , choice jewels, jewels of warriors, jewels of good men and followers, jewels of elephants, horses, and other things 2

(Innes 12-13) Now, as regards the greatness of Bāchamalla-dēva, who is renowned as the ruler of this town, the Mahāmandalēśvara, sun to the lotuses of the Sindä race, warrior to the wanton

(Verse 7) As Rāchamalla was dispensing gifts to the whole earth, a man of noble courses, blest of nature, who reverently did homage to Bharga [Śiva], victor over the companies of his foes, steady in duty, having the firmness of Mērn, a sun to the lotuses of good men, best of kings, comely as Cupid, majestic, consuming hostile monarchs, master of the whole series of arts, skilful, lover to the goldess Fame —

(Line 14.) So as he was (engaged) in this enjoyment of pleasant conversations—

(Verse 8) As amidst the wondering admiration of the earth king Rāchamalla, treating most bountifully the good votaries whose objects of desire are noble by gratifying them with all gifts of kine, land, gold, food, drink, etc., was acting as an Isvara [Siva] (and) a Boon-giver [Vishnu], and was brilliantly advancing in the course of his reign, the god [Siva] one day appeared in revelation.—

(Lines 16-18) Then the Lord of Pārvati [Śiva], accompanied by Nandinātha, Nandi, Mahākāla, Virabhadra, and the rest of the goblin troop, and attended by Hari, Vilinchi [Brahman], the gods, the demons, the Nāgas, and the rest of the famous Immortals' company, came down, and king Bāchamalla, reverently gazing and offering salutation, with joy made the lotuses of his hands to form a buds; and Hara, the lotus of his face gently smiling, held

<sup>1</sup> Cl. Megha-dūta 1, 12

With this list of nine rainas may be compared the Buddhist list of the seven rainas in Dharma sangraha, 1° § 65, with this deferences given there

That is, he clasped his hands in the anjals.

out the hand of security, to the end that he should behold Kadāsal, and (the king), deeming it a great act of grace, having with much magnificence entertained with pomp the goblins and performed worship of Siva—

(Verse 9.) Having thus performed the worship of Siva, so that it caused exceeding admiration to the world, Rāchamalla established for his descendants prosperity of rule (in bearing) the burden of earth, being while still in the body attended by the tokens (of royalty, namely) stately horses, brilliant yak-hair fans, and white umbrellas, (and) even after attaining a place in the world of Siva, he formed a Linga for the earth by union therewith

(Lines 20-21) So having come and stood at the western side of (the temple of) the god Svayambhū of the town of Kurugodu, and arisen in the form of a Linga so as to delight the whole world, he became very famous under the title of "The God Udbhava-Rāchamallē-śvara" Morcover, as regards the line of his descendants—

(Verse 10) To this Rāchamalla, who was a lion to the mighty elephants his furious foes, and to Sōvala-dēvi was (born) in their estate a son, the world-renowned Irungōla, and to him and to Echala-dēvi was (born) a son perfect in chivalrous conduct, king Rāchamalla II, a blest Nārāyana of the Sindas.

(Line 23) So, if it be said "why is it impossible for any to overcome (him) by finding weak points in him and warring with the might of a Nala?"—

(Verse 11) As a tigress gave (him) to drink the milk of her breasts, a Lord of Snakes raised (over him) its hood as an umbrella, the elephant is (his) graceful seat of honour, a brilliant troop of yaks give soft quivering beautiful fans, (and) Kalideva in sooth is ever the tutelary deity of his race, who are able to overcome Rāchamalla II?

(Line 24) Moreover-

(Verse 12) As the god Vira-Kalideva, (who is) Ahhava [Siva], constantly grants (to him) noble fortune by the rise of continual boons, as Fortune places success of sweet speech, success of splendid warriors, and success of fame (white) like the radiant moon and jasmine, in (various) parts, (namely) in (his) resplendent month, in (his) two arms, (and) in the circle of space (respectively)<sup>2</sup>, can there come now any who are able to prevail against the warrior king Rāchamalla II?

(Innes 26-30) Being thus a subject of glory and praise—Hail! Rāchamalla-dēva II, renowned as "the Mahāmandalēšvara who has attained the five mahā-sabdas, lord of the Ballakundā land, lord of Bhögāvatī best of towns, sun to the lotuses of the Sinda race, warrior to the wanton, having the victorious banner (with the device) of a tiger and a host of four divisions inspiring fear in arrogant feudatory princes, he whose white fame travels through the ten regions of space, the emperor of Pātāla, he who has attained his power by the constant grace of Vira-Kalidēva's lotus-feet, who guards the heads of attendant feudatory princes, who gives without saying nay to suppliants," being in control of the kingdom at the town of Kurugōdu with enjoyment of pleasant conversations,—

(Inne 30) as regards the lineage of the one who lives upon his lotus-feet, the high minister, the especial kinsman of sages, the treasurer Rēchirāja —

(Verse 13) Hall! To Rechiraja, who was spring from the blest Linear race and belonged to the Harita family, a creeping plant of goodly fame to the Kammo caste, celebrated by the

I That is, Siva held out a hand in the abhaya mudrā or gesture indicating protection and security, as a promise that the king should be translated to Kailasa, Siva's paradise.

An instance of the rhetorical figure yatha samkhya.

<sup>\*</sup> Namely, infantry, cavalry, horse, and elephants.

best of good poets as being the ground (supporting) a star-high Tārā's Mountain of dignity, and to the devoted viituous Rēkāmbikā-dēvi was born a son, the minister Sāyidēva, a minister who terrified foes

(Verse 14) As with Rāma Rāmā [Sītā] is radiantly present, as with the Lord of the Gods [Indra] Paulomi, as with the Home of Fortune [Vishņu] Lakshmī, as with the Disembodied One's Foe [Śiva] Umā-dēvi, as with the Stars' Lover [Chandra] the lady Rōbiņī, so with the blest Sāvidēva, majestic among ministers (?) was Sāvitri, exceedingly faithful to her lord, conspicuous

(Lines 33-34) So to this Svāmidēva and Sāvitrī-dēvi—

(Verse 15) To the brilliant blest Svāmidēva and to the devoted virtuous Sāvitrī was born one enjoying fortune, having the radiance of the sun, the lotus of whose heart was void of fear, that seed of rightcousness, a Cupid to radiant ladies, a celestial tree to sages, a meeting-place for the goddess Fame, a lord of the ocean of his own high versus of prayer, a most magnificent king of the sumunas,<sup>2</sup> this Rēchirāja

#### No 20—TAXILA INSCRIPTION OF THE YEAR 136

#### By STEN KONOW

This inscription was discovered by Sir John Marshall in the course of his excavations at Ancient Taxila during the winter 1912-13, and published by him in the Journal of the Royal Asiatic Society for 1914,3 with additions and a plate in the same Journal for 1915.4 Valuable remarks have further been published by Messrs Thomas, Fleet, Boyer, and Bhandar-lar, and the record has been utilised in my Indo-Scythian Contributions. It is of such importance that it is advisable to record it in the pages of the Epigraphia

Concerning the discovery of the inscription Sir John states that it was "made in a small chapel immediately west of the so-called 'Chir'  $st\bar{u}pa$  The chapel in question is built in a small disper type of masonry, which came into vogue at Taxila about the middle of the first century A D and lasted for about a hundred years. Its entrance faced the main  $st\bar{u}pa$ , and near the lack wall opposite this entrance, and about a foot below the floor, I found a deposit consisting of a steatite vessel with a silver vase inside, and in the vase an inscribed scroll and a small gold casket containing some minute bone relics. A heavy stone placed over the deposit had, unfortunately, been crushed down by the fall of the roof and had broken both the steatite vessel and the silver vase, but had left the gold casket uninjured and chipped only a few fragments from the edge of the scroll, nearly all of which I was, happily, able to recover by carefully sifting and washing the earth in the vicinity. The cleaning and transcription of the record was a matter of exceptional difficulty, as the scroll, which is only  $6\frac{1}{4}$  inches long by  $1\frac{3}{4}$  inches long by  $1\frac{3}{4}$  inches wide and of very thin metal, had been rolled up tightly, face inwards, in order that it might be enclosed in the silver vase, moreover, the metal of which it is composed is silver alloyed

\* SBAW., 1916, pp. 787 ff

<sup>1</sup> This seems to be the Kishkindha-parvata in Ödra-dēsa, on which Dēvī was worshipped by the name of Tārā (Matsya Purāna, xiii 46), being apparently identified with the epic heroine Tārā, the wife of Vālin (Rāmāyana, IV 15 ff, Mahābhārata, Prat Ray's edn III 279)

<sup>2</sup> Meaning either "king of sages" or "king of gods" (Indra), according as we translate sumanas

<sup>\*</sup> Pp 973 ff

Pp 191 ff, compare also Archaelogical Surrey of India, Annual Report, 1912-13, pp 18 ff
 JRAS, 1914, pp 987 ff 1915, pp 155 ff
 JRAS, 1914, pp, 992 ff; 1915, pp 314 ff

<sup>\*</sup> JRAS, 1914, pp. 987 ff 1915, pp 155 ff \* JRAS, 1914, pp. 992 ff; 1915, pp 314 ff. \* Ind Ant, 1916, pp 120 ff

with a small percentage of copper, which had formed an efflorescence on the surface of the extremely brittle band, with the result that I could neither unroll it without breaking it, nor subject it to the usual chemical treatment. By the use of strong acid, however, applied with a zinc pencil, I was able to remove the copper efflorescence and expose, one by one, the punctured dots of the lettering on the back of the scroll, and then, having transcribed these with the aid of a mirror, to break off a section of the scioll and so continue the process of cleaning and In this way I succeeded in making a complete copy of the record from the back of the scroll, while the letters were yet intact. Afterwards I cleaned in like manner and copied the face of each of the broken sections, and was gratified to find that my second transcript was in accurate agreement with the first" Later on Sir John, by means of other methods, was able to clean the scroll more effectively, and succeeded in presenting a photographic reproduction of practically the whole inscription

The characters are Kharoshthi of the early Kushana type. As in other Kharoshthi inscriptions, the length of vowels and diphthongs has not been marked. In the case of a, i, and u it is usual to retain this peculiarity in transliterating, while e and o are often marked as long, if we have no special reasons for assuming that they are short. The only consistent transliteration is, however, not to use the sign of length in the case of e and o any more than in the case E and o are, of course, always long in Sanskrit, in the Prakrits, on the other hand, they are sometimes long and somet mes short, just like other vowels. I shall therefore write e and o throughout, though most of the o s and all the e s occurring in the inscription are With regard to individual letters we may note the sign for na in -nati-, 1 4, and f in Imdafria, 1 2. The voiced and voiceless dentals are carefully distinguished, compare pradisthauta, ll 1 and 2, rojatirajasa, 1 3, etc The compound letter tva occurs in bodhisatva-, The same sign has hitherto been transliterated tm in atmano, 1 5 The only reaso: for this latter writing is that the corresponding Sanskrit word ātmanah contains a tma had not been the case, nobody would have thought of reading otherwise than tva Prakrit is not, however, Sanskrit, and I have no doubt that the correct reading is atvano place we know from the Ara inscription1 that there was another compound tma, and it is not at all likely that there should be on the one side two different compounds for tma, and on the other two different meanings of one of them Moreover the usual Prakrit forms atta and appa cannot well be derived from Sanskrit ātman, but both seem to go back to an intermediate form atvan, just as sattia becomes satta as well as sappa Another compound occurs in pradisthavita, ll 1 and 2, vasthavena, 1 2 It will be seen that it is used both instead of Sanskiit sta As a rule, it can be stated that the compound is raiely used in Khaiöshthi and of Sanskrit stha inscriptions except in foreign words and such as can be considered as Sanskrit loanwords 2 St as well as sth regularly became tth in the dialect. It is a well known feature of the Pinkrits that an s causes aspiration of a neighbouring consonant, and the necessary link between st as Similarly we find shth in the Iranian name Hashthuna in the well as sth and tth is sth Wardak vase inscription 3 It is therefore just as natural to transliterate the compound stha as sta, and, if we consider its shape, it is evident that the lower portion is identical with the letter tha and has nothing to do with ta I therefore write stha and consider this as a semi-learned writing which does not represent the phonetical features of the dialect

With regard to orthography, we may note, in addition to the use of the compound stha, that ya represents a Sanskrit ja in puyae, Il. 4 and 5 The writing is not over careful we find a for e in putrana, 1 2, prachaga-, 1 4, and perhaps in ma, 1 5 Syllables have been left out in Tachhasie for Tachhasilae, 1 3, arahana, for arahantana, 1 4, sarvasana, for sarvacatvana, 1 4, and -salohina, for -salohidana, 1 4

<sup>&</sup>lt;sup>1</sup> Above, F. 143

<sup>2</sup> Cf Lüders, SHAW, 1914, p 416

<sup>&</sup>lt;sup>2</sup> M. Senart, Jo. Asial, XI, iv, p 574 Konow, SBAR, 1916, p 808 Mr Pargitur reads Kashfunu

The greatest difficulty connected with the interpretation of the inscription rests with the word ayasa, 1 1 Sir John considered it as the gen of Aya, or Azes, and explained it to mean that the record was dated in an era founded by Azes, and this era he identified with the Vikraina era Messrs Thomas and Fleet were of opinion that the word could hardly be the name of a king, because no royal title is used. They further maintained that, if ayasa were really the name of a king, it would place the inscription in the reign of this king, who would then most likely have to be identified with the Khushana mentioned in 1 3 Dr Thomas propounded the possibility of considering ayasa as the gen of a demonstrative pronoun, and Dr Fleet adopted the explanation and translated! "In the year 136 on the day 15 of this (present) month Ashādha," or "In the year 136 on the day 15 of the month Ashādha of this (year)"

A form ayasa of the base which we know from Sanskrit ayam is, of course, possible, though I do not think it a likely one. But the use of such a pronoun in this place is not in agreement with the practice in other old inscriptions. The use of atra, etaye, etc., in atra divase in the Sue Vihar inscription, etaye purvaye in the Patika plate, and so forth, cannot be compiled, because such expressions always follow after the mention of the month and the day and recapitulate the whole dating, just as isa divase in the present record

M Boyer agrees with Messrs Fleet and Thomas in thinking that ayasa is not the genitive of Aya, Azes He explains ayasa as standing for ayyasa and this further as corresponding to Sanskrit  $\bar{a}dyasya$  The month  $Ash\bar{a}dha$  he thinks may have been called  $\bar{a}dya$  because the year was  $\bar{a}sh\bar{a}dh\bar{a}di$  I do not know any old date which might be compared. Mr Bhandarkar likewise explains ayasa as a Prakrit form corresponding to Sanskrit  $\bar{a}dyasya$ , but thinks that it has been added because there was, in that year, a second, intercalated,  $\bar{A}sh\bar{a}dha^2$ 

Sir John Marshall is quite right in comparing the wording of the Taxila copper-plate where we read samuatsaraye athasatatimae 78 maharayasa mahamtasa Mogasa Panemasa masasa divase pamchame 5 I do not know of any other old inscription where we find a similar addition between the mention of the year and the month. If, however, Ayasa is the name of a ruler, the inscription must, as urged by Messrs Thomas and Fleet, be dated during the reign of this king

Dr Fleet further remarks that, if Ayasa were the name of the king ruling when the inscription was deposited, this would tend to mark him as the Kushani king referred to in line 3. Such an inference is not, however, necessary The so-called Takht i-Bahi inscription is dated during the reign of Gudufara, but in honour of another prince, and the same can very well be the case in the Taxila record

The chief difficulty in explaining Ayasa as the name of a king rests with the fact that no royal title is used in connexion with the name. I have thought of the possibility of explaining this anomaly by assuming that Aya was the ruler, not of Taxila, but of the donor's home Noacha, and that Azes II might have spent his last days as a local ruler of Noacha. Such an assumption cannot, however, be substantiated by any fact, and the absence of every royal designation is so extraordinary that I think we must abandon Sir John's explanation of the word ayasa altogether

Provisionally, therefore, I am inclined to adopt the explanation of Mr. Bhandarkar. We do not know how dy was regularly treated in the old dialect of the North-Western frontier. In the Shābāzgarhī and Mansehra versions of the Asōka edicts dy becomes j in aja, Skr. adya, but in uyanu, Skr. udyāna, it becomes y as in Pāli. It is possible that the same development

<sup>1</sup> JEAS, 1915, pp 317 f.

has taken place in ādya, and I think this explanation, for the time being, the most likely one, though I am for from feeling certain about it

Urasalena I take to be the name of the donor 'The correct reading of this word is due to Dr Thomas, who explains it as meaning "of Urasa" and indicating the nationality, not the name, of the donor. Though M Boyer is of the same opinion, I prefer to explain Bahaliena as the national name, Sanskrit Bahlikēna. In the North-Western dialect in which the inscription is composed, the general rule seems to be that intervocalic k became a soft spirant and was eventually dropped in Indian and Indianised words, while it was commonly retained in foreign names and loan words which had not become naturalised. Thus in the Mathurā lion capital we find samanumotakra, nakraraasa, mahasaghiana, kusulaasa, but Padika, Miyika, horaka, in the record under discussion we have prachaga and Bahaliena, but Urasakena Urasaka is, moreover, a very likely name, containing the element sāka, strength, which is rather common in Iranian?

The reading of the word after Urasalena is not certain. Sir John, who originally read Dhitaphria, has finally adopted the reading Lotaphria Dr Thomas suggests Imtaphria or Vimtaphria and sees in this name a variant of Vindapharna, Undopherres, Gondophernes, etc. So far as I can judge from the photograph the reading Imtaphria, or, as remarked by M. Boyer, rather Imtafria is the most likely one. The second akshara is not, however, to judge from a photograph which I owe to the kindness of Sir John Marshall, ta but da. The anusvara at the bottom of the letter seems to be certain, and the top is also different from lo, l. 5. I would therefore provisionally read Imdafria, though I admit that Lomdafria is also possible. At all events the form is certainly the genitive sing of a name ending in fri Compare Ayasia in the Mathura lion capital, Datia in the Kaldarra inscription, Kavisia in the Manikiala bronze inscription<sup>3</sup>, Kamagulya in the Wardak vase inscription

Dhamarais may be the oblique form of a dhamarai, which would represent a Sanskrit dharmarāji This again might be a shorter form of the word dharmarājikā, a stūpa M Boyer has, however, drawn attention to the fact that in another Taxila inscription we find Tachhails agadhamarais, which seems to represent a Sanskrit Tākshasilē agradharmarājikē It is, therefore, more probable that we have to assume a form dharmarājika with the same meaning as dharmarājikā, though it is impossible to make any definite statement

According to Professor Vogel<sup>4</sup> dharmarājikā is more especially a stūpa the erection of which was ascribed to king Aśōka, the dharmarāja M Boyer<sup>5</sup> has, however, shown that this explanation is not quite certain, and I think the word can also be explained as meaning a stūpa containing relics of the Buddha, the real dharmarāja. At all events dhamaraïa must denote the Chir stūpa itself, and this stūpa M Boyer is inclined to identify with the Kunāla stūpa mentioned by Huan-tsang

Tachhaśie is, of course, miswritten for Tachhaśilae, the oblique form of Tachhaśila, Sanskrit Takshaśilā

Tanuvae was explained by Sir John as the name of some locality at Taxila. M Boyer thinks that the word represents a Sanskrit tanuvyaya, "sacrifice of the body," and is the name of the Bödhisattva chapel mentioned in the next word. He compares the Vyaghrijūtaka. To me the dropping of the ya makes some difficulty. Though I admit the ingenuity of the explana-

<sup>1</sup> The compound kra in these words certainly denotes a guttural spirant.

<sup>&</sup>lt;sup>2</sup> See Justi, Iranisches Namenbuch, p 509

<sup>&</sup>lt;sup>3</sup> Mr Pargiter reads kaposia and does not consider the form as a genisive I read Kavisia chhatrapase G(r)anafryaka chhatrapa putrasa danamukho, "gift of the Kshatrapa Kavisi, the son of the Kshatrapa Granafryaka" Cf SBAW, 1916, p. 798

<sup>4</sup> Archaelogical Survey of India, Annual Report, 1903-04, p 223.

tion, I prefer to see in tanuvae the genitive of a female name Tanuva which would then signify the founder of the Bödhisattva chapel

The various forms of the name which is here written khushanasa have been discussed by Dr, Fleet, who did not then know the present record. The initial aspirate reminds us of the x in the Greek legend of some of the coins of Kujula-Kadphises, and, if we compare these two writings, it becomes probable that the first letter of the name was originally a guttural spirant, and, to judge from the g in gushanasa in the Panjtar inscription and gushanain the Manikiala record, a voiced one I have no doubt that Count Staul Holstein's is right in combining the name Lushana with Chinese yue chi, older güt-shi or gür-shi. I am further convinced that a short form kushi, corresponding to yue-chi, occurs in koshano, which is used in the coin legends of Kanishka and his successors. Dr Fleet's considers this koshano as an adjective in the nom sing I hope, however, to have proved that the whole legend is composed in a language which is, to all practical purposes, identical with ancient Khotani The only exception would, if Dr Fleet were right, be the word hoshano Khotani this form can only be the genitive plural of a hoshi, it cannot by any means be explained as a nominative singular of an old a-base. In that case it would have sounded koshanı Dr Fleet thinks that, if we explain hoshano as a genitive plural, we must arrange the words of the legend "in an order in which they were not intended to be taken" two Junnar inscriptions, however, we find a genitive plural denoting nationality after a personal name exactly in the same way as in the Kanishka coin legends. Compare No 1154 in Professor Lüders' La-t, Yavanasa Irilasa Gatāna, "of the Yavana Irila, of the Goths," and No 1182, Yavanasa Chitasa Gatana, "of the Yavana Chita, of the Goths," where the Yavanas (1e Europeans) Irila and Chita are evidently described as belonging to the people of the Gatas, ve Goths 5

Though I agree with the Count in assuming the existence of a short base loshi in such forms as koshano, I am unable to understand how he came to deny the existence of another form kushana or linkara. The new Taxila inscription proves, as remarked by Di Thomas, the existence of such a word, which is in itself a very likely one. Compare the two forms a-she and a-she-na which the Chinese used to denote the ancient royal family of the Turks. The only difficulty is whether the first a of this word is short or long. This question would be solved if the reading kushānaputrō in the Māt inscription were certain. There is, however, a mark above the na in this word, and Count Staël Holstein reads kushānam putrō. I therefore prefer to read kushana, leaving the question as to the length of the a open.

In the last line the photograph favours the reading nivanae, as stated by Dr Thomas M Boyer explains a-de as Sanskrit agratah, principally, and samaparichago as Pāli sammāparich-chāgō Instead of the latter it would be possible to assume sa me parichago, "this my gift"

The most important questions connected with this record are its date and the identity of the Kushana ruler mentioned in it

Sir John Marshall has shown that the record was found in strata which belong to the Kadphises kings and are deeper, ie older, than those of the Kanishka group. So far as I can see, his excavations have finally established the priority of the two Kadphises kings to the Kanishka group. On the other hand, Sir John has left the question open which of the two Kadph see kings is meant. He says,7 "The next important point is to determine which of the Kushan kings is referred to as reigning in that year. That he is identical with the nameless Kushan ruler mentioned in the Panjtar record of fourteen years earlier, is probable,

<sup>&</sup>lt;sup>1</sup> JRAS, 1914, pp 369 ff

<sup>\*</sup> loc cit., p 379

<sup>\*</sup> See Konow, JRAS, 1912, pp 880 ff

<sup>\*</sup> JRAS, 1914, pr 977 f

<sup>2</sup> SBAW, 1914, pp 645 ff

<sup>4</sup> ZDMG, 68, pp 93 ff

<sup>#</sup> JRAS, 1914, p 990

and here, again, I think Dr Fleet may be correct in identifying the latter with Vima-Kadphises 1 On the other hand, it is also possible that Kujula-Kadphises may be meant. The monogram on the scroll is characteristic of coins of Vima-Kadphises, but is also found on coins of his predecessor Again, the title maharajusa rajatirajasa also suggests Vima Kadphises, indeed, if was stated by several speakers during the discussion on the date of Kanishka that Kujula-Kadphises was only a pitty local chief (yavuga=jabgou), never 'a king of kings,' like his successor But this assertion is erroneous. On some of his coins Kujula-Kadphises styles himself maharaja rajadiraja, and, according to Cunningham, devaputra also That he ruled, moreover, at Tayla, and consequently over the north-west of the Punjab and Frontier generally, is abundantly clear from his coins, which are found there in larger numbers than those of any other king except Azes I and Azes II Other considerations, too, favour the identification with Kujula-, rather than Vima- Kadphises For, in the first place, it would be natural for the first emperor of the dynasty to be styled 'the Kushan emperor' without any further appellation, while it would be equally natural for his successors to be distinguished from him by the addition of their individual names Secondly, the stratification of coins at Taxila shows that Kujula-Kadphises succeeded the Pahlava kings there, and consequently he can hardly have conquered the country before circa A D 50, and, masmuch as his come betoken a fairly long reign there, and he is known from other sources to have lived to a great age, he may well have been ruling in the 122nd and 136th years of the era of Azes, ie, approximately, in A D 65 and 79"

Dr Thomas seems inclined to ascribe the Taxila record to the reign of Vima-Kadphises The era is, he maintains,2 the same as in the Takht-1-Bahi and Panjtar records and probably an old Saka era, which was continued by the first Kushana rulers, at least as late as the years 122 and 136 He goes on to remark "If Gondophernes died about A D 50 after forty years of rule, the year 136 would correspond to A D. 50+33+14=circa A D 70, which approximates to AD 78, the beginning of the so called Saka era And AD 78-twenty eight years after Gondophernes-will be a very suitable date for the death of Vima-Kadphises, who succeeded an octogenarian probably soon after the death of Gondophernes This would fit the commencement of Kanishka's reign . . in AD 78 We may urge further (1) that the era of the Sakas, having been actually employed by the early Kushans, can have been overthrown only by the definite institution of a new era, which will naturally be the known era of Kanishka, (2) that the so-called Saka era must have owed its institution to the intentional abolition of a real Saka era, that is, to the new epoch of Kanishka. On the other hand, if 136+ = AD 78, the commencement of the era is not BC 58, but a few years earlier If. however, the + = 0, we arrive actually at BC 58 Although the era which we know as the Mālava and Vikrama era is dated, as I have endeavoured to show above (pp 413-14), from the institution of non-kingly (oligarchical) rule in Ujjain, it is quite conceivable that it was a consequence of the foundation of the real Saka era and followed after only a short interval, for the Sakas in question may have overturned a ruling dynasty in Ullain"

So far as I can see, there cannot be much doubt that the Kushana emperor of the Panjtär and Taxila records was Kujula-Kadphises, and not Vima-Kadphises, who does not on his coins style himself a Kushana

We learn from Chinese sources that the Yue-chi, after their defeat by the Hiung-nu in the second century BC, proceeded westwards, and that, on the southern slopes of Tien-shan, they came into contact with the Sai-wang, who in their turn migrated southwards and made themselves masters of Ki-pin Later on, about 160 BC, the Yüe-chi were attacked by the

<sup>&</sup>lt;sup>1</sup> See, however, Dr Fleet's remarks, JRAS, 1914, p 998 and note 1

Wu sun and continued their march towards the west In Bactria they settled down under the rule of several hi-hous More than hundred years later the hi-hou of Kuei-shuang K'in-tsin-k'io conquered the other hi-hous, established himself as king and adopted the dynastic title "King of Kuei-shuang" He invaded An-si (Parthia), conquered Kao-fu and annihilated P'u-ta and Ki-pin He died at the age of eighty years and was succeeded by his son Yen-kao-chēn, who "again" conquered India and appointed a governor of that country

It is now generally recognised that K'ıu-tsiu-k'ıo is identical with Kujula-Kadphises and Yen-kao-chēn with Vima-Kadphises, and that the Sai-wangs were the people who in India were known as Śakas or Śaka-murundas <sup>1</sup> The information which can be gathered from Chinese tradition is accordingly to the following effect —

The Śakas conquered the country which the Chinese called Ki-pin Here they were later on replaced by the Kushana chief Kujula-Kadphises, who also invaded Parthia, and whose son Vima-Kadphises "again" conquered India We are not told whether the Śakas extended their conquest beyond Ki-pin The remark, however, that Vima-Kadphises' conquest of India was a 1e-conquest would naturally lead to the conclusion that India had formerly been subjected to the rule of the Śakas.

Sinologists seem to agree that Ki-pin in the times of the Han and the Wei denoted Kashmir, while in the T'ang period it was identified with Kapiša, i.e. the country drained by the northern tributaries of the Kabul river? There cannot be any doubt about the correctness of the latter statement that the terms Ki-pin and Kapiša were often in the times of the T'ang dynasty used to denote the same locality. The principal reasons on which it is based have been ably summarised by M. Chavannes, as follows,—

- (1) In the Chinese-Sanskrit dictionary Fan-yü-tsa-ming by Li-yen Kie-pi-sho-ye, 1 e Kapıśa, 1s given as a synonym of Ki-pin,
- (2) Hüan-tsang states that the kings of those parts were in the habit of spending the summer in Kia-pi-shi, i.e. Kapiša, and the winter in Gandhāra. A century later Wu-k'ung gives the same information, but substitutes Ki-pin for Kia-pi-shi,
- (3) From the T'ang-shu we learn that in the days of Huan-tsang the dominions of the Tu-küe extended as far as Ki-pin, and the Turkish Kagan gave the Chinese pilgiim an escort to Kia-pi-shi, i.e. to the southern limit of his empire

That Ki-pin was, in the Tang period, different from Kashmir can also be inferred from the fact that Wu-k'ung came to Kashmir after having visited Ki-pin. According to him Gandhāra was the eastern capital of Ki-pin, and, as Gandhāra was the lower Kabul valley, Ki-pin must have comprised the central part of that valley.

Finally Ki-pin can be considered as a Chinese rendering of the word Kapiśa,<sup>5</sup> though it is by no means certain that such be the case

Kapisa seems to have been an old country Lassen<sup>6</sup> has identified it with Kapissa which, according to Pliny VI 25, was conquered by Kyros, and, if this identification can be upheld, we should be able to trace the name back to the 6th century B C

<sup>1</sup> Cf SBAW, 1916, pp 787 ff

<sup>&</sup>lt;sup>2</sup> Franke, Besträge aus chinesischen Quellen zur Kenntnis der Türkvölker und Skythen Zentralasiens Berlin, 1904, p. 80

<sup>&</sup>lt;sup>2</sup> Documents sur les Tou-keue (Turcs) occidentaux St Pétersbourg, 1903, p 521

<sup>4</sup> Livi, Jo As, IX, vi, pp 371 ff

Lévi, Jo As, IX, vii, pp 161 ff According to a note added to the Ming edition of the Na sien king (Milindaprasna), Ki pin is a fan, 1 e Indian word, meaning "mean fellow" Cf Lévi, Jo As, IX, x, p. 5292, Schlegel, Toung-pao, II, 1, pp 329 f Perhaps this means that Kapisa was explained as La (or ku)-pēsas

<sup>\*</sup> Indische Alterthumskunde, Vol I, pp 859 f

In the Tang period Kapisa was a considerable power—In Hüan-tsang's time Gandhāra had fallen under its domination, and Wu-ta-kia-han-ch'a, ie Udabhānda on the Indus, was one of the residence towns of its king Nagarahāra, Lampāka, and other countries belonged to their dominions, which later on also comprised Udyāna—Takshasilā, which had formerly belonged to Kapisa on the other hand, had recently passed into the possession of the Kashmii kings 1

The arguments in favour of the identity of Ki-pin and Kashmir in the Han and Weiperiods are failess convincing. According to M. Lévi<sup>2</sup> they are,—

In Chinese works such as the Pien-yi-tien section of the T'u-shu-tsi-ch'eng and the Haikuo t'u-chi, Ki-pin and Kashmir are identified,

The old annals distinguish Ki-pin from Kao-fu, which latter name must signify Kabul,

The Wei annals state that the country was surrounded by four mountain ranges, and that it extended 800 li from east to west and 300 li from north to south,

Finally Ki-pin can very well be a rendering of an Indian word Kapira, of the transliteration of Rāhula as Lo-yun This Kapira can be compared with Ptolemy's Kaspēria, Kaspēriaio, and may represent a Sanskrit Kaspīra=Kāsmīra Paramārtha, a native of Ujjayini, who lived in the second half of the 6th century, in his translation of the Abhidharmakośa always renders Kāśmīra by Ki-pin, while Hüan-tsang, a century later, in his translation of the same work, renders the Indian name as Kia shi-mi-lo

These reasons are far from being conclusive. The identification of Ki-pin and Kashmir in some Chinese sources does not prove much, if we remember that Kashmir became part of the empire of the Kushanas, of whom we know that they made themselves masters of Ki-pin after the Śakas. Mountain ranges are found everywhere in Afghanistan as well as in Kashmir, and the fact that Ki-pin may be a rendering of Kāśmīra does not prove that such is actually the case. Ptolemy's Kaspeiraioi are located between the country of the Pāndavas and the Vindhya hills, and Paramārtha's rendering would, at the utmost, prove the identity of Ki-pin and Kashmir in his time, and we have already seen that such cannot be the case

It will accordingly be necessary again to examine the information which can be gathered from the oldest Chinese sources  $^5$ 

The Chinese first heard about Ki-pin during the rule of the emperor Wu-ti (140-87 BC) The country was then in the possession of the Sai, i.e. the Sakas Later on it was conquered by the Kushanas, and the first Kushana ruler does not seem to have extended his power beyond Ki-pin into India proper. In the time of Yuan-ti (48-33 BC) embassadors from Ki-pin arrived in China and were escorted back as far as Hien-tu, which was accordingly on the way to Ki-pin. Also the Sai, i.e. the Sakas, passed Hien-tu on their way to Ki-pin.

According to M Specht, Hien-tu was situated to the east of Badakshan Professor Franke, on the other hand locates it at a short distance to the west of Skārdu He bases his conclusions on Fa-hian's description of his loute from Turkistan to Udyāna After crossing the passes he arrived at Kie-cha, and thence proceeded along the hills towards the south-west and arrived at a gorge where one had to descend and cross (tu) by means of hanging (hien) ropes This description seems to suit the famous gorge near Skārdu From Hien-tu Fa-hian then arrived in Udyāna, i.e. the Swat valley. He did not accordingly

<sup>&</sup>lt;sup>1</sup> Chavannes, loc cit, p 174, L(vi, Jo As, IX, x, p 529<sup>2</sup> 

<sup>2</sup> Jo As, IX, vi, pp 371 ff

<sup>\*</sup> Ibidem, p 884

\* Cf Franke, pp 59 ff, Specht, Jo As., VIII, 11, pp. 323 ff, IX, x, pp 162 ff, Lévi, Jo As., IX, vi, pp 371 ff.

Loc cit, pp 56 ff.

proceed from Hien-tu to Kashmir, but towards the west, whereby he would have to closs the Indus a second time. His description would accordingly lead us to infer that Ki-pin was situated to the west of Kashmir.

This well agrees with the information which can be gleaned from older Chinese sources According to the Han annals Ki-pin was bounded towards the south-west by Wu-1 shan-li. towards the north-west by the Bactian empire of the Yue-chi, while towards the north-east it was eight days' journey distant from Nan-tun, and towards the east 2250 li distant from Wu-In another place K1-pin is mentioned between An-si, i.e. Paithia and Wu-i-shan 1-shan-li is, as shown by Professoi Maiquirdt, a rendering of the Greek Alexandria, 1e. Kandahar, or, according to M Chavannes,2 Herat, and according to Cunningham3 it comprised the whole of South-western Afghanistan This description certainly seems to indicate parts of Afghanistan, to the south of the Hindukush Of Kao-fu, to the south-west of the Ta Yüe-chi. we hear4 that it sometimes belonged to Ki-pin and sometimes to Tien-chu identified with Ptolemy's Kaboura, the present Kabul, and, if we consider Kao-fu as the border land between Parthia and Ki-pin,5 to which latter country it sometimes belonged, we are led to think of parts of the Kabul valley and neighbouring districts, ie territories which we have found formed part of Kapisa Professor Franke therefore arrives at the conclusion that Ki-pin comprised the north-western portion of the present Kashmir state, the Indus country down to the Kabul river, the country between the lower Kabul river and the Swat river, and further These must be added, because we learn about K1-pin that it was a flat parts of the Panjab and hot country, a designation which does not at all suit Kashmir I think that we cannot get nearer at the truth The only territories mentioned by Professor Fianke which I do not think can be proved to have belonged to Ki-pin are the north-western districts of Kashmir other hand it is possible that it extended a little further towards the west and the south-west

Ancient Ki-pin thus included districts which were later on known as Kapiśa, and I do not see why it should be necessary to assume that the Chinese at different periods used the designation Ki-pin in two different senses. It seems to me that we shall have to return to the old explanation of Ki-pin as a rendering of the same word which the Greeks made into Köphen, whereby we must bear in mind that the Greek ph was an aspirated labial and not a spirant The reasons brought forward against this identification are little convincing. M Lévi6 thinks that the name Kophen had probably already become obsolete when Megasthenes picked it up Ptolemy ignores it and calls the principal river of Afghanistan Koas, and finally Strabo has another form of the name, viz Köphes I cannot find anything in these arguments which disproves the old identification of the names Köphen and Ki-pin, which is in itself much more likely than the supposed renderings of Kapisa and Kāśmīra by Ki-pin The fact remains that the Greek knew a name which they thought sounded like Kophen, that this name sounds much more like Ki-pin than any other name which has been suggested, and that we have every reason for looking for Ki-pin in the same neighbourhood where the ancient Greeks located Köphēnē, the country on the Köphēn The fact that the Chinese later on used the name Kapısa of districts which others included in Ki-pin seems to be much more naturally explained by assuming that Kapisa formed part of ancient Ki-pin and was sometimes designated by means of the wider name Ki-pin

In support of my location of ancient K1-pin I may mention a small detail I hope to have proved in another place<sup>7</sup> that the so-called Murundas who ruled in the Ganges valley in

<sup>1</sup> Untersuchungen zur Geschichte von Eran, H 2, Leipzig, 1905, p 176

<sup>&</sup>lt;sup>2</sup> T'oung pao, II, vi, p 514

<sup>\*</sup> Ancient Geography of India, Vol I, p. 39

<sup>4</sup> Specht, Jo As, VIII, 11, p 325

<sup>5</sup> Franke, p 77

Jo As., IX, vi, pp 371 ff

<sup>7</sup> SBAW, 1916, pp 790 ff

the second and third centuries A D were in reality the Kushanas, and that the word murunda itself is not the name of a tribe but a Saka word meaning "lord," which was used as a title by the Sakas and after them by the Kushanas, while the Kshatrapas translated it by the corresponding Indian word svāmin Wherever we meet with the designation murunda, we are justified in thinking of Sakas or tribes that can be considered as the heirs and successors of the Now Lassen has long agol drawn attention to the statement in Hēmachandra's Abhidhanachintamani, v 960, Lampālās tu Murandāh syuh, "the Lampākas would be (called) Murandas" Lassen inferred that the Murandas, who must be identical with the Murandas, should be located in the present Laghman. This, however, is impossible, when we consider the information about the Murundas which can be gleaned from Indian, Greek and Chinese sources, which unanimously locate the so-called people in the Ganges valley If we examine the preceding stanza in Homachandra's work, we there and the remark, Turushkas tu Sakhayah syuh, "the Turushkas would be called Sākhis" It has long ago been recognised that this sakhi is nothing else than the title shahi, and we are quite justified in looking for a title in murunda as well Now that we know that murunda was actually a Saka title, the natural inference is that the Lampākas had preserved this title from the time when they were ruled by Śakas, in other words that their country belonged to the dominion of the Sakas, of whom we know that they tuled in Ki-pin

Finally, the location of ancient Ki-pin here attempted is the only one which suits what we know about the ancient history of the Śakas and the Kushanas. We have no traces of the Śakas or of Kadphises in Kashmir, and there is not the slightest indication that they ever ruled there. Numerous finds, on the other hand, prove that they held sway in Taxila and further to the west, at least as far as towards Jalalabad. Of Huvishka we have traces as far west as in Khawat.

I have consulted Professor Franke about the results of my study of the question, and he kindly authorises me to state that he agrees with me The support of his great authority makes me confident that I am right

Taxila, the find-place of the present inscription, accordingly belonged to Ki-pin, and "India" which was reconquered by Vima-Kadphises was beyond Ki-pin, i.e. beyond the north-western Panjāb. We thus have an old tradition about a king who succeeded the Śakas in Ki-pin, and about his son, who reconquered India. Now I have shown in my Indo Scythian Contributions that the Kushanas in India must be considered as the heirs and successors of the Śakas, that they were known under the Śaka title murunda, and that it would be nothing extraordinary if a Kushana ruler were designated as a Śaka. I have therefore compared the Chinese tales about the Sai-wang and the Kuei-shuang in India with an Indian tradition, which has been handed down in the Jaiu work Kālakāchāryakathānaka.

We there learn how the king of Ujjayını, Gardabhilla, abducted the sister of Kālaka, who went to the country of the Śakas (sagahūla) and prevailed upon some of the sāhis, ie chiefs, to accompany him to India (Hindugadēsa) They first proceeded to Surat (Surattha) and thence, in the autumn, to Ujjayını, where Gardabhilla was made prisoner A Sāhi was made overking, and thus the dynasty of the Śaka kings originated After some time, however, Vikramāditya, the king of Mālava, ousted the Sakas and became king, whereafter he established his own era After the lapse of 135 years his dynasty was overthrown by another Śaka, who in his turn introduced the Śaka era

I have no doubt that this second Saka king who reconquered India is identical with Vima-Kadphises, who "again" conquered India, and, if that is admitted, the Jain tale at once acquires

<sup>1</sup> Loc cit, I, P. 5481

It must be a very old tradition, and we have no reason to reject any portion great importance of it, unless it can be disproved I know that most European scholars, though many of them speak with respect about Indian tradition, do not usually take any notice of it, but I am unable to see why And with regard to the narrative of the Kalakacharyakathanaka I see no reason whatever why we should disbelieve it I have shown elsewhere! that there are good reasons for assuming the existence of a Mālava king Vikramādītya at an early date, and2 that the oldest dates in the Malava-Vikrama era are recorded according to a system which is quite different from that followed in old Kharoshthi inscriptions, and which is probably the old national Indian I think the only sensible course is to abandon the idea that the Vikrama era was established by foreigners and return to the traditional theory that it dates back to an Indian ruler of Malaya, who upset the rule of Saka conquerors As remarked by D: Fleet, everything we know about Indian eras is to the effect that they were started by individual kings, and, though the Vikrama era was later on known as the era of the Malava corporation, I do not think that Dr Thomas has succeeded in making it probable that "it dates from the foundation of the tribal independence of the Malavas "3

The oldest dates in the Śaka e.a. are recorded in the same way as the ancient Kharoshthi inscriptions, and this state of things makes it almost certain that Dr Thomas was right in assuming that these latter ones were likewise dated in a Śaka era. The second Śaka era, of A D 78, was according to the Kālakāchāryakathānaka founded by the Saka ruler who ousted the dynasty of Vikrāmaditya and "again" subjected India to the sway of the Śakas. I have already remarked that I identify this Śaka ruler with Vima-Kadphises, who "again" conquered India and appointed a governor to rule the country. If we remember that Śurat and Mālava were the countries which the Śakas invaded at the invitation of Kālaka, when he asked them to accompany him to India, it becomes probable that the governor whom Vima-Kadphises appointed was the first of the Western Kshatrapas, i.e. in my opinion, Bhāmaka=Ysamōtika I It is thus easily explained why the inscriptions of the Western Kshatrapas are dated in the Śaka era

If now Vima-Kadphises was the ruler who established the Saka era, he can scarcely be the king alluded to in the Taxila inscription His conquest of India did not probably take place in the first year of his reign, and we may roughly place his accession in A D. 75 who died as an octogenarian, would then have been born circa 5 BC According to Professor Franke<sup>6</sup> the consolidation of the Kushana empire under Kujula-Kadphises had not taken place in A D 24, but did not happen long after that date. In 1 5 of the so-called Takht 1-Bahi inscription I read erzhuna Kapsasa puyae, "in honour of prince Kapsa" This prince Kapsa can hardly be anybody else than Kujula-Kadphises, of whom we know that he invaded The Takht-i-Bahi inscription is dated in the year 103 of the era which I follow Dr Thomas in considering as an old Saka institution It can, of course, be anterior to A D 24, but scarcely much later The initial date of the era would accordingly not fall later than At least there cannot be any question of the about 75 BC, but might fall some years earlier With an initial date Vikrama era, which, I think, we must finally ascribe to Central India in or about 75 BC, the year 136 would fall about AD 60, at a date when there can be no question of placing Vima-Kadphises, and, even if we were to assume that Kujula-Kadphises ascended the throne as much as 10-15 years after A.D 24, the Taxila inscription would still have to be ascribed to Kujula-Kadphises It should finally be borne in mind that we have the definite statement about him in Chinese sources that he assumed the title "King of Kueishuang," 1e Kushana king

<sup>1 8</sup>BAW, 1916, p 812

<sup>\*</sup> JRAS, 1914, p 414

<sup>\*</sup> SBAW, 1916, p 814

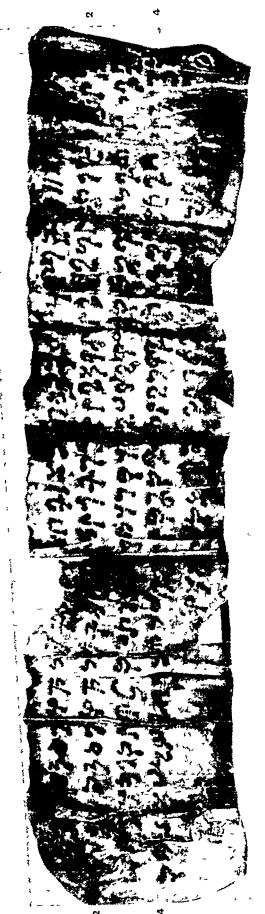
<sup>2</sup> Above, pp 135 #

<sup>4</sup> JRAS, 1913, p 637

<sup>-</sup> Besträge, p 72

Original

Transcript



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#### TEXT

- l Sa 100 20 10 4 1 1 ayasa Ashadasa masasa divase 10 4 1 isa divase pradisthavita bhagavato dhatu[o] Ura[sa]-
- 2 kena Imdafria putr[e\*]na Bahaliena Noachae nagare vasthavena Tena ime pradisthavita bhagavato dhatuo dhamara-
- 3 ie Tachhaśi[la\*]e Tanuvae bosi(dhi)satva-gahami maharajasa rajatuajasa devaputrasa Khushanasa arogadachhinae
- 4 sarvabudhana puyae prach[e\*]gabudhana puyae araha[nta\*]na puyae sarvasa[tva\*]na puyae matapitu puyae mitr-amacha-ñati-sa-
- 5 lohi[da\*]na puyae atvano arogadachhinae ni[va]nae hotu a . de samaparichago

#### TRANSLATION.

In the year 136, on the 15 day of the first month of Āshādha, on this day relicd of the Venerable One were enshrined by Urasaka, the son of Imdafri, a man from Balkh, a resident of the town Noacha By him the relics of the Venerable One were enshrined in the Dharmarājika (stūpa) in Takshaśilā, in the Bödhisattva-chapel of Tanuva, for the bestowal of health on the great king, the king of kings, the son of the gods (of heaven), the Khushana; in honour of all the Buddhas, in honour of the individual Buddhas, in honour of the Arhats, in honour of all beings; in honour of (his) parents, in honour of (his) friends, ministers, kinsmen and blood-relations, for the bestowal of health upon himself, to Nirvāna may this proper gift lead hereafter (?)

# No 21 —ARTHUNA INSCRIPTION OF THE PARAMARA CHAMUNDARAJA · VIKRAMA-SAMVAT 1136

## BY LIONEL D BARNETT

The village of Arthuna lies about 28 miles in a westerly direction from Banswara in Rāiputānā, it is shown on the Indian Atlas quarter-sheet 36 (1905) as lying in lat 23° 292, long 74° 93' About a mile to the east of Aithuna is a temple of Mandalesvara Mahadeva (Éiva), the present inscription, which records its foundation and endowment, is on a slab on the right side of its silhara According to local tradition, the place formerly bore the name of An abstract of this record was published by Professor Kielhorn in Ind Ant, **A**marāvatī Vol 22 (1893), p 80 Recently Mr Shyama Shankar Har Chaudhuri, MA, with great kindness obtained for me from the Antiquarian Department of His Highness the Maharaja of Jhalawar's Government the loan of an ink-impression of the stone, together with a transcript by the learned Curator of the Department, Pandit Gopal Lal Vyas, on the basis of which I now edit the text Unfortunately the ink-impression in several places has been touched up with white paint, which somewhat lessens the value of its testimony, but in spite of this fact and of the frequent incorrectness of the original writing the greater part of the inscription can be determined with certainty -The character is Northern, of a type common in Rajputana during the period, the letters are on the average about &" in height They are for the most The area covered by the writing is 2 ft 64" wide and 2 ft 2" part fairly well preserved high —The language is throughout Sanskrit, all verse, with the exception of the colophon on The spelling throughout shews a tendency to confuse s and s (I fear I may not have always succeeded in distinguishing what the engraver really cut in this respect, owing to the touching up of the ink-impression), and sporadic doubling of consonants after r In the somewhat ambitious prasasti occupying ll 1-45, which shews that the poet was a careful student of Kālīdāsa, there is little of special linguistic interest, we may note the words tonīra (for tūnīra, 1 5), kamdūla (1 12), and uchch[u\*]lumpīchakāra (1 40) But in the business part of the record, comprising the articles of the endowment (1 45 to end), there is a fair number of

rare words, mostly of a homely kind, viz prati (11 45, 46), hatta (1 46), mūtaka (11 46, 50), pūlaka (1 47), jāla (1b), utthapanaka (1b), vumiaka (1. 48), lagadā (11. 48, 50), samta (1 48), (?)pānaka (1b), vrisha-vimsōpaka (1 49), tavani (1b.), araghatta (1b), hāraka (1b), chhanga (1 50), vāpa (1b.), and ātavika (1b)

The subject of the inscription is the foundation and endowment of the temple of Mandalēša (Šīva) at Arthūnā by the Paramāra king Chāmundarāja After two Šaiva benedictory stanzas, it gives the familiar legend of the origin of the Paramaras. First Mount Arbuda (Abū) is described (v 3), here the saint Vasishtha performed his holy rites (v 4), in company with his wife Arundhati (v 5) and the Cow of Desire (v 6). Viśvāmitra, son of Gadhi, stole the cow (v 7) To recover her Vasishtha miraculously created a varrior, who defeated the enemy and brought her back (vv 8-10) Vasishtha blessed him and gave him the name Paramara, "Destroyer of Foes" (v 11) In his lineage was the warrior king Vairisimha (v 12), who, despising common glory, became master of the earth (vv 13, 14) Next his younger brother Dambarasimha, a valiant and charming prince, is introduced (vv 15-16) In his lineage was Kamkadēva (probably an error for Kakkadēva), a brave warrior (vv 17-18), who in a battle on the banks of the Narmada overthrew the army of the king of Karnāta, and in fighting on the side of Śrīharsha of Mālava died a hero's death (v 19) We are then told of the glories of his son Chapdapa (vv 20-21), Chandapa's son Satyarāja (vv 22-24), Satyarāja's son Mandanadēva (vv 25-45), and Mandanadēva's son Chāmundarāja (vv 46-54) He (apparently Chāmundarāja) gloriously overcame Sindhurāja (v 55), his splendours are further described (vv 56-61) established religion in an unprecedented degree (v 62), and dispensed rich bounties to Brāhmans and others (vv 63-65) He caused the temple of Mandalēśa to be built (v 66), may his fame endure for ever (v. 67) Then follow the details of the endowment (vv 68-81), and comminatory stanzas (vv 82-83) In the Sadhara family was the learned poet Sumati-Sādhāra (v 84), his son was Vijaya-Sādhāra (v 85), whose younger brother was Chandra, the author of this poem (v 86) The fair copy was written by Asaraja, son of the Kayastha Śridhara (v 87)

The family of kings introduced to us by this prasasti is a junior branch of the Paramara dynasty The point at which they branched off from the main stock (as represented by the family ruling Mālwā from Krishna-Upēndra down to Arjunavarman above, Vol I, p 224, Ind Ant, Vol XIX, pp 345 ff) is not clear it may be from Vairisimha and his brother Dambarasımha, for conceivably the former may be identical with the Vairisimha I of the Mālwā dynasty 1 Some generations after these we find Kakkadēva fighting for the cause of "Śriharsha" of Mālwā against the "Lord of Karnāta" This "Śriharsha" is most probably Harshadeva-Siyaka II of Malwa, and the "Lord of Karnata" may be the Rāshtrakūta Khottiga, against whom Sīyaka II waged a successful war about 970 AD Accordingly we may assign Chandapa to about 1000 AD, Satyaraja to about 1025, Mandanadeva to about 1050, and Chamundaraja to 1080, which was the actual year in which the present inscription was set up Some difficulty, however, arises from the obscurity of the To all appearance they refer to Chāmundarāja, and we should naturally gather from them that it was he who conquered Sindhuraja (v 55), patronised religion (v 62), and built the temple of Mandalesa (v 66) But immediately afterwards we find a prayer for the continuance of the glory of Mandanadeva (v 67) and a statement that certain imposts for the benefit of the temple were established by the latter (v 70). The most natural conclusion is that vv 47-66 do refer to Chāmundarāja, that the temple of Mandalēśa built by him was a new structure taking the place of an older sanctuary to which his father Mandanadava had

<sup>1</sup> Considerations of chronology forbid us to identify him with Vairisimha II of Mālwā

previously granted an endowment<sup>1</sup>, and that the present inscription was intended to record these facts and to amalgamate the endowments of the father and the son

Who Sindhurāja (v 55) can be is not clear. He cannot be the well-known Sindhurāja of Mālwā, whose period is about 990-1010 AD, for, even if we refer v 55 to Mandanadēva, the latter can hardly have been old enough to wage a victorious war before 1010; and as we saw, the probability is that the verse refers to his son, which will bring it still further down in time. Possibly  $Sindh\bar{u}r\bar{a}j\sigma$  is to be understood as meaning "a king of Sindh"

The date as given on the ink-impression and read by Pandit Gopal Lal Vyas is 1136,2 Phalguna suddha, the 3rd day, Friday On this Mr R Sewell has kindly supplied to me the following remarks "Since the month is Phalguna, the beginning of the year, whether Chaitra, Kārttika, or Āshādha, makes no difference in the year's number, and since the tithi was in the bright half, it makes no difference whether the months began with the new or full Hence the only question is whether the year was current or expired Take the expired In that case Samvat 1136=A D 1079-80 The lunar year began 7 March 1079. and 3 sukla Phalguna corresponded with Tuesday, 28 January, A D 1080 This, therefore. does not fit Now take the current Samvat 1136 This=A D 1078-79, which began in lunar 3 sukla Phalguna of that year must have been coupled with a reckoning on 17 March 1078 civil day 327 days later, viz with Thursday, 7 February, A.D. 1079 On that day, 3 sukla Phalgura ended about 11 h 24 m before mean sunrise on the Friday next day, and it could not However, this is nearer than the Tuesday of the former case" be coupled with that Friday

On the other hand, Professor Kielhorn, in his notice of the inscription, read the number of the tithi as seven, and accordingly calculated the date as Friday, 31 January, A D. 1080, when, according to his reckoning, the seventh tithi of the bright half ended 20 h 3 m after mean Mr Sewell has pointed out to me that this is a satisfactory solution adds. "Kielhorn made a slip about the end of the tithi, so it seems to me My work shews that the 7th sukla tithe of Phalguna in Samvat 1136 expired was current at mean sunrise on It had begun 2 h 25 m before that mean sunrise, and was Friday, 31 January, AD 1080 Supposing that the calculation for the given date had coupled with the civil day Friday been made for the moment of true sunrise, not mean, would the results be different? I think not In Northern India true sunrise on Jan 31 would take place after, not before, mean sunrise Hence, since the 7th sukla tithi had begun 2 h 25 m before mean sunrise, it would have run a still longer time at the moment of true sunrise" Accordingly it would seem most probablethat the numeral representing the tithi on our inscription was really 7, and has been wrongly altered by the preparer of the ink-impression to 3

The only places mentioned are Mount Arbuda, now Âbū (v 3), Karnāta, the Narmadā, and Mālava (v 19)

#### TEXT 8

[Metres vv 1, 3, 4, 13, 19, 24, 28-9, 31, 37, 39, 40-1, 43, 45-6, 49, 58, 63-4, 67, Sārdā-lavikrīdīta, vv. 2, 5-7, 14, 16, 18, 21, 23, 26-7, 30, 32-5, 42, 44, 47, 52-3, 57, 61-2, 65, 68-70, 72-84, 87, Anushtubh, vv 8, 48, Drutavilambīta, vv 9, 10, 38, 51, 56, Sragdharā, vv. 11, 36, 71, Svāgatā, vv 12, 15, 17, 22, 25, Vasantatīlaka, vv. 20, 86, Trīshtubh, vv 50, 59, 60, Mandākrāntā, vv 54, 66, Mālīnī, v 85, Āryā V 55 18 compounded of a Rathōddhatā (pāda 1) and Svāgatā (pādas 2-4)]

1 Öm4 Öm Namah Sı(śı)väya | Păṇau va(ba)ddha-bhujamga-phūtkriti-bhayāt=samköchayatyāh karam vyākrishţam jaratī-janēna rabhasās(ch)=Chhambhör=

<sup>&</sup>lt;sup>1</sup> Possibly the name Mandalesa was intentionally chosen to commemorate the name of Mandanadeva by likeness of sound

<sup>&</sup>lt;sup>2</sup> Currously enough, the poet in v 86 gives the year as Śaka 1136, chronological considerations prove this-

From the ink impression

- dridham grihna(hna)tah | bhrāmtāh sambhramatalı sukhān=mukulitā visphāritāh kautukāta(d) vrīdā-mamvvaratāl vivāha-samayē Dčvyā driša[h\*]
- 2 pāmtu vah || [1\*] Imdum mūrddhni dadha[t\*] kshīnam pātu vah Sasisēkharah<sup>2</sup> | khēdād=1va sīd-āsanna-Gaurī-mukha-parājayāt || [2\*] Asty=uchchair=gagan-āvalamva(ba[bi <sup>2</sup>—Ed])-sī(śi)kharaḥ kshōnībhrīd=asyām bhuvi khyātō Mēru-mukh-ōchchhrīt-ād[r\*]ishu pārām kōtim gatō=py=Arvvu(rbbu)dah | yatra sphātika-pushpa-rāga-kira-
- 3 n-ālīdh-ārkka-chamdrau kshanam drishtvā siddha-janair=amanyata divā rātris(ś)=cha naktam dinam || [3\*] Tasmims=tyakta-bhavas(š)=charitra-vibhavas=tathyam tapō= tapyata vra(bra)hma-jñāna-nidhir=guṇē(ṇai)r=niravadhih srē(śrē)shthō Vasishthō munih | yasya prajvalit-āgni-hōtra-jvalitair=dhūmair=iva vyōma-gē(gai)r=jātāḥ sammilitās(ś)=chirēna haritās=tē
- 4 Hārīdasvā(śvā) hayāh | (||) [4\*] Munēs=tasy=āntikē rējē nīrmmalā dēvy=
  Arumdhatī | sthīra-vasy(śy)-ēmdrīya-grāmā tapah-śrīr=īva jamgamā || [5\*]
  Ananya-sulabhā dhēnuh kāma-pūrvv=āsya sannīdhau | dadatī vāmchchhitān=
  kāmā[m\*]s=tapah-sīddhīr=īva sthītā || [6\*] Tataḥ kshatra-mad-ōdvrīttō Gādhi-rāja-suta-
- -5 ch(s)=chhalat dhēnum jar(ja)hrē=sya duhprāpyām³ vighnam siddhim=iv= parābhava-sambhavā-manyunā odyatām || Atha jvalana-chamda-ruchā munin=amuna | ripu-vadham prati vira-vidhitsaya hutabhun sphuta-mamtrahutam | [8\*] Prishthe tonira-vugmam dadhad=atha cha vutam chamda-kō-
- 6 danda-daņdam va(ba)dhuan=jūtam jatānām=atinividataram pāninā dakshiņēna | kruddhō yajñopavītī nija-vishama-driṣā bhāyayañ=jīva-lōkam tasmād=uddāma-dhāmā prativa(ba)la-dalanō nirggatah kō=pi vīrah || [9\*] Ādishtas=tēna yātō ranam=amara-ganair=mmam-
- 7 galē gīyamānē vā(bā)dham vyāpt-āmtarālair=dinakara-kiraņa-chhādakair=vvā(bbā)ņa-varshe(rshai)h || (|) kritvā bhamgam ripūnām prava(ba)la-bhuja-va(ba)lah kāma-dhēnum grihītvā bhaktyā tasy=āmhri(ghri)-padma-dvaya-lulita-si(sī)rāh sō=vatasthau purastāt || [10\*] Ānatasya jayinah paritushtō vām-
- 8 chchht-āsisham=asāv=abhidhāya | tasya nāma Paramāra it=īttham tathyam=ēva munir=āsu(su) chakāra || [11\*] Tasy=ānvayē krama-vasād=udapādi vīrah srī-Vairisimha iti sambbritāsanha4-nādah | durvvāra-vairi-vara-vārana-kumbha-kūta-bhēd-ōdyat-āsi-nakha-
- 9 r-öddamarah kehitindrah || [12\*] Kīrttim tāvad=avēkshā(kshya) bhāva-chapalām sambhōga-vriddh-āpriyām n[1\*]tyam mamgala-sadmanā su(śu)bha-chatur-ddik-kumbhi-kumbha-prabhē(hau) | dōr-ddanda-dvaya-śālinā kshitibhujām=āsā(śā)-chatushk-āntarē yēn=ākāri kara-grahō vasudhayā gāda(dha)m gun-āśa(sa)-
- 10 ktayā | [13\*] Gata-śrih śri-nidhānēna sa-va(ba)mdhah samyat-ārinā | na yēna samatām dhattē jadadhih patu-vu(bu)ddhinā || [14\*] <sup>5</sup>Tasy=ānujō Damva(mba)rasi[m\*]ha iti prachaņda-dōr-ddamda-chamdima-vasīkrita-vairi-vrim-dah [|\*] sri(śri)ngāra-sāra-taruņī-jana-lōchan-āsi(li)-pumj-ōparu-
- 11 ddha-vadan-āmvu(bu)ruhō va(ba)bhūva || [15\*] Chamdrik=āpi katham-kāram yasya kīrttyā samam samā | ēkā dosh[ā\*]kar odbhūtā gun-ōtkara-bhav=āparā ||

<sup>1</sup> Read -mamtharitā

<sup>8</sup> Read dushprāpyām

<sup>&</sup>lt;sup>2</sup> Read Śaśi-śēkharah

<sup>4</sup> Read sambhrita-simha-

<sup>\*</sup> Metre Vasantatilaka; the metre of pada 1 is wrong [The reading Damara° would make it right— H K.S]

[16\*] Tasy=ānvayē karı-kar-öddhura-vā(bā)hu-dandah śrī-Kamkadēval iti laydha(bdha)-jayō va(ba)bhūva! darpp-āmdha-vairi-vanitā-kucha-patra-vallī- || 9

- 12 samdoha-dāha-dahana-jvalita-pratāpah || [17\*] Yuddha-kamdūla dor-ddamda dvayē yah samaram prati | mēnē ripu-sa(śa)r-āghāta-nakha-kamdūyanaih sukham || [18\*] Ārūdho gaja-prishtha vāhuta(āhata?)-sa(śa)r-āsārai ranē sarvvatah Karnnāt-ādhipatēr=vva(bba)lam vidalayams=tan=Narmmadāyās=ta-
- 13 tē<sup>3</sup> [|\*] śrī-Śrīharsha-nripasya Mālava-patēh kritvā tath=āri-kshayam yáh svarggam subhatō yayau sura-vadhū-nētr-ōtpalair=archchitah || [19\*] Tasy= ātmajas(ś)=Chamdapa-nāmadhēyō vra(bra)hmāmda-vē(vi)bhrānta-yasā(śā) va(ba)-bhūva [|\*] sāmamta-kāmtā-jana-hāsa-hamsa-śrēnī-pravās-aika-payōda-kā-
- 14 lah | (||) [20\*] Vra(bra)hma-stamva(ba)sya yat-kirttir=mmamjar=īv=ōparī sthītā | sasvati=kinnara-bhrimg-ō(au)ghair=upagīt=ādhikam va(ba)bhau || [21\*] Saty-āspadam dahana-duhsaha-vāma-dhāmā śrī-Satyarāja iti tasya suto va(ba)bhūva | sāmamta-dūra-nati-samgī-lalāta-patta-lagn-ōllasat-tīlaka-pāda-na-
- 15 kh-āméu-jālah || [22\*] Vana-mālā-dharā nītyam hī(bhi)yā yasy=āchyasā<sup>5</sup> apī | ripavō na cha vijnām(jñā)tā na lakshmī-patayah katham || [23\*] Nīrvyā-jam karun-ārdrītō=pī satasō<sup>6</sup> nīstrī(strī)mša-karmm-ōdyatah samjāta-prasarō=pī vikrama-šatair=amtah sadā samyatah | ā-mūlam guṇa-varddhītō=
- 16 pi va(ba)hudhā dōsh-ārjjita-śrī-harō yō=py=ēvam niyatam viruddha-charitō lōk-āviruddō(ddhō)=bhavat ||7 [24\*] Tasmād=abhūd=iha nayād=iva vṛiddhi-yōgah punyas=trilōka-tilakō vipul-ōnnat-āmśa(sa)h | gīrvāna-chāru-charit-ārppita-karṇṇa-pūrah Śrī-mamdiram jagati Mandanadēva- |8
- 17 nāmā || [25\*] Viśāl-ōra[h\*]-sthalam kā[m\*]tam manyē Śrīr=utthit-ōditam | na vavamdha9 yam=āsādya purāna-purushē ratim | (||) [26\*] Anavachchhinna-dān-aughō yah pralamva(ba)-kar-ŏddhurah | kul-aika-dhavalō bhadrah sura-dvipa iv=āvahaulo || [27\*] Visphūrjjan-nakha-chamdra-dīdhiti lasal-lāvanya-
- 18 nīr-ochchayam susnigdha-sphuţa-dīrgha-rāji-ruchi-bhrit sat-sa(śa)mkha-mīn-āmkitam | vāhinyā[h\*] prapatitva-yōgyam=atulam khyāva(ta)m śriyah kāiaṇam yasy= ādhatta kar-āmhri(ghri)-padma-yugalam sāmudrikam lakshanam || [28\*] Va(ba)ddhvā kautukam=anvay-ōttha-ruchirā sarvv-āmga-pūrṇn=ādhikam yēn=ātra Smara-rū-
- 19 piņā dridha bhujā-damd-ollasan-mamdapē | vairi-śrīr=nri-varēna bhavya-divasāvāptau parair=Ihivā(tā) datt=ēyam nija-vikramēna mahav(t)=ē(ai)v=ochchair= udāna<sup>11</sup> svayam || [29\*] Dhrita-viśvambharā-bhārah khamdi[t-ā\*]rāti-vigrahah | asi[r\*]=mmamtr=īva satatam yasy=āvarddhayatah(ta) śriyam || [30\*] Yasy= ārā-
- 20 tı-vadhü-janasya saralah svā(śvā)s-ānılah sō(śō)ka-jair=ushn-ōshnaih paritō yugāmta-pavana-prasparddhiri(bhi)h kānanē | dagdhē nīla-trin-āmkur-ōtkara-bharē nīrē=dhikam śōshitē |12 krichchhrēn=āśana-pāna-vritti-rahitaih khinnair=mrigaih ṣthīyatē || [31\*] Dīpyamānah sadā sarvva-vāhin-īśa-

4 Read sasvat=

<sup>1</sup> Read -Kakkadēva

<sup>8</sup> This syllable is engraved outside the line, in front of fri

<sup>&</sup>lt;sup>2</sup> Delete this danda

<sup>\*</sup> Corrupt The transcription of Pandit Gopal Lal Vyns gives achyuta which suits well the sense (see translation and note), but does not seem to be the reading of the ink-impression

<sup>,</sup> Read satasō

<sup>7</sup> The danda is followed by a rosette and another danda

<sup>·</sup> Read babamaha

il Apparently a mistake for ududhā.

<sup>8</sup> Delete this danda

<sup>10</sup> Read =ābabhau

<sup>12</sup> Delete this danda

- 21 kshay-olla(lba)nah | pratāpō yasya |ajvāla Vā(bā)davō=gnɪr=iv=āparah || [32\*]

  Kīrtti-nɪrggamanāth(d)=ēva srɪmkhal=ēva rɪpu-śrɪyām | yasy=āsıh samarē bhām(bhā)tı vēṇɪk=ēva jaya-śrɪyah || [33\*] Valabhıd=va(ba)la-yuktēna Gōtrahā
  gōtra-namdınā | na yēna kṛɪtinā dhattē sō=pī sāmyam Paramdarah || [34\*]
- 22 Tasy=āstı hridayē Lakshmīh sa cha Śrī-hridayam-gamah , sparddhā[m\*] pē(tē)na katham-kāram karōti¹ Garuda dhvajah || [35\*] Yam pratāpa-nava-pallava-kāmtam kīrtti-nirmmala-dhrit-ākshāta-dēham [|\*] Śrīh sadā na hī mumōcha day-āmbhah-pūrītam vijaya-mamgala-kumbham || [36\*] Nirvyājam sura-mamdīrē=tīvima-
- 23 laır=vrıddhaır=gunaıh sthăpită muktānām ruchı-dhāriņī su-mahitā lōka-trayavyāpmī | praty-āśam prati-kānanam prati-puram gēham prati prastutām(tā)
  yasy=aish=ādbhuta-dēvat=ēva satatam kīrttir=jjavaih stu(stū)yatē || [37\*]
  Lakshmyā yasmınn=upāttam jananam=atha yasah-pāmdu-pīyūsha-pūrair=yatr=
  ōdbhūtam
- 24 samantād=akhıla-bhrıta-lasad-bhūtal-ās(ś)-āntarālah | lshīr-āmbhōdhır=guṇ-aughō nıravadhır=abhavad=yasya chārıtra-sīmnah sītāmsu²-śrīr=yad-utth=āchchhurayatı gaganam kīrttı-kallōla-mālā || [38\*] Kharvvā kv=āpı na³ kuttra chın=na hı tathā lōkō gatā śēshatām na prēptā vıratım sphutam na hı
- 25 vṛisha-dhvams-ōday-āvih(sh)kritā | nō pūrnn-aika-pad-ālpaka-tribhuvau-ākrōdīkritā na kva-chid=yat-kīrttir=vvisi(śi)nashti kumda-dhavalā krishnām tanum Śrī-patēh [39\*] Yasy=ōddāna(ma)ra-vā(bā)hu-danda-yugalasy=ōdyad-va(ba)lēn=ādhikam samchchhannēna rajō-bharaih prachalatah pratyarthi-vrimdam prati | tē-
- 26 jas=tyaktam=ahō svakam bhagavatām(tā) Chamd-āmśun=āpi sphutam praty-āśam bhaya sā(sa)dma sā(śā)ttravajanasy<sup>4</sup>=ānyasya tat=kā kathā || [40\*] Yasy=āsā(śā)-vijay-ōdyatasya nikhila-kshmāpāla-chūdāmanēr=vvairi-śrī-hriti-lampatasyā chalatas=tīr[ē\*]shu vārām-nidhēh | kruddh-ādhōrana-tarjjitair=api muhur=mā-
- 27 n-önnataih piyatē majja[d\*]-dig gaja-dāna-gandhi salilam duhkhēna sēnā-gajaih || [41\*] Uchchair=dhrita-vrishō nityam sama-daišī gat-āhitah | jin(t)=a(ā)sam-khya-purah pūjyō yō=parah Paramēśvarah || [42\*] Vikhyāt=āchapal=ēti [—]<sup>5</sup> priyatam=āsau śamkit=ēva Śriyā gatv=Ādi-
- 28 tya-bhuvam surair=api nutā nityam visu(śu)ddhā satī | mānēn=ē(ai)va tath=āpi kīrttir=amalēn=āmgīkrit=āpi svayam | 5 yēn=ēyam yaśasā sah=aiva sahajēn= ēttham jagad=bhrāmyati || [43\*] Dhanur-vvidyā-vidā yēna sat[t\*]va-saty-aika-sadmanā | ranē samvā(dhā)nam=ānīya katham nu ripavō hatāh || [44\*]
- 29 Ālānō vijaya-dvipasya ruchirā vēnī nu kīrtti-striyō dōr-ddanda-priya-nirbhar-aika-vasatēś=chhāyā sphuramtī Śriyah | vā(bā)dham vairi-vadh-ōdyatah prati-ranam Kāl-ōgra-damdō gurur=yasy=āsih susubhē<sup>7</sup> parākrama-bhritō dript-āri-darppa-chchhidah || [45\*] Śūrah praudha-va(ba)lah
- 30 kul-aika-tilako durvvāra-vīr-āmtako vairi-śrī-haran-aika-lampata-lasach-chamd-āsi-damd-ōlva(lba)nah | kāmtā-lōla-katāksha-pumja-nilayah śrimgāra-Mīna-dhvajo jato yasya ravi-dyutēr=gguna-nidhiś=Chāmumdarājah sutah || [46\*] Guru-duhkh-ōshna-nisya(śvā)sair=aśru-pūrai-

<sup>1</sup> The  $\bar{o}$  is wrongly formed, an i being written for the first  $m\bar{a}tr\bar{a}$  and an  $\bar{a}$  for the second

<sup>2</sup> Read sitamsu4 The corrections here are suggested by the Editor

<sup>\*</sup> Written nu, with the u erased., ditor 'This syllable appears to be illegible on the stone

Delete this danda [In what precedes I should prefer to retain manen=eva —Ed.]

<sup>7</sup> Read susubhë

- 31 ś=cha samtatam | kritam yasy=āri-kāmtābhir=ddagdha-pallavitam vanam | [47\*] Ahita-dosha-gu(ga)nair=udit-oditair=jagati lavdha(bdha)-jayair=iva vihritāh | sakala-loka-nikāya-nirākritā yam=iha sarvva-gunāh śaranam yayuh | [48\*] Durvvār-āri-vē(vi)dāriņā haii-khura-kshunn(nn)-āntarā-
- 32 lē bhrīsam tīkshn-āstra-kshata-vānta-sōnita-payaḥ-pūra-plutē sarvvatah | nīstrī-(strī)mś-āhata-kumbhi-kumbha-vīgalan-muktāphalānām ganāh kshīptā vīra-varēņa yēna samara-kshētrē yaśō-vī(bī)javat || [49\*] <sup>1</sup>Vāram vāram prakrītī-sumbhagām² vau(dhau)ta-nīstrī(strī)mśa-pānīm yuddhē yuddhē satata-

33 vijaya-śıī-priyam khēcharīṇām | tət-kāl-ōttha-smara-bhaya-vaśād=yam prati sparddhay= aitā mamdam mamdam chakita-chakitam drishtayah sampatamti || [50\*] Krōdhād=yasy=ātibhītā diśi diśi vihat-ānamta-sāmanta-kāmtāh kāmtārēshu pravishtāh śrama-vaśa-vivaśāh samsri(śri)tā duhkha-nidrām [|\*]

34 svapnē daivād=upāttān=nija-nija-ramaņān=prāpya sambhōgam=ētā(tya) jāgratyē(tyō)=
py=āsu(śu) n=ēttham rati-rasa-rasikās(ś)=chakshur=unmīlayamti || [51\*] Śatravaś=
chamda-kōpēna yēna sva-sthāna-chālītāh |³ nija-kāmtā-manō muktvā sthītim=
anyatra nō gatāh | ( || ) [52\*] Sasvatannadakō⁴ vā(bā)dham Va(ba)liva(ba)mdh-ōdit-ōdi-

35 tah | Trivikrama iv=ōdērām yā(yō) Lakshmīm satatam davau(dhau) || [53\*]
Dridhataram=abhisa(sha)ktyā bhavya-sambhōga-ramyā vidhrita-vimala-pakshadvamdvam=ānamda-hētuh | kshaṇam=api na mumōcha prāpya yam rājahamsam kuvalaya-rati-pātram rāja-hams=īva Lakshmīh || [54\*] Simdhurājam=

36 mathya hēlayā khadga-Mamdara-bhritā yudhi yēna | uttamēna purushēshu vi<sup>5</sup> lēbhē śrīr=yasō(śō)-bhuvana-pāvana-śamkhah || [55\*] Viśvam vaii1-pratāpam jhatiti kavalayan līlayā jāmgal-ābham chamd-āmśōs=tīvra-śōchir-mmilana-kapilit-ārchchiś-chhatā-kēsara-śrīh | dhārā-dam-

37 shtrā-karālō vilasati samarē jāta-ghāt-ochcha-nādō yasy=ārāt-ībha-kumbha-sthala-dalana-patuh praudha-nistri(stri)mśa-simhah ||6 [56\*] Yasya sarvv-āmga-saumdarya-prativimvamm<sup>7</sup>=apaśyatā | praśamsitā Smarēn=āpi uijā chiram=ana[m\*]gatā || [57\*] Strībhir=yatra gnham pratipravi-

- 38 satı svasthē sva-hrın-mamdalē harsh-öttālatay=aıva hāra-kıranān sambhāvya sasvastīkam | uttumga-stana-kumbha-samga-ruchira-śrī-kantha-kamvu(bu)-sphuradvak[t\*]r-āmbhōja-vibhūshitam nija-vapuś=chakrē svayam mamgalam || [58\*]
  Dūtīm drishtv=ōtsukānām vadanam=abhibhavat=[-?—Ed]saurabhāt=kāmi-
- .39 nīnām n=āyāty=āyātı v=ēti sva-vachana udītē yat-kritē duhkha saukhyaih | jātōshnam(shna)-svā(śvā)sa-dāhān=madhukara-patalāny=aśru-sampāta-sēkāta(d) vaikalpya-svāsthya-bhāmji tvarītana(ta)ram=adhah samprataty=ū(ō)tpatamtī<sup>8</sup> || [59\*]
  Gēhē gēhē=nurāgāt=pathī pathī suchīram prām-
- 40 ganē prāmganē vā vāram vāram nitāmtam yuta-ynvati-jano jāta-trishnā-bharārttah | utkallolam samamtād=ahamahamikayā yasya Kamdarppa-kāmtē[r\*]=lāvanyāmbhas=tanu-stham sva-nayana-chulukair=uchch[u\*]lumpīchakāra || [60\*]
  Anamgah sa Smarō' yuktam viraha-jvalitē hrīdi |

<sup>1</sup> The verse imitates the style of the Megha duta 2 Read -subhaga, or (less probably) -subhagam

The engraver has put this danda before the final h of chālitāh

<sup>4</sup> Apparently to be corrected to sa-Śatānamdakō [fafvad-unnati-gō (f)-H. K S]

Apparently to be emended to purusheshv=1va.

After this danda is a four armed figure and another danda

Read -pratibimbam

<sup>\* [</sup>Read sampatamty=utpatamt: ?-- Ed.]

- tasthau vad=iha kāmtānām chitiam yo vasat=īti mē | [61\*] Yēna 41 dharmma mahi-prishthë ko=py=apurvvah prakāšitah 1 yasy=onnama[ya\*]to=pv=ova parām gatah [62\*] Dattvā kāmchana-ratna-dānam=atulam guna[h] kötim 11 yēn=aisvaryam=atiprapamchitam=ahō punya-dvijāh dharmm-aika-rāgān(t)=tathā
- 42 prāpītāh | jātam mamdīra-mālīkāsu timīram dīpair=vin=ō[j\*]jrimbhītam jītv=

  ō[d\*]dyōtam=ahar-nišam vidadhatē ratnah(tna)-pradīp-āmkurāh || [63\*] Yōna

  Svarņnagīrī[—]r=virāchatāh¹ s[v\*]arņnēna sapt-ānvayah svarņnāh kalpa-taruh

  samasta-vasudhā svarnnyām sahasram gavām | ity-ādi dvi-
- 43 ja-samchayāya dadatā sphūrjjad-yasā(śō)-hāsatah s ōllāsam hāsatā vāla-prabhritayah² sarvvē=py=amī pārthivāh || [64\*] Kāma-db[ē\*]nur=akām=ābhūch=chi \* \* \* \* \* pi | vikalpah kalpa-vrikshasya śrutvā yad-dānam=adbhuta[m\*] || [65\*] Nata-ripu-dhrita-chūdā-lagna-nīl-ēddha-sō(śō)chi[r\*]-madbukara-
- 44 nikuramva(ba)-chchhanna-pād-āmvu(bu)jēna [|\*] ruchiram=idam=udāram kālitam dharmma-dhāmnā vi(trì)daśa-griham=iha śrī-Mamdalēśasya tēna || [66\*]

  4 Yāval=lō[cha\*]na-dhūma-damda-militam chchhatra-chchhav-ī[m\*]dum davau(dhau)

  bhōg-ī(m)ndram nava-yōga-patta-sadriśam yāvach=cha maulau Harah | yāvat=kaustubha ē-
- 45 Śriyē<sup>5</sup> bhātı hridayē Vishnöh rägavat (1) śriman-Mamdana-kirttanam sha 116 kshiti-talë tavat=sthiram tishthatu [67\*] Atha Chaitra-chaturddasvām Yasō(śō)dēv-ādı-k[1\*]mkaraıh Kirttıraja-mukhair=anyaır=devasy=aısha 1 pratih [ [68\*] Vanijām khamda-gudayor=bharakam prati varani-
- 46 kā | mamjishthā-sūtra-karppāsa-bharakēshu cha rūpakah || [69\*] Tathā śrī-Mamdanēn=ēyam śāsanēna mahātmanā | hattē vikrīyatē yat=tu t[asy=ā]pi rachitā pratih || [70\*] Nālikēra-bharakē phalam=ēkam mānakam lavaņamūtaka-mathā<sup>7</sup> [|\*] pūm(pū)gam=ēkam=api pūga-sahasrā-
- 47 d=ājya-taila-ghatakē palik=aikā | (||) [71\*] Dāpito rūpakah s-ārddhah karppata-kötikām i pulaka-dvitayam jālād=anna-chchhadmē cha pā iti 8 Tatth-otthapanake prati mamdiram Chartryam tēna vanıjām drammah pavitryām dramma ěkah pradapitah [73\*] Sā(śā)lāsu cha kām-
- 48 syakārāņām māsē drammah kritas=tathā | vumvakē kalyapālānām rūpakāņām chatushtayam || [74\*] Prakritā(tī)nām ra(cha) sarvvāsām tayā sthity=ānumamdiram | dāpitō dramma ēkaikō dyūtē=smim(n) rūpaka-dvayam || [75\*] Lagadā yatra samtē dvē taila-karshō(rshē) nu pāṇakam<sup>9</sup> | dāpitā<sup>10</sup> pashu(śu)-śākē
- 49 chchhā<sup>11</sup> vrisha-vimšōpakas=tathā [[ [76\*] Drammas=tēna tathā datto vanigmamdalikām prati | sa[r\*]vv-āvartta-yutā māsam prati su(śu)klā chaturddasī

<sup>1</sup> Read virachitāh, the next words are more or less corrupt

<sup>&</sup>lt;sup>2</sup> Read hasıtā Va(ba)lı-prabhrıtayah

<sup>\*</sup> These six syllables are illegible on the ink-impression, the transcription of Pandit Gopal Lai Vyas suggests the reading chinta chintamaner=ar:

See further the translation below, p 309 and note Perhaps to be corrected to Śriyō

<sup>6</sup> After this danda there is a four armed ornament and another danda

<sup>7</sup> Corrupt, perhaps -madhyāt

<sup>8</sup> Uncertain, perhaps we should read pāīlī or pāilā (Le pāyalī, pāyalā), or we may take pā as an abbreviation of one of these words of above, Vol XI, pp 41, 56

Possibly a mistake for mana Pam

u Corrupt, possibly cha

<sup>10</sup> The ending  $\bar{a}$  is wrong

- Arddbā \*1 || [77\*] ma-satē diśē vyārgba-doraka-sambhavē tath=ēkshudrammo=raghattë yava-hārakah 11 78\*7 Dānē bhāmdatavanım cha vā (dhā) nyānām bharaka [h\*] su(śu)ddha-
- 50 vi[m\*]šatau | tēna datta[h\*] sva-dharmmēna bharakas<sup>9</sup>=chhanga ēva cha | [79\*] Sa-vātikam tathā tēna puram dhavala mamdiram kārītam bhuh dēvāy=āghāta sammıtā 1 [80\*] Vi(bi)japūrakam=ēkam 'tu pradattā lagadāyāś=cha dāpitam [[\*] yavanām mūtakē(ka)sy=aisha vāpaś=ch=ātavikē [8]\*] Šrūyatām bhutatha |
- 51 vi bhūpālāh pradattam 6āsanam pālyatām=anyathā mayā 1 n≖ātra maulau Prithu-prabhritibhir=bhūpair=bhuktōkaihkēna8 va(ba)ddhō=yam=amjalih [82\*] | tair=apy=ēshā punah särddham yato n=aika-padam gatā Sumatı-Sādhārō Sādhāra-sambhavē Kavih vaméë va(ba)bhūva kramaso vidv[a]-
- .52 n Bharati-karnpa-kumdalam | [84\*] Tasyu guņa chamdana-sumdarasut o\*1 samjāta-dig-vadhū-tilakah | kavi-jana-mukha-kumuda-sasi4 jayatā[m#] śrī-Vijaya-Sādhārah 11 [85\*] Tasy=ānujēn=ābhihitā prasastis=Chamdrena chamdro[j\*]jvala-kirtti-bhājā Sa(sa)ka[t\*] sahasr-aika-sa(śa)tē praya[të -[u-bada
- 53 [tta]rē trimsa(śa)ti yāti kālē || [86\*] Vā(bā)lakya jāti-kāyastha-Śrīdharasyēha sūnunā | likhitā Āsarājēna prasastih svastha-chōtasā || [87\*]
  Utkīrņnā vijā \* \*5 · muņčkēna | sūtradhārō \* \* \* \* \* \* \* \* \*

  \* \*6 Samvat 1138 Phālguna su di 3 Sukrō || mamgalam?

### TRANSLATION.8

(Line 1) Öm! Öm! homage to Śiva!

(Verse 1) May the glances of Devi at the time of her marriage protect you—(glances) confused with excitement, budding forth with pleasure, quivering with delight, made slow by modesty as in terror at the hissing of the snakes clinging to his arm she clenched her hand, which was drawn back by the old ladies for Sambhu, who seized it eagerly in firm grasp!

(Verse 2) May the moon-crested one [Siva] protect you, who bears on his head the moon that is wasted away as if from annoyance at the superiority of Gauri's face that is ever present!

(Verse 3) There is in this land a famous mountain, Arbuda, the summit of which supports the heaven on high, (and) which stands in the highest rank among the lofty mountains beginning with Mēru, upon which for a moment night has been imagined by Siddhas to be day and day to be night, as they beheld the sun and moon loked by rays (respectively) of crystals and topazes

(Verse 4) Upon it the excellent saint Vasishtha, freed from embodied life, magnificent in his conduct, a treasure of divine knowledge, boundless in ments, performed labours of true mortification, through being long in contact with the smoke flaring up from his agni-hotra rites; (and) passing through the sky, as it were, the horses of the Sun were coloured bay?

2 Apparently corrupt, should we read bharake?

² Read =bhult=aikaikēna .

5 One akshara is here illegible

Read -fafi,

<sup>1</sup> For this missing syllable the transcription of Paudit Gopal Lal Vyas gives shu Much of the rest of the verse is corrupt

s About 12 aksharas here are almost illegible, of which pos 6 10 look like Gumdaka sütradharah

<sup>7</sup> The transcription of Pandit Gopal Lal Vyas adds here mahadri ||.

<sup>5 [</sup>In a number of unspecified points I should dissent from the subjoined rendering of this elaborate composition But it is not necessary to discuss them, as the historical facts are not affected.—Rd.]

<sup>2</sup> The meaning of this utpreksha is that the Sun's horses got their bay colour because of their regularly passing through the sky, which was full of the smoke of his constant sacrifices

(Verse 5.) In company with this saint shone the strinless lady Arundhati, having the whole of her organs strictly under control, lile the embodied spirit of mortification.

(Verse 6) With him dwelt the Cow of Plenty, obtainable by no others, bestowing objects of desire, like success in mortification

(Verse 7) Then the son of king Gadhi [Visvamitra], inflated with the arrogance of the warrior caste, by fraud carried off his precious cow, as an impediment (to a religious act remotes its) success when ready.

(Verse 8.) Thereupon that saint, wroth at the occurrence of the unsult, like a blazing sun, offered in the fire an oblation attended with clear spells, because he wished to create a warrior to slay (his) foes

(Verse 9) There issued thence a certain warrior, bearing on his back a pair of quivers and in (his) hand a terrib'e bow, fastening exceedingly tightly the mass of (his) braided locks with (his) right hand, wrathful, wearing the sucred cord, with awry glances terrifying the world of living beings, magnificent in splendour, crushing opponents

(Verse 10) He, who had most paiseant strength of arm, being instructed by that (saint), entered the fray, while an auspicious song was sung by troops of celestials, routed his foes with showers of arrows forsooth filling the regions of space (and) covering up the sun's rays, seized the Cow of Plenty, and presented himself devoutly before (the saint), with head quivering upon the pair of lotuses that were his feet

(Verse 11) The delighted saint, having pronounced over the bowing conqueror the desired blessing, at once gave him the appropriate name of Paramara [Destroyer of Foes]

(Verse 12) In his lineage in due course arose a warrior named the blest Vairisimha because he was able to utter a lion's roar, a monarch terrible with claws consisting of the sword uplifted to cleave the frontal globes of the noble elephants' potent foes

(Verse 13) Observing now that Glory was fickle of nature, worn by enjoyment and unpleasing, he, puissant with a pair of long arms (and) having ever a festal residence on the periphery (?) of the frontal globes of the brilliant elephants of the four regions of space, held his esponsals with [or, levied tribute upon] the earth of (other) kings, who was deeply enamoured of his virtues, within the area of the four regions of space 1

(Verse 14) The Ocean is not equal to him; for it has lost Fortune, and he was a treasure of fortune; it is in confinement, and he held focs in restraint, it is unintelligent,<sup>2</sup> and he was shrewd of wit

(Verse 15) His younger brother Dambarasımha subdued multitudes of foes by the awfulness of his terrible long arms, (and) the lotus of his face was obstructed by the mass of bees that were the eyes of damsels who were the very essence of amorous sentiment

(Versé 16) How could even moonlight be compared to his glory? The one arises from döshākara [the moon, or a mine of faults], the other is produced from a multitude of virtues

(Verse 17) In his lineage was the blest Kakkadeva, whose long arms were solid as an elephant's trunk, (and) whose blazing splendour was a consuming fire to the multitudes of patra-vallis, on the breasts of the wives of his pride-blinded foes

(Verse 18.) In (his) two long arms itching for the fray so as to join battle he felt pleasure at the nail-scratchings that were the assaults of foemen's arrows.

(Verse 19) Mounted upon his elephant's back in battle, on every side with showers of arrows shattering the host of the Lord of Karnats upon the banks of the Narmada.

<sup>1</sup> Despising ordinary glory, he aspired to and quickly won the earth [kumbha also='bowl' of water, an anspicious object in the wedding marquee—Ed.]

<sup>&</sup>lt;sup>2</sup> There is a play on the double meaning of jadadhs, "ocean" (=jaladhs) and "dull-witted" (jada dh; of. Whitney's Grammer, § 354a)

I Lines drawn with fragrant pigments

alaying thus the foes of the blest king Sriharsha the lord of Mālwā, he went to heaven, a valiant warrior, worshipped with the lotuses of the eyes of the ladies of the gods

(Verse 20) His son, Chandapa by name, had fame wandering free through the universe, (and) was a peculiar cloudy season (causing) the departure of the swans that are the smiles of princes' mistresses

(Verse 21) Exceedingly brilliant was his fame, standing like a flower-bunch over (the universe comprising everything from) Brahman to grass and constantly attended with song from crowds of Kinnaras like bees

(Verse 22) His son was Satyarāja, a seat of truth, having lovely splendour irresistible as fire, (who made) the mass of radiance from his toenails a bright forehead-ornament clinging to princes' brows delighting in deep obeisances

(Verse 23) From dread of him his enemies, though . constantly wore wild flowers how surely are the lords of fortune known!

(Verse 24) Being in a hundred ways active in the works of the sword, yet withal sincerely tender? with mercy, always controlled inwardly, though obtaining extension<sup>3</sup> by hundreds of valuant deeds, in many ways winning fortune earned by his arms [or, without guilt]<sup>4</sup> though nourished in virtue down to his very roots,—he was thus certainly viruddha [discrepant] in his conduct, but not viruddha [inimical] to the world

(Verse 25) From him arose, like a conjunction of prosperity from policy in this world, a holy ornament of the triple universe, broad and lofty of shoulders, an ear-jewel attached to the beautiful deeds of the gods, a palace of Foitune, (a son) named Mandanadēva.

(Verse 26) Finding him arisen in his career, broad of breast, charming, Fortune, as I imagine, held no (more) amorous commerce with her ancient husband.

(Verse 27) Giving out constant streams of  $d\bar{a}na$  [largesse, or rutting ichor], stout in his long arm [or, trunk], uniquely dhavala [white with fame, or a bull] in his race, bhadra [brilliant, or a high-bred elephant], he was resplendent as the Elephant of the Gods [Airāvata].

(Verse 28) The pairs of lotuses that were his hands and feet bore the tokens of cheiromancy, having moonbeams from the glittering nails, (being surrounded by) a mass of water of brilliant beauty, bearing a radiance of most graceful clear long lines, being marked with the goodly conch and fish, suitable for the lordship of an army, peerless, famous, a cruse of fortune 5

(Verse 29) This excellent king, having the form of the Love-god, binding the marriage-thread here in the brilliant pavilion (formed) of the pole of his stout arm, on the arrival of an auspicious day, espoused his foes' fortune, (as a bride) who was charming in high descent, exceedingly perfect in all members, desired by rivals, and gloriously given as his wife by his own great prowess

(Verse 30) His sword, like a minister, supporting the burden of the earth, shattering the hostile action of foes, constantly fostered his fortunes

(Verse 31) As the forest, full of masses of green grass-sprouts, is burned up by the earnest hot grief-born winds of the sighs of his foes' mistresses, which vie everywhere with the

¹ There is a play on words, designed to suggest that the king was the equal of Vishnu (Lakehmīpati) or Krishna (Vanamālin), it would be improved if we adopted Pandit Gopal Lal Vyas's reading achyutā ['How are his enemies neither recognized, nor lords of Fortune?'—Ed ]

If we take dosha in the sense of "arm," we must divide vahudhā dosho, if in the sense of "guilt," we must divide vahudh=ādosho

For the full understanding of this verse the reader must refer to the text-books of palmistry. The figure of a fish in the palm usually portends wealth, progeny, and general success, that of a conch, lordship over milhops of men. [sāmudrikam lakshanam, as also vāhinyāh, contains a punning reference to the sea, the source of the moon, etc. etc —Ed.]

2 6

blasts of the end of the eon, (and) the water is utterly dried up (by them), the worn deer exist with difficulty, deprived of their sustenance of food and drink.

(Verse 32) His splendour, ever brilliant, blazed like a second submarine fite, potent in the destruction of all lords of hosts [or, of the Ocean].

(Verse 33.) His sword in battle seems like a fetter for formen's fortunes after the departure of (their) glory, like a braided lock of the goddess of victory.

(Verse 34.) Purandara [Indra] himself does not bear a resemblance to this skiltul man—(the former being) a destroyer of (the doman) Vala, (the latter) a possessor of tala [strength]; (the former being) a smiter of the Gotras [stalls of mythical kine] [mountains (?)—H K. S.], (the latter) a gladdener of his Gotra [family].

(Verse 35.) In his heart is Foitune, and he is dear to the heart of Fortune how can be whose device is Garuda [Vishnu] rival him?

(Verse 36) As he was lovely with fresh sprouts of majesty, stainless of glory and bearing an unscathed body, a festal pitcher of victory filled with the water of meicy, Fortune never abandoned him.

(Verse 37) This his fame, like a miraculous deity, truly established in a temple because of its ancient exceedingly pure virtues, bearing the radiance of pearl-strings, greatly admired, pervading the three worlds, present in every region, in every forest, in every town, in every house, is everlastingly extelled by men.

(Verse 38) The boundless stream of the virtues of this man, who was a seat of righteous conduct, was a Milk Ocean entirely filling the bright spaces of earth and sky on every side, in which Fortune found birth, and in which arose floods of the pale yellow nectar of fame; whence arising, the garlanded waves of (his) glory, radiant as the moon, spread over the heavens.

(Verse 39) His glory, nowhere insignificant, nowhere in the world becoming a thing of secondary importance, certainly not ceasing, not arising from the occurrence of a failure of righteousness, nowhere finding a lodging in the triple world, which is too small to contain its full single stage, is marking, white as jasmine, the swart body of Fortune's Lord [Vishau]

(Verse 40) Wholly covered up by the masses of dust (caused) by the mighty host of this (king), who had an awful pair of long arms, as he advanced against the foemen's host, even the lord Sun forsooth plainly surrendered his own radiance in every region of space in an access of terror . . what need then to speak of other beings?

(Verse 41) When this crest-jewel of all monarchs, ready to conquer the (various) regions, eager to ravish formen's fortune, advances on the shores of the ocean, the water, scented with the rutting ichor of the plunging elephants of the quarters of space, is scarcely drunk by the elephants of (his) army, lefty in pride, although they are threatened again and again by the angry drivers.<sup>2</sup>

(Verse 42) Bearing aloft the vrisha [rule of righteousness, or bull], always having even vision, being free from fees, conquering countless cities, he is another worshipful Paramesvara [emperor, or Siva] 3

The king's elephants feel themselves superior to the elephants of the Quarters, because the king is the conqueror of the Quarters; hence they scorn to drink the water of the occan

<sup>1</sup> Literally, "bound,"

<sup>\*</sup>The king is greater than Siva. For he bears the vrisha ("righteousness," or "bull"), while Siva is borne on it; he is sama-drishfi ("impartial"), but Siva is a sama drishfi ("three-eyed"), he has no foce, but Siva has the foe Kima, be conquers innumerable cities, but Siva conquered only the Three Cities. The figure is an adhikableda-räpaka.

(Verse 43) Though espoused by him personally from stainless high spirit, that dear mistress Fame wanders thus in company with his native glory through the world, renowned under the title of "The Unfickle" (and therefore) regarded with jealousy by Fortune, penetrating to the realm of the sun, praised even by the gods, everlastingly pure 1

(Verse 44) Learned in the science of the bow, a unique seat of high spirit and truth, when he applied his energy to battle, how were his foes smitten by him!

(Verse 45) His weighty sword, a tethering-post for the elephant of victory, a bright tress of the lady Fame, a glittering reflection of Fortune, who had her dear and constant peculiar abode on (his) long arm, an awful mace of Kāla uplifted to destroy foes in battle after battle, was assuredly radiant, wielded with valour, as he cut down the pride of haughty enemies

(Verse 46) To him, who had the radiance of the sun, was born a son, a hero magnificent in might, a peculiar ornament of his race, a destroyer of irresistible warriors, potent with a bright and awful long sword lusting to ravish foemen's fortunes, a site, of a mass of lovely women's wanton glances, a Cupid of amorous sentiment, a treasure of virtues, Chāmundarāja.

(Verse 47) His foes' mistresses constantly by hot sighs of deep sorrow caused the forest to be burnt up, and by floods of tears made it sprout into bud

(Verse 48') To him all the virtues, as if dislodged by the multitudes of enemies' vices which had unhappily risen up<sup>2</sup> and attained victory in this world, (and as if) rejected by all classes of beings in the universe, came for refuge

(Verse 49) He, best of warriors, cut to pieces troublesome foes, scattered like seeds of fame multitudes of strings of pearls falling out of the frontal globes of elephants smitten by his sword on the field of battle, the spaces whereof were intensely pounded by his horses' hoofs, and which were on all sides flooded with streams of blood vomited forth from wounds made by sharp missiles

(Verse 50.) Upon him, who wielded again and again a washed sword and was beloved of the goddess of constant victory in battle after battle, fall ever gently, ever timidly, these naturally charming glances of the sky-traversing (goddesses), (inspired) by immediate love and fear, in mutual rivalry.

(Verse 51) Sorely fearing his wrath, the mistresses of countless smitten princes in every region, having entered the forests, overcome by the influence of weariness, (and) falling into the sleep of sorrow, in dreams meet and are embraced by their respective lovers, and thus on their waking, imbued with amorous emotion, they do not quickly open (their) eyes

(Verse 52) Enemies, expelled from their seats by him, who is terrible in his wrath, have found no resting-place anywhere except in their mistresses' hearts

(Verse 53) Verily endowed with a hundred delights [or, attended by Brahman], succeeding again and again in imprisoning the mighty [or, arising to his dismays from Balin's prison], like Trivikrama, he always has been in possession of exalted fortune [or, Lakshmi]

(Verse 54) Having found him, Fortune, who is charming in the embrace of the righteons, a cause of delight, has never quitted him even for a moment, as a female swan (quits not) the

The idea of this is that though the king's adscrittions fame was acquired lawfully by him and became as it were his lawful wife, yet it spreads freely all over the earth like a common woman. He and his fame are paralleled with Vishnu and Śrī (Fortune), but they have a point of superiority. Fortune is fickle, the king's fame is not. [I would take amalēna not with mānēnēva 'as if through temper,' but with yēna and yafasā sahaira sahaifēna as with her brother, prestige'. In the next verse sandhānam ānīya riparō hatāh — his enemies were annihilated by his making friends with them '—Ed.]

<sup>&</sup>lt;sup>2</sup> I understand the reduplication in udit pditair in accordance with Panini VIII 1 10 (Siddhanta-kaumudt 2145)

For this meaning of the reduplication, see the previous note

male swan, for he is most firm in (his) attachment, possessed of a stainless double [or, bearing a stainless pair of wings], an object of the love of the encircling earth [or, a former of amorous sport amidst the lotuses]

(Verse 55) He, who in battle bears a sword like Mandara, with which he has shattered Sindhurāja [or, has completely churned the ocean] in sport, has found like P tama Fortune (and) a world-purifying conch-shell (consisting) of fame

(Verse 56) That lion his mighty sword, instantly devouring in sport all majesty of as if it were a partridge, having a splendid mane of rays reddened by commixture of the radiance of the sun, awful with fangs (consisting) of its edge, displays itself in battle, a loud noise with (its) blows, skilful in shattering the frontal globes of enemies' elephants.

(Verse 57) Seeing not the likeness of his beauty of every member, the Love-god himself has long praised his own anangata [bodilessness, or character of Cupid] 2

(Verse 58) When he returns to the house, the women in the intensity of their joy, conceiving in imagination gleams of jewel-strings upon their happy bosoms, have made a festal scene of their own bodies, which are marked with svastikas, adorned both by shells (consisting) of (their) throats brilliantly beautiful by union with high pitcher-like breasts and by the lotuses of (their) bright faces

(Verse 59) When they see the faces of love-lorn damsels surpassing in fragrance their messenger,<sup>3</sup> the troops of bees fly down very hastily in a swarm, enjoying alternative good fortune from (either the damsels') fever of hot sighs (or) from the dripping of their falling tears because of sorrow (in the one case) or joy (in the other) on his account when it is reported of him either that he is not coming or that he is coming

(Verse 60) With affection in every house, constantly on every road, and repeatedly, perpetually, in every court, attendant damsels, worn with intensity of desire, on all sides in emulation have stirred up into high waves [stole (?)—H K S] by the scoops of their eyes the water of beauty lying in the person of this (king) who is lovely as the Love-god

(Verse 61.) The Love-god is naturally Ananga ["Bodiless"] when he has dwelt here in the heart of lovers which is ablaze with (the agony of) separation 4

(Verse 62) By him a certain unprecedented religion has been displayed on the face of the earth, his ment in maintaining it has reached the highest degree

(Verse 63) By bestowing unparalleled largesse of gold and jewels in unique affection for religion, he thus forsooth has raised holy Brāhmans to most abounding dignity, overcoming without lamps the gathered gloom that had arisen in the upper chambers of their dwellings, rays from lamps (consisting) of jewels create radiance by day and night

(Verse 64.) . <sup>5</sup> as he gave largesse of such degree to the multitude of Brāhmans, by the splendour of his brilliantly demonstrated fame all those (ancient) kings such as Balin have been conspicuously outshone

<sup>1</sup> Cf above, Vol XIII, p 32 and note 1

The king is in the perfect beauty of his every limb an image of Cupid (Kāma, Smara, or Ananga) The latter has hitherto boasted of being Ananga ("bodiless one"), but that was because he had not yet seen the king: he was "bodiless" only so long as the king, his image in beauty, was not yet visible. It is thus suggested that the king himself is the true Love god [Or does prasamsita imply congratulated himself upon ?—Ed]

<sup>\*</sup> Dūlīm if this is correct (and the reading seems to be certain), it must mean the mange tree, but possibly it should be emended to chūtam [But should we not render owing to the fragrance which overspreads their faces (they blush, in fact) on seeing a go-between and later sva-vacana uditē as their own lips pronounce the words ?—Ed.]

The latter half of this verse is unintelligible to me, and is perhaps corrupt [I would translate the verse That the bodiless Kāma remained in a heart [se that of Rati] on fire with the pain of separation was meet but when he dwells in the hearts of us who have a [hving] lover ["are loved," kāntānām] that is surprising to me; The next verse refers (guna, kōfi, etc.) to the bending of a bow dharma='fashion'—Ed]

<sup>[</sup>The omitted passage seems to contain a list of mahādānas, cf eg Vol XIII, p 128, v. 17.—Ed.]

(Verse 65) Since men have heard of his marvellous bounty, the Cow of Plenty has been a thing not wanted, as also the idea of the wishing-stonel and the conception of the tree of desire

(Verse 66) He, the lotuses of whose feet are covered with masses of bees (consisting) of the kindled lustre of sapphires fixed in the hair-knots worn by bowing fees, a seat of godliness, has caused to be made here this splendid exalted temple of the blest Mandalesa

(Verse 67) As long as Hara bears on his coronet? the moon with the hue of a white umbrella joined to the fire<sup>3</sup> of his (frontal) eye and as long as he bears the snake-king like a new yōga-patfa,<sup>4</sup> as long as that Kaustubha shines on Vishau's breast like (his) love<sup>5</sup> for Fortune, so long may the praise of the blest Mandana abide on the face of the earth!

(Verse 68) Now on the fourteenth of Chaitra this list of dues of the god was made by Yasodeva and other servants, (lilewise) by others headed by Kirttiraja

(Verse 69) On each bharala of caudied sugar and jaggery belonging to the traders (there was assigned) one varnikā, and on each bharala of Bengal madder, thread, and cotton, one rupala

(Verse 70) Inkewise the blest Mandana, great of soul, by edict made out this list of dues on what is sold in the bazaar

(Verse 71) On every bharaka of coccanuts, one fruit, on each  $m\bar{u}taka^7$  of salt, a  $m\bar{u}naka$ , from every thousand areca-nuts, one nut, on every ghataha of butter and sesam oil, one  $pal*k\bar{u}$ 

(Verse 72) On each  $k\bar{o}tik\bar{a}$  of clothing fabric were assigned one and a half  $r\bar{u}pakas$ , on a  $j\bar{a}la$ ,  $\bar{b}$  two  $p\bar{u}lakas$ ,

(Verse 73) For each house of the traders in the local bazaar (?) was assigned by him -a dramma<sup>10</sup> on the Chaitri festival and the festival of the sacred thread <sup>11</sup>

(Verse 74) On the shops of the braziers was likewise imposed a dramma for the month, on (each)  $\iota umva^{2}a$  of the distillers four  $r\bar{u}palas$ 

(Verse 75) Under this constitution there was assigned on every house of the whole population a dramma, on the gambling (-house) two rupakas

(Verse 76) On each lagadā<sup>12</sup> were assigned two santas, on each karsha of oil a pānaka, and similarly on each load of cattle-fodder a irisha-vimēopaka <sup>13</sup>

<sup>1</sup> See above, p 302, note 3

<sup>&</sup>lt;sup>2</sup> If maulau is right, it is out of place, and should come in the first pada, as I have implied in translation Possibly, however, it should be corrected to maun?

<sup>&</sup>lt;sup>2</sup> Dhūma danda, literally "smoke staff" There is apparently a play on words danda is suggested by chhatra

f The band used by Yogans to keep their lambs in a position of rigidity

<sup>5</sup> A play on the primary meaning of raga, "colour," is intended

<sup>6</sup> Rubia mungista, Roxb

<sup>7</sup> Apparently "bullock's load" of Marathi mufh, "bullock's pack-saddle," and Telugu mufa, "builde," "pack"

<sup>8</sup> This is perhaps connected with Banskrit jālaka, "bunch of buds"

This in Sanskrit usually means "bundle", it is the Hindi pula, "a small bundle of sticks or plants"

<sup>10</sup> See on this particularly the Progress Reports of Asst Arch Supt for Epigr, Southern Circle, 1909, p 80, 1910, p 97, 1915, p 102

<sup>11</sup> See Ind Ant, 1909, p 52

<sup>12</sup> This seems to be connected with Marathi lagad, "a bar of gold, silver, or other metal, a frame of wood or iron in which pitchers are carried upon beasts," and the Gujarati lagadum, "a coarse bag put on an ass in which the burden is placed"

se above, Vol I, p 166, Vol XI, pp 41, 59

(Verse 77) He likewise gave a dramma on each traders' association, the fourteenth day of the bright fortnight in each month was attached to every recurrence 1

(Verse 78) and on a pile of sugar<sup>2</sup> a dramma, on a water-wheel<sup>3</sup> a hāraka<sup>4</sup> of barley

(Verse 79) In (his) bounty also he granted on a clear twenty (packs) of loaded grain one bharaka in his piety, and on a bharaka (of the same) one chhanga (?)

(Verse 80) He likewise constructed a town with white houses and furnished with gardens, and bestowed on the god lands duly measured out with their sides of access

(Verse 81) He moreover assigned one citron from each  $lagad\bar{a}$ , and the  $v\bar{a}pa^{5}$  from a mataka of barley and lakewise on  $\bar{a}taviha$ 

(Verse 82) O kings on earth, hearken to the edict granted by me observe it for no other purpose are these my hands clasped upon this coronet

(Verse 83) Prithu and other kings have severally enjoyed the earth, whence the latter together with them has again passed through various conditions

(Verse 84) There was born in due succession in the family sprung from Sādhāra the learned poet Sumati-Sādhāra, an ear-ring of the Muse

(Verse 85) Success be to his son the blest Vijaya-Sādhāra, by the sandal-paste of whose virtues there was made a beauteous forehead-ornament for the goddesses of the quarters of space, a moon to the lotuses of poets' faces!

(Verse 86) His younger brother Chandra, having fame bright as the moon, pronounced this panegyric when a period of one thousand, one hundred, and thirty-six years was elapsing since the Saka (*king*)

(Verse 87) Āsarāja, son of the junior Śrīdhara of the Kāyastha race, happy of mind, wrote out here the panegyric

(Line 53) Englaved by Samvat 1136, on Friday, the 3rd day of the bright fortnight of Phalguna. Good luck!

### No 22 -KADALADI PLATES OF ACHYUTA-RAYA SAKA 1451

BY PROF S V VENEATESWARA, M A, AND S V VISWANATHAN, M A, KUMBAKONAM

These plates belong to Mr Yegnaswāmi Ayyar, son of Rāmachandra Dīkshitar, a direct descendant of the donee of our grant, whose name is also Rāmachandra Dīkshitar. He is the village munsiff of Kadalādi in North Arcot district and has still in his possession the land granted to his ancestor by Achyuta-Rāya. The plates were obtained from him through the kindness of His Holiness the Śainkarāchārya at Kumbakonam. They are in good preservation and are at present in the possession of the latter.

The grant is on five copper plates bored at the top and held together by a ring. The plates bear inscriptions on both sides excepting the first and the last, which are engraved on one side only They are numbered with Telugu-Kanarese numerals on the first side of each

<sup>1</sup> Sarov āvartta yutā, 1 e assigned as the date of payment as it falls due annually.

<sup>&</sup>lt;sup>2</sup> Tavanım (the ending is perhaps wrong) is connected with Marathi tavanā, "the heap of sugarcane as cut for the mill" (Molesworth)

<sup>\*</sup> See above, Vol XI, p 29

A hand-cast or handful of above, Vol I, p 161 n Compare nirvapa, above, Vol XI, p 56

I understand sumdara samjāta . tilakah as an irregular compound similar in structure to the Prakrit dhavala ka oravia (i.e. dhavala krit opavīta, for krita dhaval opavīta) Pischel, Gramm d. Prakrit-Spr, 603

plate They measure 92 in by 74 in Including the arch at the top, the height is 117 in. The writing runs across the breadth of the plates and is quite legible. There are 216 lines in all. All the plates have raised rims. The ring with which the plates are fastened is 7 in in diameter.

The characters are Nandināgari, excepting the words  $\tilde{Sri} ext{-}Vir\bar{u}p\bar{u}ksha$ , the signature at the bottom, which is in large Kanarese characters. The average height of the letters is 2 in, except in the signature. The language is Sanskrit, full of errors, and the whole inscription is in verse, except in  $\tilde{Sri} ext{-}Gan\bar{u}dhipatay\bar{e}$  namah at the beginning and  $\tilde{Sri} ext{-}Vir\bar{u}p\bar{u}ksha$  at the end

The inscription contains some noteworthy orthographical peculiarities punctuation marks are not supplied in their right places, all the lines of the verses being stopped with a vertical line These have been pointed out in the footnotes to the text and there we find instances of confusion between long and short and u In these plates. as in others, there is a redundant anusiāra before the double consonants nya and nya. Instances of these are ohramnya-payō-dhārā for ohranya-payō-dhārā (1 126), amnyāsztrayao in the place of anyās=traya° in ll 127-8, Šāmdily-āmnvaya instead of Šāmdily-ānvaya (1 189) Sāmāmnyō=yam (1 214) is a mistake for Sāmānyō=yam Anusvāra is wanting in some places. as it is superfluous in others, e.g. chadra for chandra (1 1), Kāmchyā instead of Kāmchyām These, we think, are mostly to be attributed to want of care on the part of the engraver Visargas are likewise redundant Examples of this may be seen in 1 66, where we have ogamdahs=toshao instead of ogamdas=toshao, 11. 119-20 osamyuktahm=ekabhogyam for osamyuktam=ēkabhōgyam The confusion between the sibilants, palatal, dental and lingual (𝔄, ₹ and ¬), is as common here as in the other grants of the Vijayanagara kings Instances of this are -oshv= apy=a-sēshēshu m l 39 mstead of oshv=apy=a-ćēshēshu, ćamsōshya m l 54 for samsōshya, sudhībhi ın 1 72 ın the place of sudhibhi, a-sesha ın 1 104, kasiti ın 1 128, seshta ın 1 120 and sasanêna in 1. 207 are written instead of a-śēsha, "kāśīti, "śēsh(t)a, and "śāsanēna respectively A conjunct consonant is made up of the full form of the first consonant and the curtailed form of the second consonant The r sign is inserted over the line, where necessary, except in a few instances of double consonants, e.g. avayya in 1 34 and chatubhuya in 1 51 In certain cases instead of a double consonant only one of the consonants is written. As in the other inscriptions of the same dynasty, this one also contains the birudas attached to the kings-for example Bhāshegetappuvarāyaragandah, Hindurāyasuratrānah, etc Rāya and Mahārāya appear frequently in the place of Rajā and Mahārāja There are instances also of Tamil usage Tāmbraśāsanam in 11 208 and 209 is evidently the Tamil form of tāmra-śāsanam and varsha is usually written in Tamil as varusha

The inscription records the grant of the village of Kadalādi alias Patendal, by Achyuta-Rāya to Rāma-chandra-Dīkshita, son of Nāgā-Bhatta, who in his turn splits up the village granted into 110 vrittis and distributes them among other Brāhmans, who are 46 in number The inscription naturally falls into 4 parts—(1) Vv 1-3, benedictory verses, (2) Vv 4-36, the genealogy of the dynasty as far down as Achyuta-Rāya, (3) Vv 37-104, the terms of the grant, names of donees, etc etc., (4) Vv 105-111, the names of the composer, the engraver and the imprecatory verses at the end. Vv. 1-3 invoke Sambhu, the Varāha incarnation of Vishnu and Gajānana. Vv 4-8 trace the genealogy of the family as far as Narasa Nāyaka. Vv 9-11 give an account of the gifts made by the king and his exploits, his victory over the kings of the South, Chēra, Chōla and Pāndya. Vv 12 and 13 mention the sons of Narasa, Vīra Nri-simha and Krishna-Rāya by Tippājī and Nāgalā. Vv 14-18 contain the praise of Vīra Nri-simha as king and his gifts at holy shunes, and the beneficent rule of Vīra Nri-simha. Vv 19-23 likewise describe the deeds of valour of, and the gifts made by, Krishna-dēva-Rāya. Vv 24 27 describe how Achyuta succeeds Krishna-Rāya after the latter's death. We have in these a long

hat of the brinds attached to the name of the king. Vv 28 36 are in praise of Achyuta-Rāya, who succeeds his brother

The verse stating that Achyuta was the son of Ōbāmbikā, a step mother of Krishna-Rāya, and thus making Achyuta a step-brother of the latter, is not found in our inscription. Our record states, however, that Krishna-Rāya, after his death, was succeeded by Achyuta-Rāya, a younger brother of his (anujanna—v 29). The genealogy thus stops with Vīra Nri-simha, and Krishna-Rāya and Achyuta succeed the latter in due course.

Among the shrines to which Achyuta paid pilgrimige and at which he is said to have made gifts is Virinchipuram, which is a locality in the Vellore Tāluk, Noith Arcot district It contains a Śiva temple, known as that of Mārgasahāyēśvara. The late Rai Bahadur V Venkayya has identified Marataka-purī (mistake for Marakata-purī), appearing in the Satyamangalam plates of Dēva-Rāya II¹ and in the Madras Museum plates of Śrīgiri-bhūpāla² with Virinchipuram. He says that Maiakata-purī is derived from Marakatavallī, the goddess of Virinchipuram ³. The city of Virinchipuram is mentioned as the capital of the country ruled over by Śrīgirīśvara, a brother of Dēva-Rāya II. Of the grants of the second Vijayanagara dynasty so far published it is only in this that Virinchipuram is mentioned among the shrines visited by Vijayanagara kings. Perhaps at the time of this grant Virinchipuram, which a century before was ruled over by a branch of the Vijayanagara family, had been lost to them and had come to be classified with Kānchī as a place of pilgiimage

(Vv 37-42) In the Saka year 1451 according to the Sālivāhana reckoning, in the year Virōdhin, in the month Makara, on the trayodasī day of the dark half of the month and on Tuesday (was made the gift) on the banks of the river Tungabhadiā, in the vicinity of Virāpāksha, to the best of Biāhmans, Rāmachandra Dīkshita, the son of Nāgā-Bhatta Thus the necessary defails as regards the date are given

The date of the grant is of considerable interest to student- of history. In the course of his introduction to the Unamānjēri plates of Achyuta-Rāya<sup>4</sup> Professor Kielhorn has remarked as follows—"The latest date for Krishna-Rāya known to me from published inscriptions corresponds to Friday, 23rd April, A D 1529, and the earliest date for Achyuta-Rāya to Monday, 15th August 1530" But the astronomical data given in our inscription unmistakably refer to the year 1451 Śaka, etc., re Jan 1530 A D. Dr. Kielhorn's earliest date for Achyuta-Rāya has therefore to be revised in the light of this inscription. It is clear also that Achyuta-Rāya succeeded his brother after the natural death of the latter (V 29 हात्वति<sup>5</sup> सुरजीत अपराधि- विकास 16 तदन तदनुजन पुराजीत अपराधि- विकास 16 तदन तदनुजन पुराजीत है स्टर्जी अपराधि- विकास 16 तदन तदनुजन पुराजीत है स्टर्जी अपराधि- विकास 16 तदन तदनुजन पुराजीत है होता है है कि विकास 1830 A D

The only inscription among those as yet discovered that may seem to raise some difficulty as regards our chronological result is No 369 of 1912, copied by the Madras Epigraphical Survey. It belongs to the reign of Vira-pratāpa Krishna-dēva Mahārāya and is dated Śaka 1453, Virōdhi Sittirai śu di 10, Attam. But another inscription in the same temple records a sale of land made in the reign of Achyutayya-dēva Mahārāya, son of Vīra-pratāpa Narasa Nāyaka, dated Śaka 1452, Vikriti, Makara śu di 13, Monday, Pūśam. If 1452 Śaka year is Vikriti, then 1453 cannot be Virōdhin. It is therefore clear that the figure 1453 must be a mistake for 1451, as the figure nearest to 'three' in Tamil characters is 'one'.

onnu (one), cf munnu (three)

<sup>1</sup> See Lp Ind, Vol III, p 35

<sup>\*</sup> Ep Ind , Vol III, p vii

<sup>8</sup> Read गतवति

Read <sup>°</sup>लमा पुरायसमिष्

<sup>&</sup>lt;sup>2</sup> Ep Ind, Vol VIII, p 308

<sup>4</sup> Ep Ind, Vol III, p 148

Bead मिनार्थ.

<sup>8</sup> No. 373 of 1912, Ep Surv Report

<sup>[</sup>The inscription reads clearly 1453 and not 1451 —H K S]

Vv 42-48 record the name of the village granted with its boundaries and neighbouring villages. The village of Kadalādi, the object of the grant, is situated in Padavīdu mahānāŋya in Jayamkonda-chōla-mandala, in Phalgunna-kōtaka, in Pangala-nādu, on the outskiits of Kattagara. It is surrounded on the north by the village of Sennāripādi, on the east by the village of Pālapūr, on the south by the village of Chīyanēndil, and on the west by Skandanadī and the village named Haiītālāmangala. Besides the localities noted above there are others mentioned in the grant. Among these are Singanappādi; Kunnaturu; Māmbākam, and Patēndal. Of these Padavīdu mahānāŋya was probably called after a town bearing the name Padavīdu in the North Arcot district. This town was very likely the centre round which the Mahārāŋya was situated. Pālapūr may be either Polur or Pollilui. The former is a Tāluk in the North Arcot district, in which the town Padavīdu is, while the latter is the scene of a battle between the English and Haidar Alī

Yv 48-53 describe the terms of the grant, such as are usually found in all Vijayanagara grants The villages are given in perpetuity as sarva-mānya, to be enjoyed by the With the grant of the village go also the lights over the donee and his descendants property therein The king reserves to himself no right over the village granted The village, as the inscription states, is given as ēka-bhōgya, which implies the exclusive ownership of the property and the rights over it by a single individual. In effect, however it is found that the land is not ēka-bhōgya, as part of it is divided among others and a portion reserved for the gods Land which is thus enjoyed by 2 or more parties goes by the name of The word ēka-bhōgya in the particular context can be exgana-bhōgya or tri-bhōgya plained only by the fact that the grant was made in the first instance only to one individual, Rāmachandra-Dikshita, who divided the land among the Brāhmans of the sect to which he It is, moreover, not clear whether, as in the original grant, Rāmachandia-Dikshita gave to the Brahmans along with the land allotted among them, rights over it also Perhaps the rights over the property were reserved by the donor, the donces being allowed only the enjoyment of the fruits accraing from the land

In vv 54-104 the village granted to Rāmachandra-Dīkshita is divided into 110 vrittis, and the portions allotted among various Brāhmans. The donee takes 27 shales for himself (V 54). He leaves one vritti for Vishnu and one likewise for Šiva (V 55). The lemaining 81 vrittis are divided among 47 Brāhmans, the division ranging from ½ vritti to 8 vrittis. The donees belong to an important sect of Brāhmans, the Poysala Kannada sect—judging from the names and from the fact that there are two of the Sāma śākhā (Nos. 14 and 29 below). The Poysala Kannada are, I am told, the only sub-sect of the Kannada Brāhmans where we find Sāma-vēdins. The exact amount given to each, the name of his father and the particulars of his gōtra, sūtra, and śākhā, the nature of the learning of each etc. are appended below in a table.

| Donee's name               | Father's name | Śākhā | Gōtra     | Sūtra     | No<br>of<br>shares | REMARKS                                                          |
|----------------------------|---------------|-------|-----------|-----------|--------------------|------------------------------------------------------------------|
| 1 Rāmachandra<br>Dīkshita. | Nāgā-Bhatta   | Yajus | Kāśyapa   | Āpastamba | 27                 | Vēda vēdānta<br>purān - āgama-<br>vid, vašasvin,<br>guņa- šālin, |
| 2 & 3 Hara and Hara        |               |       |           |           | 1+1                | dhimat, mah-                                                     |
| 4 Tirumala                 | Nāgā-Bhatta   | Yazus | Kāśyapa . |           | 8                  | ātman<br>Yajvan                                                  |
| 5 Nārāyana .               | Do            | Dο    | Do        |           | 5                  |                                                                  |
| 6 Nāgā Bhaṭṭa              | Do            | Do    | Do        |           | 5                  |                                                                  |

| 7   Mantshit   Rāma   Göpunātha   Fangā Bhatta   Do   2     9   Trumā-Bhāṭṭa   Bhātu Bhāṭṭa   Do   Da   Jāmadagnya vatas   2   Malāma'i     10   Chandra Dhāthata   Bhāṭṭa   Do   Hasita   2   Malāma'i     12   Köndu Bhāṭṭa   Do   Hasita   2   Ditmat.     13   Körunātha Bhaṭṭa   Do   Hasita   2   Ditmat.     14   Śr. Vrīnjaksha   Akkā Bhaṭṭa   Do   Bhāradağnya vatas   2   Ditmat.     15   Kālahati   Mudu Bhaṭṭa   Do   Mandgalya vatas   2   Ditmat.     16   Vrtā-Bhaṭṭa   Rāmā Bhaṭṭa   Do   Mandgalya vatas   1   Adhrarin.     16   Vrtā-Bhaṭṭa   Rāmā Bhaṭṭa   Do   Mandgalya vatas   1   Sadhi     17   Chaudi Bhaṭṭa   Bhāṭata   Bhāṭata   Do   Bhāradaāja   1   Yajran.     18   Srī-Vrīnjālaha   Rāmā Bhaṭṭa   Do   Bhāradaāja   1   Yajran.     19   Srī-Vrīnjālaha   Rāmā Bhaṭṭa   Do   Bhāradaāja   1   Yajran.     19   Srī-Vrīnjālaha   Rāmā Bhaṭṭa   Do   Bhāradaāja   1   Yajran.     10   Vrtā-Bhaṭṭa   Rāmā Bhaṭṭa   Do   Bhāradaāja   1   Sūrī     11   Trumala   Rāmā Bhaṭṭa   Do   Bhāradaāja   1   Sūrī     12   Sādtya-Ū-inga   Bhāṭa   Bhūṭanātha   Do   Bhāradaāja   1   Mahāmata     15   Timmā Bhaṭṭa   Dēvara-Bhaṭta   Do   Baātagana   1   Mahāmata     16   Vrtā-Bhaṭṭa   Bhāṭa   Bhāṭa   Do   Bhāradaāja   1     17   Urpaṇa-Bhaṭṭa   Drumāla   Bahr-richa   Sādulya     1   Mahāmata     18   Timmā Bhaṭṭa   Dēvara-Bhaṭa   Do   Do   1   Mahāmata     19   Timmā Bhaṭṭa   Dēvara-Bhaṭa   Do   Do   1   Mahāmata     10   Vrtā-Bhaṭṭa   Nārāyana   Sāmaga   Ātrēya   1     10   Do   Do   1   Mahāmata   1     10   Timmā-Bhaṭṭa   Nārāyana   Bahr-richa   Bhāradaāja   1     11   Dhīmatāṇ varab   Bahr-richa   Do   Do   1   Dhīmatāṇ varab     10   Timmāvajjalu   Do   Do   Diīmatān varab   Do   Do   Do   Do   Do   Do   Do   D                                                                                                                                                                                                                                                                                                                                             | <b>C</b> | Donec's name.     | Father's name              | 841 h7      | Görna                    | Film        | No<br>of<br>elister | P'emara        |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|-------------------|----------------------------|-------------|--------------------------|-------------|---------------------|----------------|
| 9 Timmā-Bhṣṭṭa   Bhāva Bhṣṭṭa   Bahv richa   Porraivāja     2   Malāira*i                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 7        |                   | Göpinätha                  |             | Кызурра .                | • •         | 4                   |                |
| 10 Chandra Dīkāluta 11 Śrī-Virūpākeha 12 Kopāu Bhaṭta 12 Kopāu Bhaṭta 13 Korāu Bhaṭta 14 Śrī Virāpākeha 15 Kālahasti 16 Vitā-Bhaṭta 17 Chandi Bhaṭṭa 18 Turumāla 19 Stī-Virūpākeha 19 Stī-Virūpākeha 10 Chandi Bhaṭṭa 11 Korāu Bhaṭṭa 12 Kopāu Bhaṭṭa 13 Kālahasti 14 Śrī Virāpākeha 15 Kālahasti 16 Vitā-Bhaṭṭa 17 Chandi Bhaṭṭa 18 Turumāla 19 Stī-Virūpākeha 10 Mahādīva 10 Mahādīva 11 Korāu Bhaṭṭa 12 Turumāla 13 Turumāla 14 Kīrī Adhverin 15 Kālahasti 16 Vitā-Bhaṭṭa 17 Turumāla 18 Turumāla 19 Stī-Virūpākeha 10 Mahādīva 10 Mahādīva 11 Vijārāmitra 12 Sāditya-Līnga 13 Turumāla 14 Kīrī Adhverin 15 Kālahasti 16 Vitā-Bhaṭṭa 17 Turumāla 18 Turumāla 19 Stī-Virūpākeha 10 Mahādīva 10 Mahādīva 11 Vijārāmitra 12 Sāditya-Līnga 12 Sāditya-Līnga 13 Turumāla 14 Kīrī Adhverin 15 Gautama 16 Vitā-Bhaṭṭa 17 Turumāla 18 Bahv-richa 19 Gautama 10 Do 10 Mahāmai 11 Kārīva 11 Kārīva 12 Sāditya-Līnga 12 Sāditya-Līnga 13 Turumāla 14 Kīrīva 15 Turumāla 15 Vijārāmitra 16 Vitā-Bhaṭṭa 17 Turumāla 18 Bahv-richa 19 Gautama 10 Do 10 Do 11 Mahāmai 11 Mahāmai 11 Nārasimha 10 Do 12 Do 13 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 Mahāmai 11 | 8        | Rāmā Bhatta .     | Fangā Bhatţa               |             | D> •                     |             | 2                   |                |
| 11   Śri-Virūpāksha                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 9        | Tımmā-Bhatţa      | Bhann Bhatta               | Rahv picha  | Plars Ivāja              | ••          | 2                   | Malama'i       |
| 12 Köndu Bhatta         Akkā Blerty         Do         Bhūradvāja                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 10       | Chandra Dikshita  | Mätha Bhatts               | Do          | Jāmedoguya vatss         | <b>844</b>  | 2                   |                |
| 18   Somanāthu Bhaţţa   Srikanthēśsara   Do   Viśvāmitra                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 11       | Śrī-Virūpāksha    | Railra-Bhatta .            | Do.         | Harite .                 |             | 2                   |                |
| 14 Śr. Virūpāksha         Chaudi Bhetta         Sāmīga         Ātrēya         2           15 Kālabasti         Muda Bhatta         Barta         Do         Mandgalya         1         Adbyarin.           16 Vitā-Bhaţta         Rāmā Bhatṭa         Do         Mandgalya         1         Adbyarin.           17 Chaudi Bhatṭa         Nāgā Bhaṭṭa         Do         At-ēya         1         Sūdhī           18 Tirumala         Bhāskara Bhatṭa         Do         Bhāradvāja         1         Yajvan.           20 Tippayya         Mahādēva         Vajasanāyin         Vifvāmitra         Bādhāyana         1           21 Tirumala         Kēćava Yajian         Do         Do         i         Sūdhiya          1           22 Sādhtya-Ling a         Kifvi Adhvarin         Do         Do         i         Sūdhiya          1         Sūri           23 Tirumala         Tirumala         Bahv-richa         Ātrēya         1         Mahāma*         2         Sūdhiya-latha         1         Mahāma*         2         1         Mahāma*         2         1         Mahāma*         2         1         Mahāma*         1         Mahāma*         1         1         Mahāma*         1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 12       | Kondu Bhatta      | Akkā Blietta               | Da          | Bhāradvāja               | • •         | Ω                   | Diffmat.       |
| 15 Kālahasti                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 18       | Somanatha Bhatta  | Śrīkanthēśvara             | Dα          | Višvāmit <del>ra</del> . | •           | 2                   |                |
| 16                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 14       | Śri Virūpākslia   | Chaudi Bhetta .            | Samıgı      | Atrôya                   | •           | 3                   |                |
| 17 Chaudi Bhatța 18 Tirumala                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 15       | Kālahastı .       | Mada Bhatta                | Bahr richs  | Jämedspnya vnim          |             | 1                   | Adhvarin.      |
| 18 Tirumala         Bhūskara Bhatţa         Do         Harita         1         Yajvan.           19 Srī-Virūpālaba         Kāmā Bhatţa         Do         Bhārsavāja         1         Yajvan.           20 Tippayya         Mahādēva         Vajavanāyin (?)         Visāmitra         Bādhāyana         1           21 Tirumala         Kēćava Yajvan         Do         Do         1         Sūrī           22 Sāditya-Linga         Kēćav Ādhverin         Do         Atrēya         1         Sūrī           23 Tirumala         Tirumala         Bahv-richa         Ātrēya         1         1         Mahāmata           24 Rāmā Bhaṭṭa         Chiṭṭi Bhaṭta         Do         Gautama         2         1         Mahāmata           25 Timmā Bhaṭṭa         Dēvaru-Bhaṭa         Do         Kādyapa         .         1         Mahāmata           26 Vaidyanātha         Nārasimh Ādhva         Yajus (?)         Gautama         Bōdhāyana         i         1           27 Uppaṇa-Bhaṭṭa         Nīrismh-Ādhvarin         Do         Do         Do         1½         Manīshin.           28 Dēvarē Bhaṭṭa         Varada-Bhaṭṭa         Bahv richa         Bharadvāja         1         1         Narāman         1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 16       | Vitā-Bhatța       | Rāmā Bhaţţa                | Do .        | Mandgalys                | •           | 1                   |                |
| 19   Srī-Virūpākaha   Kāmā Bhaiţa   Do   Bhāradvāja   Vistāmitra   Badhāyana   1   1   2   1   1   2   1   2   2   5 aditya-Līnga   Kēfava lajsan   Do   Do                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 17       | Chaudi Bhatta     | Nāgā Bhatta                | Το          | Āt-δya .                 | •           | 1                   | 7dba2          |
| 20 Tippayya                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 18       | Tirumals          | Bhāskara Bhatta            | Do          | Harita                   |             | 1                   | Yajvan.        |
| 21 Tirumala                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 19       | Srī-Virūpālaha .  | Kāmā Bhatţa                | Do          | Bhāradvāja               |             | 1                   |                |
| 21 Tirumala         .         Kēćava Yajaan         Yajus         Šāḍdilya          1         Sūri           22 Sāḍitya-Linga - Bhatta         Tirumala         Babv-richa         Ātrēya         1         1         1         2         1         2         1         2         1         2         1         1         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2         2<                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 20       | Tippayya .        | Mahādēva                   |             | Vissāmītra .             | Bödhäyana.  | 1                   |                |
| Bhatta  23 Tirumala  24 Rāmā Bhatṭa  Chiṭti Bhaṭta alias Bhūṭa  Do Gautama  Do Kāśyapa  1 Mahāmati  26 Vaidyanātha  Nārasimha  Nārasimha  Nārasimhā Adhva rin  Do Do Nārasimhā Adhvarin  Chaudi Bhaṭṭa  Sāmaga  Nārasimha  Nārasimha  Tirumala  Varada-Bhaṭṭa  Varada-Bhaṭṭa  Nārāyana  Bahv-richa  Atrēya  1 Mahāmati  Do Do Nārasimh  Do Do Nārasimh  Do Nārasimh  Do Nārasimh  Do Nārasimh  Do Nārasimh  Do Nārasimh  Do Nārasimh  Do Nārasimh  Do Nārasimh  Sāmaga  Atrēya  1  Bahatyāja  1  Bahatyāja  1  Sāmaga  Atrēya  Sāmaga  Atrēya  1  Sāmadavāja  Jānuadagnya vates                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 21       | Tirumals          | Kē <sup>t</sup> ava lajvan |             | Śšņdīlys                 | ***         | 1                   | Süri           |
| 24 Rāmā Bhatṭa         Chiṭti Bhaṭṭa         Do         Gautama                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 22       |                   | Kēśm Ādhverin              | Do .        | Do                       |             | Ì                   |                |
| alias Bhūtsnātha  25 Tīmmā Bhatṭa Dēvaru-Bhat+a Do Kāśyapa                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 23       | Tirumala          | Tirumala                   | Bahv-richs  | Atriyn                   |             | 1                   |                |
| 26 Vaidyanātha Nārasimha Do Do Bodhāyana . 1 27 Uppaņa-Bhatta Nārasimh Ādhva rin Nīsimh-Ādhvarin Do . Do . 1½ Manīshin.  28 Dēvarē Bhatta . Nīsimh-Ādhvarin Chaudi Bhatta . Sāmaga . Ātrēya . 1 30 Subrahmanya . Varada-Bhatta . Bahv richa Bharadvāja . 1 31 Nārasimha . Tirumala Yajus . Gautama Bodhāyana i . 1 32 Vithala . Timmā-Dīkshita Do (?) . Do . Do i . 2 33 Śankara . Nārāyana Bahv-richa . Jāmadagnya vatsa i . Sudhī.  34 Timmaya Tippā Bhatta                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 24       | Rāmā Bhatta       | alsas                      | Do          | Gautama                  |             | C3                  |                |
| 27 Uppaṇa-Bhatṭa Nārasimh Ādhva rin Do Bōdhāyana                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 28       | Timmā Bhatta      | Devaru-Bhatta              | Do          | Kāsyapa                  |             | 1                   | Mahamatı       |
| 28 Dēvarē Bhatṭa Nṛisimh-Ādhvarin Do . Do . 1½ Manlshin.  29 Dēvarē Bhatṭa . Chaudi Bhaṭṭa . Sāmaga . Āṭrēya . 1  80 Subrahmanya . Varada-Bhaṭṭa . Bahi richa . Bharadvāja . 1  31 Nārasimha . Tirumala . Yajus . Gautama . Bōdhāyana . 1  32 Vithala . Timmā-Dīkshita . Do (f) . Do Do                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 20       | Vaidyanātha       | Närasımba                  | Do          | Do                       |             | 1                   |                |
| 29 Dövarö Bhatta . Chaudi Bhatta                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 27       | Uppaņa-Bhatța     |                            | Ynjus (?)   | Gautama                  | Bödhäyana . | 1                   |                |
| 80 Subrahmanya . Varada-Bhatta . Bahı rıcha Bharadyāja . 1 81 Nārasimha . Tirumala Yajus . Gautama Bödhāyana i . 2 82 Vithala . Timmā-Dīkshita Do (f) . Do . Do i . 2 83 Sankara . Nārāyana Bahv-richa . Jāmadagnya vatsa i . Sudhī. 84 Timmaya Tippā Bhatta Gārgya i Dhīmatām varah 85 Airru-Bhatta Varada-Bhatta Yajus Bhāradyāja 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 2        | 3 Dēvarē Bhatta   | Nrssmh-Adhvarin            |             | ъ.                       | Do .        | 14                  | Manishin.      |
| 31 Nārasimha . Tīrumala Yajus . Gautama Bodhāyana i                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 2        | 9 Dēvarē Bhatța . | Chaudi Bhatta              | Sāmaga .    | Atrèya .                 |             | 1                   |                |
| 32 Vithala . Timmā-Dīkshita Do (f) . Do . Do Do                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 8        | Subrahmanya .     | Varada-Bhatta .            | Bahy richa  | Bharadväjn               |             | 1                   |                |
| Sankara . Nārāyana Bahv-richa . Jāmadagnya vatsa 1 Sudhī.  34 Timmaya Tippā Bhaṭṭa Gārgya                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 8        | l Nārasimha .     | Tirumsla                   | Yajus .     | Gautama                  | Bödhäyana   | 1                   |                |
| 34 Timmaya Tippā Bhaṭṭa Gārgya                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 8        | ,                 | Tımmä-Dikshita             | Do (?) .    | Do .                     | Do          | 1                   |                |
| 35 Airru-Bhatta Varada-Bhatta Yajus Bhāradvāja 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 3        |                   | <b>\</b>                   | Bahv-richa. | Jāmadagnya vatsa         | 4           | ŧ                   |                |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 8        | -                 |                            | ••          | Gārgya                   |             | 1                   | Dhīmatām varah |
| 86 Varada-Bhatta Timmāvajjalu Do Do . Dhīmat                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 8        |                   |                            | 1           | Bhāradvāja               | ••          | 1                   | ,              |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 4        | 36 Varada-Bhatta  | Tımmävajjalu               | Do          | Do .                     |             | 1                   | Dhīmst         |

|    | Donee's name           | Father's name              | Śākhā      | Gōtra.       | Sütra     | Nø<br>of<br>shares | Remarks          |
|----|------------------------|----------------------------|------------|--------------|-----------|--------------------|------------------|
| 37 | Sűrä-Bhatta            | Varada Bhatta              | Yajus      | Śrīvatsa .   |           | 1/3                |                  |
| 38 | Venkatēšvara .         | Mahālinga-Bhatţa           | Bahv richa | Višvāmitra . |           | 1                  |                  |
| 39 | Jannaya                | Māra-Bhatta                | Do         | Do           |           | Ì                  |                  |
| 40 | Yēllā-Bhatta           | Gauri-Bhatta               | Yajus .    | Śāņdīlya .   |           | 3                  |                  |
| 41 | Srī - Virūpāksha-      | Tirumala .                 |            | Kausika .    |           | 1                  |                  |
| 42 | Bhatta<br>Sāndi Bhatta | Lıngā-Bhatta .             | •          | Gautama      | Bödhäyana | 1                  | Dhīmat           |
| 43 | Kāmā-Bhatta            | Mangā-Bhatta .             | Bahv-richa | Kāśyapa      |           | 1 1                |                  |
| 44 | Konē[ri]-Bhatta .      | Chōdi-Bhatta               | Do         | Bhāradvāja   |           | 1                  |                  |
| 45 | Tirumala .             | Ananta-Bhatta              | Do         | Кабуара .    | ٠         | 1                  | Sűrı             |
| 46 | Timmā-Bhaţta           | Srī - Vidyānidhi<br>Bhatta | Do         | Kausika      |           | 1                  |                  |
| 47 | Nāgā-Bhatţa            | Akkā-Bhatta                | Do         | Bhāradvāja   |           | 1                  | Sūrı             |
| 48 | Vēdaya                 | Mādhava-Bhatța             | Do         | Kapıla       |           | 1                  | Vēda šāstra-vid. |
| 49 | , Ēkāba .              | Dıvākara Bhaţţa            | Yojus      | Parāšara     |           | 1                  |                  |

It is clear from the list given above that of the 47 donees among whom the land was distributed 24 were Rig-vēdins (Bahvricha), 15 Yajur-vēdins and 2 Sāmagas. It is not stated to which Vēda the remaining 6 donees belonged, 10 were of the Kāśyapa gōtra, 8 of the Bhāradvāja, 6 of the Gautama, 4 each of the Viśvāmitra and the Ātrēya, 3 each of the Śāndilya and the Jāmadagnya-vatsa, 2 each of the Kauśika and the Harita, and one each of the gōtras Maudgalya, Śrīvatsa, Gārgya, Kapila and Parāśara 6 belonged to the Bōdhāyana sūtra, the rest belonged presumably to the Āpastamba sūtra, though this is distinctly stated only of Rāmachandra-Dīkshita, the main donee. As regards relationship of the other donees to Rāmachandra-Dīkshita, it appears probable that Nos. 4-6 were his brothers, and No 7 a cousin of his No 121 was apparently a brother of No 22, and No 27 of No 28. All the donees probably stood in agnate or cognate relationship to Rāmachandra.

As regards the distribution of land among the donees, the allotment among the 47 Brahmans, when totalled up, comes only to 65 vrittis and not to 81, as it should according to the grant (see above) It is not known what became of the remaining 16 vrittis

After the names of the donees, etc, thus given the record mentions that Patendal was another name by which Kadalādi was known (V 103) [If it was a grāmagrāsa it must be a separate village—H K S] Then comes the name of the person who composed the edict of the king His name was Sabhāpati, the famous rhymester of the Court (V 105) V. 106 gives the name of the engraver, Vīraṇ-āchārya, the son of Mallana, whose family were the hereditary engravers of the grants of the Vijayanagara kings Under all these is the signature at the bottom of the last plate, Śrī-Virūpāksha, written in bold Kanarese characters, after the concluding imprecatory verses common to all the Vijayanagara grants

### TEXT 1

[Metres vv 1-4, 6-8, 12-14, 18, 19, 25-27, 35, 37-103, 105-110, Anushtubh; vv 5 20, 29 34, Šārdūlavikrīdita, vv 10, 11, 15, 16, 17, 21-23, 28, Sraqdharā, v 9, Harinī, v. 24 Dodhaka, vv 30 & 104, Āryā, vv. 31, 111, Sālinī,]

<sup>1</sup> From the original plates.

[The first 28 verses of the grant are not printed here, as they are the same as those found in the other grants of the Vijayanagara dynasty that have been published by us They appear in the Kānchīpuram plates of Krishna-dēva-Rāya (Vol XIII, pp 126-9) The first 26 verses are found in the Kudiyantandal grant of Vira Nrisimha (Vol XIV, No 17) The Bevinahalli grant of Sadasıva contains the first 29 verses of our grant (Vol XIV, No 16) Such slight variations as occur are apparently due to mistakes of the engraver, and are not of interest to students of history or epigraphy ]

- पुर्णक्माच्यतेंद्रः (77)तदनुजन्म' प्रकटसवनिलोक
- <sup>2</sup>सांग्रसेत्यातिजेता विन्नसितचचिवेता विद्वदिष्टप्रदा-
- ।[। २८] यत्नीर्तिचंद्रश्वरति चमायां तियिष्वश्रेषास विव-(79)
- च । तनीति चक्रस्य सुदं सिमंधे दिवा च सायं (80)
- दैविंत्धे ।[। ३०\*] सद सविध (81)सारत शोधोलयंत्यमेयैर⁵र्यर्ष-
- दयपटलीखरै: चितिचीभिक्त्यापितै: । श्रजीजनद<sup>7</sup>-(82)
- तिलया किस विशोषयत्यं वधीं वर्त्रप्रमथनस्य (83)
- <sup>8</sup>रंगविरोधीनं वाजिन I[I ₹8#] (84)काराग्टहाकलितवा-
- सविरोधिभूपदारावलीकरविचालितचासरस्य [1\*] (85)
- राजाधिराजपरराजभयकरैकवीरादिकानि वि-(86)
- रुदानि बह्ननि यस्य ।[। ३२<sup>\*</sup>] गोकर्णसंगमवृत्तिसुवर्ण-(87)
- ससत्छोगाद्रि⁰पर्वतविरिचपुरेषु काचा । श्रीका-(88)
- (89)' सहस्तिनगरेपि च क्अकोणे<sup>11</sup> दानानि पोडग्र वह-
- नि सतानि येन श्र १३ अभोदेन निर्पायमा<sup>12</sup>नसिल्लोगस्ते-(90)

### Plate III, Side 1.

- न<sup>13</sup> पीतोज्जि<sup>14</sup>तस्तप्तो राघवसायकान्निश्चिया स्तंता<sup>15</sup>-
- प्यमान सदा<sup>16</sup> । त्रतंखैर्वडवासुखानलशीण्खानालै-(92)
- वशको 18 [धु]वं यहावांवुधवांबरवुधि १ रही पर्ण सं १९ सु

11 Read कुभघीयी

<sup>1</sup> Read तदतनमाः

<sup>2</sup> Read खात्रसेलारिनेता विखसति इरिचेता.

<sup>8</sup> Resd मिसि

<sup>4</sup> Read सन्धि

<sup>\*</sup> Read शिष्टिलयलमेयैरयैयंटम् .

<sup>.</sup> The reading in other plates is चित्रजीमि

<sup>7 &</sup>amp; 8 Read o जनदिति कुधा

Read रयविरोधिन

<sup>10</sup> Read शीणादि

<sup>12</sup> Rest निपीयमान .

<sup>13 &</sup>amp; 14 Read ° खीग खोन पीती विकत

<sup>15</sup> Read सवा

<sup>11</sup> Bead सादा चंतरहे<sup>0</sup>

<sup>17</sup> Read fr

<sup>15</sup> Read विशुकी

<sup>18</sup> Best यहानां मुचनां बुरंबुधि

<sup>20</sup> Read पूर्वस्त

- (94) द्योतते । [। ३४\*] ग्रंगेनापि कलिगेन वंन¹ च परै न्रपे² । जय जा-
- (95) व महाराजित्यनद्रां<sup>3</sup> गीयते च य[:\*]।[। २५\*] स जयति नरपालो
- (96) रत्नसिंहासनस्तो विजयनगरवासी कीर्तिपूर्त्वा
- (97) विलासी<sup>5</sup> [1\*] नृगनलनहुषादीन् नीकयन्<sup>6</sup> राजनीत्य<sup>7</sup>
- (98) निरुपसभुजवीर्योदार्यं भूरचाताख्य ।[। २६\*] शकाव्दे शालि-
- (99) वाइस्य सहस्रेण चतु:स्रते.10 । एकाम्यधिकया पंचाशता
- (100) च गणिते क्रमात् ।[। ३७\*] विरोधिवलारे पुष्यमासे मकरसंक्र-
- (101) मे । क्षरणपत्ते त्रयोदश्यां पंखायां भीमवासरे ।[। ३८\*] तुग्र-
- (102) भद्रापगातीरे चोविरूपाचसनिधी<sup>12</sup> चीमलाण्य-
- (103) पगोताय वरापस्तंबस्तिणे ।[। ३८\*] यशस्तिने यनुशाखा-
- (104) ध्ययिने<sup>13</sup> गुणशालिने । असे<sup>14</sup>षवेदवेदान्तपुराणाग-
- (105) सवेदिने ।[। ४०\*] नागाभद्दमहांभोधिपूर्णचंद्राय भूषावे । भूदा-
- (106) नपात्रसूताय सूमिदेवाग्रया[िय]ने ।[। ४१\*] धीमते रामचंद्राख्य-
- (107) दीचिताय महासने । विख्यतश्रीजयंकींडचालमं-15
- (108) डलभूषण ।[। ४२\*] पडवीडुमहाराच्ये प्राच्ये विरचितस्ति(स्थि)-
- (109) ति । पर्लानकोडके रम्ये विवेद्युपत्तकेषि च ।[। ४३\*] स्ति(स्थि)-
- (110) तं पंगलनाडौ च स्कन्दंदाय $^{17}$  पिंसमं । श्रीक $[z^*]$ टगर-
- (111) सोमातभाव वापि समात्रित ।[। ४४\*] पालपूराह्मया[द्\*] ग्रा-
- (112) मात् प्राचीमाशासुत्रितं $^{19}$  । चीयनैन्दिलितिग्रामा-
- (113) त् दिचण[1\*]मात्रित दिशं ।[। ४५\*] पश्चिमाशा हरीतालामं-
- (114) गलां समुपात्रितं । ग्रामाच्छेंनारिपाद्याख्यादुत्त-
- (115) रस्यां दिशि स्थितं ।[। ४६\*] पुरीशि सिगणपाडिसीमांतर्व-
- (116) तिनाउ(वु)भौ । त्रीकुंर्णतुरुमांवाकौ" ग्रामग्राससमा-
- (117) त्रितं ।[। ४० $^*$ ] कडलाडीति विख्यात $^2$ नामानं ग्रामसुत्तमं । स-

<sup>1</sup> Read वरीन 2 Read परेंट्रेंपे 8 Read राजिलानिश 4 Read वरी

<sup>&</sup>lt;sup>5</sup> This pada appears in other Achyuta plates as विजयनगरराजद्रविश्वासनस्थ This is not suited to the reading in this inscription, as रवसिशासनस्थ, appears in the previous pada. But to style a king as विजयनगरवासी ("residing in the city of Vijayanagara") is unusual, and the poet seems to have been carried away by consideration of rhyme in विजयनगरवासी and कीर्तिपूर्ण विलासी

Read नीचयन

<sup>7</sup> Read cur

<sup>8</sup> Read 'वीयींदार्व'.

<sup>•</sup> Read °भ्रत्युताख

<sup>10</sup> Read चतुम्मते:

<sup>11</sup> Read पुरशायां,

<sup>12</sup> Read °सनिधी

<sup>13</sup> Read यजु,गाखाध्यायिने

<sup>14</sup> Read n

<sup>15</sup> Read स्था°, °चीख°

<sup>16</sup> Read or

<sup>17</sup> Read संदनवाय.

<sup>18</sup> The right reading here seems to be सोमानभाव

<sup>19</sup> Read सुपात्रितं

<sup>20</sup> Read o कुन्न इसावाकी [The original reads कुमेन्ड —H K S]

<sup>21</sup> Read a

## Plate III. Side in

- (118) वैसान्यं चतुसी मासंयुतं च समंततः ।[। ४८\*] निधिनिचेप-
- (119) पाषाणसिद्धसाच्छाजनान्वितं । श्रक्षिण्यागामिसंयु-
- (120) क्त. मेकसोग्यं सभ्तद्धं ।[। ४८\*] वापीकूपतटाकैश्व कछे-
- (121) नापि समन्वितं । पुत्रपौत्रादिसिभींग्यं कमादाचंद्रं-
- (122) तारकं ।[। ५०\*] दानस्याधमनस्यापि विक्रयस्यापि चीर्चिं-
- (123) त । परीत: प्रयतै स्त्रिग्धै: पुरोश्वितपुरोगमै<sup>5</sup> ।[। ५१\*] विवि-
- (124) घेर्विबुधे स्रेत पियकेरिधके गिरा । श्रन्युतेंद्रम-
- (125) हारायो माननीयो मनखिना [1] ५२ $^*$ ] सिहरं $^7$ खपयोधारा-
- (126) पूर्वेकं दत्तवान्सुदा । यजमानीत इत्तीनां शतं कत्वा द-
- (127) स्धीत्तरं ॥ ५३\* सप्तविंग्रतिसंख्याता हत्ति(त्ती:) स्वीया विधाय च । पं-º
- (128) न्यास्त्रयाधिकासीति¹ºहत्ति: पुखाय भूयसे ।[। ५४\*] विप्रेभ्यो व्या-
- (129) जतामेष्ट ग्रास्त्रेभ्यो व्यतरमुदा । ग्रमरैर चैमानस्य इर-
- (130) स्यापि हरेरपि ।[। ५५\*] एकैका हत्तिरत्रैव सुधाहाराय कस्पि-
- (131) ता ॥ नागाभद्दाताजी घीमान् याजुष कारयपान्वयः । प्रष्टी
- (132) वृत्ति<sup>12</sup>रिहाम्रोति यच्चा तिरुमलाङ्घयः ।[। ५६\*] काम्यपान्वय-
- (133) संस्तो नागाभद्दस्य नंदनः । श्रीनारायणभद्दास्यो या-
- (134) जुष पंचवृत्तिक ॥ [५०\*] नागाभद्दाद्वयो धीमान् नागाभद्द-
- (135) तनूद्भव: । पचवृत्तिरिहाप्नीति याजुष: काख्यपान्वय: ॥ [५८\*]
- (136) काम्यपान्वयजसूतु: गोपिनायस्य याजुष । स-
- (137) नीषीरामचंद्रस्य.14 चतुष्टत्ति15रिहास्रते ॥ [५८\*] काम्यपा-
- (138) न्वयसंभूत: संगाभदृतनू इव: [1\*] रामाभद्दाह्वयो ह-
- (139) त्तिहयमवैति याजुष: 📭 [६०\*] भारहाजान्वय: स्तुभा<sup>16</sup>तु-
- (140) भट्टस्य बहुच: $^{17}$  [ $1^*$ ] हत्तिदयमिश्वाप्नीति तिंमाभट्टी मश-
- (141) मति: ।[। ६१<sup>\*</sup>] माठभष्टाताजी जामदश्च<sup>18</sup>वत्मकुलोद्भव: [।]- हस्ति-

Omit the visarga

\* Read meno

- \* The right reading would here be affect:
- Bead And
  - 7 Omit anusvāra after z
- s Read °में 8 Read दशीतर

- 9 Omit anuscāra after w.
- 18 Bead काशीत हती.
- 11 Read ont

- 12 Read oath here and passim
- 13 Read OWE

14 Read en?

1 Read चतुर्वती

- 18 Read wi
- 17 Throughout the inscription this word appears wrongly with an anusvara at the end of the first syllable

<sup>1</sup> Read with

<sup>18</sup> Read स्त्य

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इयमिहाप्रोति बंद्भच: चंद्रदीचित: ॥ [६२*] नंदनी रुट्रभ-
(142)
```

- वंद्वचो इरितान्वय: [।\*] वृत्तिद्वयमिश्वाप्नोति
- रूपाचदीचित: ।[। ६२\*] यकाभटालनी घीमान् भारदाजा-
- न्वयोद्भव: । वंद्भचो कोंडुमहाख्यो हत्तिदयमिद्यासुते ॥ [६४\*] (145)
- विद्यामिनान्वयोइतश्रीकंनेश्वरभट्टजं! । श्रीसोम-(146)

Plate IV , Side :

- (147) त्रीसीम<sup>2</sup>नायभटाख्या बंद्वचाव दिव्यत्तिकः ।[। ६५\*] पार्व-
- यगोवजस्त <sup>3</sup>चौडिभदृस्य सामगः [1\*] श्रीविरूपास्तभ-(148)
- दृष्यो वृत्तिदयमिश्वायुते ॥ [६६<sup>\*</sup>] माद्भदृसुतो
- (150) च वलकुलोइवः । कालइस्याध्वरी वित्तमेकामत्रै-
- (151) ति बहुच: ॥ [६७\*] मीद्रखगोवसंद्व<sup>5</sup>तो रामाभट्टस्य नद-
- (152) न: [।\*] वृत्तिमेकामवाप्नोति विट[ट्\* |टाभद्दोत बंह्रच: ॥ [६८\*] या-
- वियगोवनस् नुर्नागाभद्रस्य बह्नदः । वृत्तिमेकामि-
- हाम्रोति चौडिभद्दाह्ययसुधी: ॥ [६८\*] स्तुर्भाष्ट्रक र्भट्टस्य (154)
- बंह्रची इरितान्वयं: । यन्वा तिरुमनाभिख्यो वृत्तिमे-(155)
- काभिहाश्रुते ॥ [७०\*] भारदाकान्वयः स्तुः कामाभद्दस्य ब-(156)
- ह्रच: [1\*] त्रीविरूपात्त्रभद्याख्यो वृत्तिमेकामिहाश्रुते ॥ िश्\*े बो-(157)
- ध्वनो<sup>10</sup> वसत्यानि<sup>11</sup>मन्नाटेवस्य नंटन: । विश्वामितान्व-(158)
- योबैकां तिप्ययो वित्तममृते ॥ [७२\*] स्रिस्तितमसाभिख्यो (159)
- स्तः क्षेत्रवयञ्चनः । ग्रांडिस्यगोवजोवैकां हत्तिमाप्नो-, **(160)** 
  - ति याजुष: ॥ [६३\*] सादित्यिलंगभट्टाख्यो के क्रवाध्वरिनंदनी ।।\*] (161)
  - मांडिस्यगोत्रजोत्वर्थं वृत्तिकावत याजुष. 15 ॥ [७४\*] स्रेस्ति-
  - (163) रमलाख्यस्य स्तु:16स्तिरमलाङ्वयः । वंह्नचोत्रासुते ह-
  - त्तिमेका 17 श्रात्रेयगीतन: ॥ [७५\*] बहुची भूतनाथस्य चिट्टिभट्ट-(164)
  - नंदन: । रामाभद्दा श्रुते हित्तदय गीतमगीवन: ।[। ७६\*] (165)
  - स्तु दे<sup>19</sup>वरभष्टस्य बहुचः कार्यपान्वयः (166)। श्रविका-

2 Omit one श्रीसीम

Bead स

7 Read ट्स्प्रची.

8 Read स्त

Bead ेतान्वय,

10 Read bull मी

16 Omit visarga

<sup>1</sup> Read भीवार् प्रवर्0, as the name in the text seems to have no meaning \* Read °नस्त्री°.

<sup>4</sup> Read 171

<sup>·</sup> Read संभूती

n Read बाजसनीय (??) [बसलाजि 18 correctly वसतयाजिन, the title of a Brahman, S 1 1, Vol II, p 519,-H K S]

<sup>12</sup> Read तिषयी

<sup>15</sup> Read भी.

<sup>18</sup> Read wit

<sup>14</sup> Read onique.

<sup>17</sup> Bead भेकासा

<sup>18</sup> Read 270,

<sup>19</sup> Read 2

- (167) सन्त्रते हत्ति तिमाभटो सहामति. । (৩১\*) चीनारिसप्तम-
- दृम्य नदन. काण्यपान्वथ. [।\*] यहची वैद्यनाधार्यो (168)
- हत्तिमेवामिन्नायुते ॥ [७८\*] वीधावनीपणभटी नारमिं-(169)
- (170)हाध्वरोद्रजः: । अर्धवृत्तिमिद्वाष्ट्रोति गीतमान्वयमभव, 🕫 ৩১\*]
- (171)मनोपी देवरेभट[ \*] यीनृ मित्ता ध्वंरीद्रजः । वी वायनीयत
- हत्ति नार्धकां गातमान्वय ।[। ८०\*] सासका. शांडिभद्दम्य सन्तरा-(172)
- (173) त्रेयगीत्रन: । श्रर्वकामश्रुते हत्ति देवरेमद्दनामक: ।[। ८१\*] सनुर्व-
- (174) रदभष्टस्य भारद्वाजान्वयोद्भवः । सुब्रह्मस्यान्वयोविकां -
- (175) हत्तिमान्नीति वहुच: ।[। ८२\*] स्तुम्तिक्मनाभिष्यायव्यनी गीत-

### Plate IV : Svie 11

- (176) मान्वय: । नारसिद्यहयी वार्षस्ति वोधायनी शते ।[। ८३\*] गीतमा-
- (177) न्वयसभूत. स्तिमाटी चितनदन । योधायन यते वार्धह-
- (178) तिं विठ°लनामक, ।[। <४\*] नारायणालको जामदन्न वत्सक्त-
- (179) लोइव. । अर्धहित्तिसिद्दाप्तीति संखरी वहुच: ग्रिधि. । [। ८०\*] वहु-
- (180) चो गार्थगोत्रस्य तिप्पाभद्यम्य नदनः" । अर्धवित्तिमिहा-
- (181) प्रोति तिमायो धीमतां वर:।[। ८६ ] स्तुर्वरटु भदस्य भारदाजा-
- (182) न्वयोद्भव: [1] याजुपो ऐर्रभटाच्यो प्रत्तिमेकामिन्नामुते ।[1 ८०\*] सार-
- (183) दाजान्वयोद्गृतस्तिमावज्जलुनदनः [1\*] धीमान् वरदभटा-
- खो याज्ञषोत्रैकहत्तिक: ।[। ८८\*] स्तुर्ध्रदभद्दस्य यीवत्मान्वय-(184)
- (185) सभव: । श्रर्धेवृत्तिमिहाप्नोति स्राभद्दोत यानुष ।[। ८८\*] श्रोमहा-
- (186) तिगभष्टस्य नदनो वेंकटेश्वर: । विश्वामित्रान्वयोता-
- (187) र्घवित्तसाम्नोति बह्नच: ।[। ৫০\*] नंदनो सारभष्टस्य विश्वासितान्वयो-
- द्भव: [I\*] अर्धेवृत्तिमिहाम्नोति वहुचो जनयाह्नय: I[I ८१\*] नंदनो गौरिभ-

<sup>1</sup> Read fa

Omit visarga

<sup>6</sup> Omit visarga

<sup>■</sup> Read उन्य

<sup>12</sup> Read Z.

<sup>3</sup> Read नारसिष्टाध्वरींद्रज

<sup>12</sup> Read Oखाइयो

<sup>7</sup> Read जी

<sup>10</sup> Read शकरी सधी

Read far.

Bead ेसिहाइयी.

Bead fr

<sup>11</sup> Read नहम

- (189) इस्य ग्रांडिस्थान्वयशंभवः । येक्काभद्वाह्ययेतार्धवित्तमाप्नीति
- (190) याजुष: ।[। ८३<sup>4</sup>] स्रिस्तिगमलाख्यस्य स्तुः की शिकगोत्रणः [।\*] श्रीविस्व-
- (191) पाचभद्दाखी वृत्तिमेकामिचाश्रुते ।[। ८३'] लिगाभद्दात्मजो धीमान् गौ-
- (192) तमान्वयसभव [1\*] सादिभट्टाह्वयोत्रैका वृत्तिं बोंधायनोश्रुते ॥ [८४\*]
- (193) काम्यपान्वयसंमूती मंगाभष्टस्य नदन [।\*] कामाभटाह्ययोता-
- (194) र्धवृत्तिमाप्नोति बहिच[:] ॥ [८५\*] नटन: चोडिभटस्य भारदा [जा ]नयोत्-
- (195) भव: । कोनि[रि\*]भट्टनामा च बह्वी(ह्नृ)चीत्राधिवृत्तिक[:\*] ॥ [८६\*] नदनोनतभट(ह)-
- (196) स्य बहुच: कास्यपान्वय: । अर्थेटित्सिहाम्रोति स्रिस्तिसमलाह्न-
- (197) य: ।[। ८७\*] स्रीविद्यानिधिसदृस्या नंदन: कोशिकान्वय :। तिसासदृष्ट्यो
- (198) त्रार्धेवृत्तिमाप्नोति बंहिच. ।[। ८८<sup>\*</sup>] भारद्वाजान्वयण्<sup>6</sup>रिरक्वाभष्टतनूत्भ-
- (199) व: । वृत्तिमेकामवाप्नोति नागाभटा'त्र बक्रिच. ।[। এএ\*] सूर्नुं॰ माधवभद्दस्य वंद्यि-
- (200) च[:\*] कांपलान्वय: । अर्धेद्वत्तिमिचाम्रोति वेदयो वेदमास्त्रवित् ।[। १००\*] स्रोदी<sup>9</sup>वाक-
- (201) रभट्टस्य स्तुरेकादनामकः । प[र]ाशरान्वयो हत्तिमेकामवैति या-
- (202) জ্ব: ৷[৷ १০१\*]

### Plate V, Side 1.

- (203) ¹⁰पुरीग्रेश्गिगणपाडिसीमांतर्वर्त्तितां ∙ित्रतं । त्रीकीलपुतीरे त्रग-
- (204) रनामानं 11यामग्रासं च संस्थितं ।[। १०१\*] अनु12तेंद्रमहाराय: क्र18डनाडिर्मही-
- (205) यस: । पटेंदलाह्वयंमामां मामसासमदानसु<sup>14</sup>दा ।[। १०३\*] शाश्चनस-

¹ Omit anusvāra after zaj and read vua

<sup>&</sup>lt;sup>2</sup> Read 5

<sup>\*</sup> Read मन्दनशीडिसट्टस्य and न्वयोद्वव

Read ea

<sup>5</sup> Read कीशि.

Read out

<sup>7</sup> Read 2

<sup>8</sup> Read सूनुर्मा°

<sup>\*</sup> Read दि

<sup>10</sup> The sense is not clear

u The right reading here would be something like this योकील्पुतीरनामान The present reading makes no meaning Nor does it agree with metrical requirements

<sup>12</sup> Read w

<sup>16</sup> The latter part of the pāda is wrong and illegible The right reading would be, judging from other plates of Vijayanagara kings, गामगासनदान सदा. सामां at the end of the first half of the pāda is probably an attribute of the village granted for stands for outside the K S ]

# No 23 -THE BANGARH GRANT OF MAHI-PALA I - THE 9TH YEAR

BY R D BANEEJI, MA, INDIAN MUSEUM, CALCUTTA

This grant was discovered among some ruins called Bin Rājā's garh or Bangarh, in the Dinajpur District of the Presidency of Bengal, during the latter decades of the 19th century. It was kept for some time in the office of Bābū Nrisimha Charana Nandi, Zamindār of Nawābbāzār in the same district. In 1886 Mr. Giridhari Basu sent several rubbings of this inscription to the Asiatic Society of Bengal. These rubbings were examined by the late Rāja Rājēndra Lāla Mitra, who pronounced the find to be an important one, but was prevented by his failing eyesight from attempting a decipherment. The rubbings were then sent by Dr. A. F. R. Hoernle to the late Dr. F. Kielhorn, who published his reading of this important record in the Journal of the Asiatic Society of Bengal in 1892. The subsequent history of the plate cannot be definitely traced. It appears to have been sent to the Bangīya Sāhitya Parishad by the late Mr. Nanda Krishna Basu, C.S., then Collector of Dinajpur. In the Bengali year 1305 (1898 A.D.) Bābū Nāgēndra Nātha Vasu Prāchya vidyā-mahārnava Siddhānta-vāridhi re-edited the record in the Journal of the Bangīya-sāhitya-parishad.

The new edition of the text was in no way an improved one but on the contrary was disfigured by mistakes, though the author had the original plate before him A fresh edition of the record accompanied by a translation was published in 1912 by Mr Akshayakumāra Maitreya in a book entitled Gauda-lekha-mālā, in which the author collected all published records of the Pāla kings of Bengal 3 Though Mr Maitrēya's translation is an excellent one, It was a very careless copy of the text pubyet his version of the text was no improvement The corrections made by Mr Maitreja are conjectural in the hshed by the late Dr Kielhorn majority of cases and he has taken Dr Kielhorn's cautious version of ill-preserved portions of the record to be the only version possible. In the winter of 1911-12, when the authorities of the Bangiya Sāhitya Parishad exhibited their collection of antiquities and literary relics, this grant was sent on loan to that exhibition by Bibū Nāgēndra Nātha Vasu, who is the present owner of I obtained a loan of it from the same gentleman, and the new accompanying ink-impressions were prepared by Munshi Wahid-ud-din Ahmad of the Archæological Section. On examining the original plate I found that it had never been properly cleaned and in many cases letters were still filled up with earth The plate was very carefully cleaned before estampages were taken. In the subjoined edition Dr. Kielhorn's version of the text has been improved in some places, the most important of which is the reading of the date Dr Kielhorn could not read any part of it, as he had tried to decipher the record from pencilrubbings which were taken when this part was full of impurities Babu Nagendra Natha Vasu, instead of cleaning the plate, stated that the numeral of the year and the name of the month had been scratched out Mr Maitreya has simply copied this statement without attempting to verify it After cleaning the plate I found that the portion bearing the date has suffered from corrosion only, but no one had ever scratched any part of it. The year, month and day are still legible, the numeral for the year having suffered most. The impressions published here are the first of this important record, no one having supplied a fac simile, when editing it either in English or in Bengali

Like all other Pāla grants, this record also is incised on a single plate of copper, measuring  $14\frac{1}{2}$  by  $12\frac{1}{4}$ . It is surmounted by a highly wrought ornament, which was the seal of the Imperial Pālas. It is pointed at the top and bears in the centre a beaded circle with raised

<sup>1</sup> Beng Anat Soc's Jl, 1892, pt 1, p 77

<sup>&</sup>lt;sup>2</sup> Bangīva sāhitva-parishat-patrikā, Vol V, p 164

<sup>3</sup> Gaudalekhamālā, Vol I, p. 99

rim, supported and surrounded by arabesque work On the top of this circle is a conch (sankha) Inside the area of the circle is divided into two equal parts, the upper half bearing a representation of the Buddhist wheel of law (dharma-chakra) on a pedestal, surmounted by an umbrella and with a deer couchant on each side, while the lower half bears the name of the king Śrī-Mahīpāla-Devasya in raised letters, supported by arabesque work

The plate bears sixty-two lines of writing, thirty-four on the first side and twenty eight on the second. After the Om Svasti in 1 1 the first twenty-four lines contain twelve verses, which describe the genealogy of the Pālas from Gō-pāla I to Mahī-pāla I. The rest of the record, with the exception of the seven imprecatory verses and the two verses giving the name of the dūtaka and the account of the mason, is in prose. The text is generally correct, and the majority of the mistakes is to be found in the prose portion of the record. In addition to the usual employment of va for ba, we find that the mason or the author had a predilection for the palital in the place of the dental sa. In one or two cases, on the other hand, sa is used in the place of sa, e.g. in saila and sikhara in 1.25. The doubling of consonants with a subscript or superscript s is rare, e.g. Maittrīm (1.1),  $-\bar{a}tapattr\bar{a}$  (1.10),  $-\bar{a}tapattr\bar{a}$  (1.10),  $-\bar{a}tapattr\bar{a}$  (1.10),  $-\bar{a}tapattr\bar{a}$  (1.11),  $-\bar{a}tapattr\bar{a}$  (1.11),  $-\bar{a}tapattr\bar{a}$  (1.11)

The characters of the inscription show well-developed Bengali forms in the initials of a and u among vowels and among consonants ha, hha, ga, cha, dha, va, and ha. The rest of the alphabet shows forms gradually advancing to the Bengali alphabet of the 12th century AD. In one case at least the complete Bengali form of ja is used, i.e. in jitvā (1-3). This is really the proto-Bengali alphabet, while the 12th century alphabet of the Deopārā inscription of Vijaya-sēna, which Buhler termed proto-Bengali, is in reality the fully developed Bengali alphabet. Final forms of ma and na are used, e.g. in bhūbhritām (1-7) and =gunān (1-13). The sign of avagraha is inserted in the majority of cases. The language of the record is Sanskrit.

The inscription refers itself to the leign of the Emperor Mahi-pala I of Bengal, whose titles are Paramēśvara, Parama-bhattāraka and Mahārājādhnāja, and who mediated on the feet of the Parama-saugata, Mahārājādhirāja Vigraha-pāla-dēva (III) It records the donation of the village of Kurata-pallikā, with the exception of the Chuta-pallikā, in the Gōkalikā mandala of the Kötivarsha vishaya of the Pundravardhana bhuhti, by the Emperor, after a bath in the Ganges on the occasion of the Vishuva-samkranti, to a Biahmana named Krishnadıtya-sarmman, son of Bhatta-putra Madhusüdana and gıandson of Bhatta-putra Hrıshīkēśa, who is an immigrant from the village of Hastipada, an inhabitant of the village of Chāvati, of the Parāśara gotra, Śaktı, Vasishtha and Parāśara pravaras, a student of Vājasanēyin branch of the Yajur-vēda, and well-versed in grammar (vyākarana), logic (tarka-vidyā) and the sacred philosophy (mīmāmsā) The grant was issued from the royal camp of residence of Vılāsa-pura, on the 12th day of Phālguna of the 9th year of the king's raign The dūtaka of the grant was the minister (mantrin) Bhatta Vāmana It was incised by the artisan (hlpin) Mahīdhara, son of Vikramāditya, an inhabitant of Poshalī. The Āmagachhī grant wis incised by Śaśidēva, the son of this Mahidhara The record is here re-edited from the original

# TEXT.

[Metres·v 1, Sragdharā, vv 2-3, Šārdūlavikrīdīta, v 4, Vasantatīlaka, v 5, Āryā, v 6, Šārdūlavikrīdīta, v 7, Vasantatīlaka, v 8, Sragdharā, v 9, Indravajrā, v 10, Vasantatīlaka, v 11, Mandākrāntā, v 12, Mālinī]

<sup>1</sup> From the plates and impressions

### First side

- 1 Nil Öm2 Svastı | Maittrim karunya-ratna-pramudi-ni3
- 2 -tahridayah prēyasīm sandadhānah samyak-samvo(mbo)dhi-vi-
- 3 -dyā-sa(sa)rıd-amala-jala-kshālıt-ājñāna-pankah | Jı-
- 4 -tvā yah kāmakārı-prabhavam=abhıbhavam sāsvatī-
- 5 -m=prāpa šāntim sa śrīmān=lökanāthō4 jayati Da-
- 6 -śa-va(ba)lō snyaś=cha Gōpāla-dēvah ||[1\*] Lakshmi-janma-ni-
- 7 -kētanam sa-makarō vodhum kshamah kshmā-bharam paksha-chchhcda-bhayād= upasthītavatām=ēk-āśrayō bhū-bhrītām | Maryādā-parīpā-
- 8 -lan-aika-niratah śaury-ālayo ssmād=abhūd=dugdh-āmbhōdhi-vilāsa-hāsi-mahimā Śrī-Dharmmapālō nripah ||[2\*] Rāmasy=ēva
- 9 gribīta-satya=tapasas=tasy=ānurūpō gunaih Saumittrer=udapādi tulya-mahimā Vākpāla-nām=ānujah I Yah śrīmān=na-
- 10 -ya-vıkram-aıka-vasatır=blırātuh sthitah sāsane sūnyāh satru-patākinibhir=akarōd= ēk-ātapattrā disah [[3\*] Tasmā-
- 11 -d=upēndra-charitair=jjagatīm punānah putrō va(ba)bhūva vijayi Jayapāla-nāmā Dharmma-dvishām šamayitā yudhi Dēvapālē yah
- 12 pūrvvajē bhuvana-rājya-sukhāny=anaishīt ||[4\*] Śrīmān=Vigrahapālas=tat-sūnur= Ajātaśatrur=iva jātah | Śatru-vanitā-prasādha-
- 13 -na-vilopi-vimal-asi-jala-dharah ||[5\*] Dik-palaih kshiti-palanaya dadhata[m] dehe vibhaktan=gunant śrimantan=jana-
- 14 -yāmva(ba)bhūva tanayam Nārāyanam sa prabhum | Yah kshōnī-patibhih sirōmani-ruchā-slisht-ānghri-pīth-ōpalam nyāyō-
- 15 -pāttam=alanchakāra charitaih svair=ēva dharmm-āsanam ||[6\*] Tōy-āsayair=jjaladhi-mūla-gabhīra-garbhair=ddēvālayais=cha
- 16 kula-bhūdhera-tulya-kakshaih | Vikhyāta-kirttir=abhavat=tanayas=cha tasya Śri-Rājyapāla iti madhyama-loka-pālah ||[7\*] Tasmā-
- 17 -t=pūrvva-kshitidhrān=nidhir=iva mahasām Rāshtrakūt-ānvay-ēndōs=Tungasy=ōttunga-maulēr=dduhitari tanayō Bhāgya dēvyām pra-
- 18 -sūtaḥ | Śrīmān Gōpāla-dēvaś=chirataram=a[vanē]r=ēka-patnyā iv=aikō bhartt= ābhūn=n-aika-ratna-dyuti-khachita-chatuh-sindhu-
- 19 chitr-āmšukāyāh ||[8\*] Yam svāminam rāja-gunair-anūnam-āsēvatē chārutar-ānuraktā | Utsāha-mantra-prabhu-šakti-lakshmīh prithvīm sa-
- 20 -patnīm=ıva šīlayantī ||[9\*] Tasmād=va(ba)bhūva savitur=vvasu-kōti-varshī kālēna chandra ıva Vıgrahapāla-dēvah | Nētra-priyē-
- 21 -na vimalēna kalāmayēna yēn=oditēna dalito bhuvanasya tāpah ||[10\*] Dēšē prāchi prachura-payasi svachchham=āpīya tō-
- 22 -yam svairam bhrāntvā tad-anu Malay-ōpatyakā-chandanēshu [|] Kri[tvā] sāndrai[r]= mmar<sup>6</sup>ushu ja[da]tām šīkarair=abhra-tulyāh prālēy-ādrē-
- 23 -h katakam=abhajan yasya sēnā-gajēndrāh ||[11\*] Hata-sa[ka]la-vīpakshab sangarē vā(bā)hu-darppād=anadhikrita-vīluptam rājyam=ā-
- '24 -sādya pitryam | Nihita-charana-padmō bhū-[bhrītām] mūrdhni [tasmād=a]bhavad= avani-pālah Śrī-Mahīpāla-dēvah ||[12\*] Sa kha-

<sup>1</sup> The first syllable of the word nibaddha, "registered or recorded," referring to the registration of the grant in the Department of Land Records See Kielhorn, Journal Beng As Soc., 1892, p 82, note 14

<sup>&</sup>lt;sup>2</sup> Expressed by a symbol

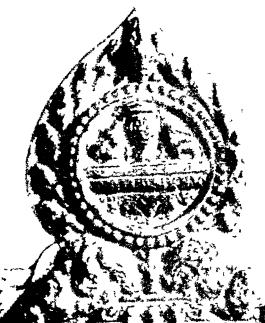
<sup>4</sup> Read Śrimāl-lākanāthō

See note 1

s s=tarushu in other plates.

<sup>5</sup> Read oganān=sri

# Bangarh Grant of Mahipala I: the 9th year Obverse



િ 'યુલિયોને શક્ત જે દેશ: પ્યુત્સીય આવે અમુક્તિ વ ગાયઓ સમક્તિ વ ગાયઓ સંસ્કૃતિ

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ાંગેટલમાં ઝાંગાલા કે તિ તો કાન્ય કરી હૈ જે કમાઉં જે કેલાજ તો ભારતાલું હતા હતા.

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રાય ચાલા તાલ તત

# Reverse

|     | खंदात्रों हिंदानी                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | <b>%</b>  |
|-----|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|
| 36  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | €<br>4 36 |
|     | वार्वास्य स्थाप                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |           |
| 38  | THE CONTRACTOR OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY | 38        |
|     | THE RESIDENCE OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY OF T | i         |
| 40  | मिल्यवमार्गारिकर गति। जा गति। मिन्दिकाच्या दोणालया प्राचितिक सिन्दिक्ति से मार्गिया                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 40        |
|     | स्य । यन एतम । सार्यान् । अनी काल्ये अस्य गुरु तारिया वार्या वार्या वार्या वार्या वार्या वार्या वार्या वार्या                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |           |
| 42  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 42        |
|     | ग्रंथरत्त्वाराचितिविधितिर्धेयामः यामानापतिर्धिति वेरामनः यान्यानः सम्बन्ध                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | •         |
| 44  | बुद्धः । रिद्धांस्य तेः । स्राप्तां सर्वेद्धां सर्वेद्धां स्याप्तां । स्याप्तां स्थापतां स्य  | 44        |
| 46  | याः यदनानशास्त्रः त्रार्यन्यमञ्जूषान्यास्त्रात्रिक्षिणाः स्वयाम्यात्रात्रात्रात्रात्रात्रात्रात्रात्रात्र                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 48        |
| 40  | र महिन्द्रा गाम्य प्रदेशनार्था । स्ट्रांस स्ट्रांस स्ट्रांस स्ट्रांस स्ट्रांस स्ट्रांस स्ट्रांस स्ट्रांस स्ट्रा<br>सम्बद्धाः स्ट्रांस स्ट्रांस स्ट्रांस स्ट्रांस स्ट्रांस स्ट्रांस स्ट्रांस स्ट्रांस स्ट्रांस स्ट्रांस स्ट्रांस स                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 48        |
| 48  | यद्याचा बागि हो यो यांचा मारचे ल ते है विद्या विद्या है छिए गरनी में दिन तो संबद्ध एना मता बस                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | -<br>48   |
| -,- | सीर ए वर्तितिक सामित्यारित है वर्ता स्वयं वर्ति वर्ता वर्ति वर्ति सामित्र समानित्य सम्बद्धी                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |           |
| 50  | अन्ति विवित्र त्राज्ञ इत्यां व्यवस्था के नीर तायु यहा विविद्या के त्राची विविद्या के प्राची विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या के विविद्या क | 50        |
|     | म्याद्वादिक्षित्रात्रक्षात्रक्षित्रकाष्ट्राव्यक्षात्रकात्रकात्रकात्रकात्रकात्रकात्रकात्रक                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | ;         |
| 52  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 52        |
|     | समित्रिया होति हो अस्ति । स्वासिक विकास स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासिक स्वासि |           |
| 54  | रमान्यक्तिवः भागस्य प्रस्तिवयत्य स्थानिक मान्यस्य स्थानिकः। सम्यानस्य स्थानिकः।                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 54        |
|     | त्रतिष्यं विवास विवास तिराहर तिराहर विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास विवास  |           |
| 56  | जागरीसंविधः हेर्नेद्रीय च खनगम् नगार रेन्यस गयातियाते संगत्से ये रागायास भवे सहस्र                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 56        |
|     | मिया त्री में से हैं है वेदद खोल सहिल मंत्रात में भाग निवास असे मान्य में स्थान समारित है                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |           |
| 58  | ्रस्य वाग्राजीरें के शासिक स्थापता अस्य विवासी विश्वासी स्थापता स्थापता स्थापता स्थापता स्थापता स्थापता स्थापता                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 58        |
|     | यः पूर्वसार्वायः स्योगामार्वे स्वाहित्रस्याणकानकात्यः नीयारक्षः स्विन्तिरं मनस्<br>संभवित्रतानाशियमन्त्रित्रामनीयार्वेशकायस्य निवस्यस्य दत्तरः सुनिद्धसम्बद्धसम्बद्धसम्बद्धसम्बद्धसम्बद्धसम्बद्धस                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 60        |
| 60  | ILLE SALAUZIERRIGIURIERAJENORU URIERAJEN SALUTIERAJEN SALUTIERA                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | -         |
| 62  | विश्वाद्यात्रात्रात्रात्रात्रात्रात्रात्रात्रात्र                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 62        |
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|     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |           |

- 25 -lu Bhāgīrathī-patha-pravarttamāna [nānā] vidha nau vāṭaka sampādi[ta] sētuva(ba)ndha-mhita-sai(sai)la-si(si)khara-śrēnī-vibhram[ā]-
- 26 -t | Niratisaya-ghana-ghanāghana-ghaṭā-syāmāyamāna-vāsara-lakshmī-samāravdha(bdha)-santata-jalada-samaya-sandēhāt |
- 27 Udicin-ānēka-narapati-prābhritikrit-āprā(a)mēya-haya-vāhini-khara-khur-ōtkhāta dhūli-dhūsarita-dig-antarā-
- 28 -lāt | Paramēśvara-sēvā-samāyāt-āsēsha-Jamvu(mbū)-dvīpa-bhūpāl-ānanta-pādāta-bharanamad-avanēḥ | Vilā(?)sa-pura-samū-
- 29 -väsita-srimaj-jaya-skandhavärat | Paramasaugato Maharajadhiraja-Śri-Vigrahapala-deva-pad-anudhyatah para-
- 30 -mēšvarah parama-bhattārakō Mahārājādhirājah śrīman-Mahipāla-dēvah kuśali śrī-Pundravarddhana-bhuktau | Kōtīva-
- 31 -rsha-vishayē | Gōkalıkā-manḍal-āntahpāti-sva-samva(mba)ddh-āvachohhinnatal-ōpēta-Chūta-pallıkā-varjjita-Kurata-palli-
- 32 -kā-grāmē | samu[pa\*]-gat-āśēsha-rāja-purushān | rāja-rājanyaka | rāja-putra | rāj-āmātya | mahāsāndhivigrahi-
- 33 -ka | mahākshapatalika | mahāmātya | mahāsēnāpati | mahāpratihāra | danhsādhasādhanika | mahā[da]ndanā-
- 34 -[5aka] | mahākumārāmātya | rājasthānīy-oparika | dāsāparādhika chauroddharanika | dāndika | dāndapā-

### Second side

- 35 -sı(61)ka ( sau(6au)lkika | gaulmika | kshētrapa ( prā-
- 36 -ntapāla | kottapāla | anga[ra]ksha | tadāyu-
- 37 -kta-viniyuktaka | hasty-aśv-öshţra-nau-va(ba)la-vyā-
- 38 -pritaka | kisora-vadavā-go-ma[h]ish-āj-āvi-
- 39 -k-ādhyaksha | dūtaprēshaņika | gamāgamika |
- 40 abhitvaramāņa | vishayapati | grāmapati | Tarika | Ganda | Mālava Khasa | Hūņa | Kulika | Karaṇāta | Lāta |
- 41 chāṭa | bhata | sēvak-ādīn | snyāmś=ch=ākīrttītān rāja pād-ōpajīvīnaḥ prativāsinō vrā(brā)hmaņ-ōttarām6cha | mahatta-
- 42 -m-ottama kutumvı(mbı) puroga med andhra chandala paryantan | yath arham manayatı | vo(bo)dhayatı | samadısatı cha | Vıdıta-
- 43 -m=astu bhavatām | yath=ōparı-lıkhıtō=yam grāmah sva-sīmā-trīna-pūtīl-gōcharaparyantaḥ sa-talah | s-ōddēśah s-āmra-ma-
- 44 -dhūkah | sa-jala-sthalah | sa-gartt-ösharah | sa-daś-āpachārah | sa-chaur öddharanah | parihrita-sarvva-pīdah | a-chāta-
- 45 -bhata-pravēšaḥ | akınchid-grāhah | samasta-bhāga-bhōga-kara-hiraṇy-ādi-pratyāyasamētah | bhūmi-chchhidra-nyā-
- 46 -yēna | ā-chandr-ārka-kshiti-sama-kālam | mātā-pitror=ātmanas=cha puņya-yaso(sō)-bhivriddhayē | Bhagavantam Vu(Bu)ddha-bhattāra-
- 47 -kam=uddisya | Parās<sup>2</sup>ara-sagōtrāya | Šaktı | Vası(sı)shṭha | Parās<sup>2</sup>ara-prayarāya Yayur<sup>3</sup>-vēda-savra(bra)hmachārɪnō | Vāja[sanē\*]-
- 48 -ya-sākh-ādhyāymē | mimānsā<sup>4</sup>-vyākaraṇa-tarkka-vidyā-vidē | Hastipada-grāmavinirggatāya | Chāvati-grāma-vāstavyā-

<sup>1</sup> May also be read "yat:

<sup>4</sup> Read mimāmsā°.

<sup>2</sup> Read fa.

- 49 -ya Bhattaputra-Rishikēśa¹-pautrāya | Bhattaputra Madhuśūdana² putrāya Bhattaputra Krishnādītya-saimmanē³ | Viśuva¹-samkrā
- 50 -vantau vvidhivat | Gangāyām snātvā sāsanīkritja pradatt ssmābhih | ato bhavadbbih sarvvaii=cv=āniimantavya-
- 51 -m | bhāvībhīr=apī bhū-patībhīn | bhūmēr=ddāna-phala-gauravāt | apaharanē cha mahān īraka-pāta-bhayāt |
- 52 dānam=ıdam=anumōdy=ānupālanīyam | pratīvāsībhīś=cha kshētra-karaīḥ | ājñāśravaṇa-vidhēyībhūya yathā-kālam
- 53 samuchita-bhāga-bhōga-kara-hiranj-ādi-pratyāy-ōpanayah kārya iti || Samvat [9 Phā]lguna-dinē 12 bhavanti ch=ātia
- 54 dharmm-ānuśamsınah ślōkāh || Va(ba)hubhır=vvasudhā dattā rājabhıs= Sagar-ādıbhıh | Yasya ya[sya\*] yadā bhūmıs=tasya stasya<sup>7</sup>
- 55 tadā phalam ||[13\*] Bliūmim yah pratigrihnāti yas=cha bhūn im prayachchhati | Ubhau tau punya-kaimmānau niyatam svargga-gāminau ||[14\*]
- 56 Gām=ēkām svarnnam=ēkanecha (|) bhūmēr=apy=arddham=angulam | Haran=narakam=ayāti<sup>8</sup> yāvad=ā-bhūta-samplavam ||[15\*] Shashtim<sup>9</sup>=varsha sahasrā-
- 57 -nı svarggē mödati bhūmı-dah | Ākshēptā ch=ānumantā cha tāny=ēva narakê vasēt ||[16\*] Sva-dattām mpara<sup>10</sup>-dattām vā yō harēta
- 58 vasundharām | Sa vishthāyām krimirli=bhūtvā pitribhi[s\*]=saha pachyatē ||[17\*] Sa[rvvā]n=ētān bhāvinah pārthiv=ēndrān bhūyō bhū-
- 59 -yah prārthayaty=ēsha Rāmah ( Sāmānyō=yam dharmma-śē(sē)tur=nnṛipānām kālē kālē pālanīyō bhavadbhih [[[18\*]] Iti kamala-da-
- 60 -l-āmvu(mbu)-vı(bı)ndu-lölām śriyam=anuchıntya manushya-jīvitañ=cha | Sakalam= ıdam=udāhritañ=cha vu(bu)ddhvā na hı purushaih para-kīrtta-
- 61 -yō vilōpyāh ||[19\*] Śrī-Mahīpāla-dēvēna dvija-śrēshth-ōpapāditē | Bhatta-Śrī-Vāmano mantrī šāsanē dūtakah kritah ||[20\*]
- 62 Pöshali-grāma-nıryāta-Vıkramādıtya-sununā<sup>19</sup> | Idam sāsanam=utkirnnam "Śri-Mahīdhara-silpinā ||[21\*]

### TRANSLATION.

V. 1 Om Hail! Victory to the illustrious Gopāla-dēva, who with his heart gladdened by the jewel of compassion, held love (for his subjects) higher (than any other thing), who had washed away the mud of ignorance (of the people) by the pure water of the stream of his perfect understanding and knowledge, who had obtained enduring peace (for his kingdom) by defeating the attacks (of princes) who were led by (their own) passions, (and who therefore was) like another Dasabala (Buddha), who with his heart expanded by the jewel of compassion held Maitrī to be dearer than others, who washed away the mud of ignorance by the pure water of the stream of knowledge of the perfect enlightenment, (and) who had obtained eternal peace by having defeated the attacks made by the Kāmaka foe (1 e Māra)

<sup>1</sup> Read Hrushikesa

<sup>2</sup> Read Madhusūdana

Bead Sarmmane

<sup>4</sup> Read Vishura

<sup>\*</sup> The va is superfluous

Read vidhivat

<sup>7</sup> Read tasya

<sup>8</sup> Read āyātı

<sup>•</sup> There is a superfluous anusvāra over the m

<sup>18</sup> Read para

<sup>11</sup> Read krimiro

<sup>12</sup> Read orununā.

- V 2 From him was born the king Dharmmapāla, whose grandeur mocked the chaim of the Ocean of Mik, whose place of birth was the same as that of Lakshmil (or who was the place of the birth of Lakshmi), who exacted the payment of revenue (kara) evenly, (or who was full of crocodiles, "makaras"), who was capable of bearing the weight of the world, (or who was capable of bearing the maintainer of the Earth, is Vishnu), who was the only refuge of kings that had sought protection out of fear of having the wings (of their armies) cut off (or who was the only refuge of mountains who had sought shelter out of fear of their wings being cut off by Indra), who was intently engaged in maintaining the dignity (of the social orders) (or which was intently engaged in maintaining boundaries) (and) who was the receptacle of valoui (or who was the home of the rays of the sun)
- V. 3 To him, who had taken the vow of truth like Rāma, was boin a younger brother, like him in virtues, named Vākpāla, who was the equal of Saumitri (i.e. Lakshniana) in greatness, who, endowed with grandeur, was the only abode of policy and valour and who, remaining under the rule of his (clder) brother, made the (ten) cardinal point first of the banners of the enemies and brought them (i.e. the cardinal points) under a single under the
- V. 4 From him was born a victorious son, named Jayapāla, who, purifying the world by his deeds, which were like that of Upëndra (Vishnu) and vauquishing the encines of religion in battle, made his elder brother Dēvapāla enjoy the happiness of having the world for his kingdom
- V. 5 His son, the illustrious Vigrahapāla, was born like Ajūtašatiu (Yudhishthua), the keen edge of whose spotless sword, like a stream of pure water, wiped away the toilette marks of the wives of his enemies
- V. 6 He begot a son, the illustrious Lord Nārāyana, who in (his own) body was possessed of the qualities divided by the guardians of the cardinal points for supporting the world, who adorned by his own deeds the throne of law obtained by righteousness (or by inheritance), the stone foot-stool of which was surrounded by kings with the lustre of their crest-jewels
- V 7. His son was the illustrious Rājyapāla, a ruler of the middle world, who, by (excavating) tanks, the beds of which were as deep as the bed of the ocean, (and) by (erecting) temples whose sides were as high as the ridges of the principal mountains (Kula-bhūdhara), had become famous.
- V 8 As from the eastern mountains the Sun, so from him, in the womb of Bhagya-devi, the daughter of the high-crested Tunga, the moon of the Räshtrakuṭa family, was born a son, the ocean of lustre, the illustrious Gopala-deva (and) who became for a long time the only husband of the earth, who had only one husband (i.e. was the sole Lord of the earth), which (earth) was clad in the four oceans decorated by the rays of many pewels as its coloured garment
- V 9 Lakshmi, being possessed of the powers of valour (utsāha), counsel (mantra) and rule (prabhu-śakti, te kosha, danda and bala²), keeping the earth pleased (just as a goodnatured lady, keeps well-pleased) her co-wife served her husband (Gopāla), who was not lacking in kingly virtues, with ever increasing charm and devotion
- V 10 As the moon, the scatterer of myrads of rays, from the Sun, so from him was born in course of time Vigrahapāla-dēva, the scatterer of innumerable riches By his rise (or birth), who was pleasing to the eyes on account of personal beauty (or by his soft rays), who

<sup>&</sup>lt;sup>1</sup> This refers to the descent of the Pala kings from the Sea (cf Palas of Bengal, Mem B A S, Vol 17, p 46) This fact is based on the Rāmacharita of Sandhyākaranandin, published by Mahāmahōpādhyāya Hara Prasād Sāstrī (Mem B A S, Vol III, I, 3-4)

This explanation is based on Amarakosa 2, VIII 19, quoted by Mr Akshaya Kumara Maitreya in his Gaudalekhamala, p 99, note

was pure, (or spotless), who was learned in the (sixty-four) arts (kalās) (or who was formed of sixteen parts, i.e. lalās), were annihilated the sufferings of the world (or the heat of the earth caused by sunshine)

V 11. Whose war-elephants, like clouds, having drunk clear water in the eastern country, which abounds with water, after that having round according to their own wills in the sandal forests of the valleys of the Malaya (country), (and) having caused a coolness in the Marn lands by throwing dense sprays (of water emitted from their trunks), enjoyed the slopes of the Himālayas (P-ālēyādri)

V 12 From him was born, the protector of the earth, the illustrious Mahipāla-dēva, who, slaying all enemies, (and) having obtained his paternal kingdom, which had been snatched away through pride of prowess by people who had no claim to it, placed his lotus-like feet on the heads of kings

Ll. 24-62 From the illustrious (and) victorious camp (pitched) at Vilasapura, where the illusion of the Sētubandha (bridge built for Rāma between India and Ceylon) with a chain of mountain tops placed (in the sea) was produced by water craft of various kinds proceeding along the path of the Bhagirathi, where exceedingly dense arrays of rutting elephants darkened (i.e. obscured) the beauty of the day (and) caused the illusion of the beginning of a perpetual rainy season, where the cardinal points were made grey with the dust dug by the sharp hoofs of the countless army of horses (that were) presented by many kings of the North; where the (surface of) the Earth bent under the weight of the endless infantry of the kings, one and all, of Jambudyipa, (who had) come for serving (their) overlord; he, the Paramestara, Paramabhattaraka, great king of kings, the illustrious Mahipala-deva, who meditated on the feet of the illustrious Vigrahapāla-dēva, the devout worshipper of the Sugata, the great king of kings being in good health, honours, informs and orders (the following persons), in the village of Kurata-pallika with the exception of Chūta-pallikā with the low ground (tala) which belongs to the personal (royal) domain, in the mandala of Gökalikā, in the vishaya of Kötīvarsha. in the Pundravardhana bhukti, all royal officers assembled (here follows names of officers, 11 22-41) and others, (who are) royal dependants, but not mentioned in the lists of superintendents (adhyakshas), the neighbouring Brahmanas and others, Mahattamas and other families down to Mēdas, Andhras and Chandālas, "Be it known unto you, that this village which has been mentioned above, as far as its boundaries, grass and pasture-lands, with low lands, with assignments, with mango and Madhūka trees, with land and water, with hollows and salt lands. with the ten offences, with the right of extirpation of robbers, with the exemption from all oppression, not to be entered by irregular or regular troops, not to be meddled with by anybody, with all revenues, shares, rights of easement, taxes, (rights of mining) gold, etc. by the law of bhumi-chchhidra, as long as the Sun and the Moon will last, for the increase of the ment and fame of my father and mother as well as mine, in the name of Lord Buddha, has been granted by us by means of a copper-plate grant, after bathing in the Ganges, according to law, on the occasion of the Vishuva Samkranti, to the Bhattaputra Krishnaditya-sarman, son of the Bhattaputra Madhusūdana, grandson of the Bhattaputra Hrishikēśa an inhabitant of the village of Chavata, an emigrant from the village of Hastipada, (who is) well versed in religious law (Mimāmsā), grammar and logic, a Brahmacharin of the Yajur-veda, of the Parasara gotra. whose pravaras are Sakti, Vasishtha and Parasara, (here follows a valedictory sentence in In the year 9 on the 12th day of Phalguna (here follows 5 of the usual valedictory verses)" For this grant given to the best of the twice-born, by the illustrious Mahipāla-dēva, the counsellor Bhatta Śri-Vāmana was selected as the dūtaka (20). This grant was incised by the artisan, the illustrious Mahidhara, son of Vikramāditya of the village of Poshalī (21)

# No 24—PENUKONDA PLATES OF MADHAVA II (III).

BY LEWIS RICE, CIE

These plates are of special interest as being an admittedly genuine record of the early Ganga kings of Gangavadi, or Mysore They were brought to notice by Rao Sahib H Krishna Sastri in his *Epigraphical Report* for 1913-4, and belong to a resident of Penukonda, or, more correctly, Penugonda, in the Anantapur District of Madras, which borders Mysore on the north-east. It was the seat of government of the Vijayanagar kings after the loss of their capital. The plates have been among the family records of a purohit of Penugonda, named Adem-Bhatta, for a very long time, his ancestors being hereditary purohits of the place. They were produced for examination by the Karnam Venkatarayappa of Kanchasamudram in the Hindupur tālug

There are three plates, of which the two outer ones are engraved on the inner sides only Four faces are thus inscribed, each containing five lines. The whole inscription is in a good state of preservation. The characters are of an ornamental type and well formed, similar to those used in the best engraved Ganga grants, of which we have examples in Nos. 1, 18, 27, 28, 31 and others in the list below. The letters in the present case, measured by the single ones within the lines, are exactly  $\frac{1}{2}$  in height. Except for the partial omission of one step in the pedigree, the engraver's work is remarkably free from errors. But in the word mati (1.4) the ma is formed like che, and in the word dushkham (1.18) and m has been put for sh [or for the  $ghhv\bar{a}$ - $m\bar{u}l\bar{t}ya$ —Ed.], but these two letters closely resemble one another. According to Mr. Krishna Śāstrī—"The plates measure roughly  $8\frac{1}{4}$ " by  $2\frac{5}{8}$ ", and are strung on an oval ring, whose major and minor axes are  $2\frac{7}{8}$  and  $2\frac{1}{4}$ " respectively. The edges of the ring are secured at the bottom of a circular seal,  $1\frac{1}{4}$ " in diameter, which bears at its top, on a countersunk surface, a standing elephant, facing the proper left, with its trank hanging down between its tusks. The ring was not cut when the plates were placed in my hands. The plates, ring and seal weigh 83  $t\bar{v}l\bar{u}s$ ."

The record is in Sanskrit prose throughout, except for three of the usual imprecatory verses at the end. It contains the pedigree (to be noticed below) of four Ganga kings, from Konganivarman (the first of the line), here spelt Konkanivarman, which is a Tamil form, to Mādhava II,3 and announces a grant by the latter, to a Brahman named Kumāraśarman, of 65 paddy fields, having a sowing capacity of 27 khandukas, below the big tank of Paruvi in the Paruvi ushaya. The only date given is the full-moon day of the month Chaitra. The engraver was Apāpa, son of the goldsmith Ārya

Paruvi is the modern Parigi, 7 miles north of Hindupur in the Anantapur District, still noted for its capacious tank. Parivi is mentioned in early inscriptions as the capital of the Bāṇas, and in the time of the Chola king Rājarāja I it was the chief place of the Parivai nāḍu in the Nulambapādi (i e Nolambavādi) district

Dr. Fleet's opinion of the plates was as follows —"In the characters, language and orthography the record stands all the usual tests, and its execution is good throughout... My conclusions about it are that we have here at last a genuine early Ganga record, and that on the palæographic evidence... A D 475 seems a very good date for it"

<sup>1</sup> The impressions were sent to me by Mr Krishna Śāstrī, with a request that I should publish the inscription in the Epigraphia Indica But, finding that the late Dr. Fleet had already made preparations for doing so, I left it to him He issued a preliminary notice in the Journal of the Royal Assatic Society for July 1915, but appears to have got no farther Hence, by the courtesy of the Editor, I have undertaken the task.

<sup>&</sup>lt;sup>2</sup> The Bendigānhalli plates have both forms

<sup>\*</sup> More properly Madhava III, as the original Konganivarman was also named Madhava. But-I retain II in order to be in conformity with the heading given to the facsimile

In its description of the kings it follows, with slight variations, that given in the majority of the Ganga copper-plate inscriptions, of which as many as thirty-nine are known and have been published, ranging in date from c 240 to 939 AD (see list herewith). From about the year 650 stone inscriptions preponderate. But the present record contains certain fresh statements of special importance not elsewhere met with

The pedigree as here given is as follows:-

Konkanıvarman dharma-mahādhırāja,

(of the Jahnavēya (Ganga) kula, and Kanvayana gotra)

Mādhava mahādhirāja

Ganga-rāja Āyyavaiman,

(installed by Simhavarman mahārāja, the Indra of the Pallava kula)

Mādhava mahādhirāja (of the Gangas)

Simhavarman,

(Banner of the Gangeya-vatnsa),

(installed by Skandavarman mahārāja of the Pallavas)

As regards the two first steps all the Ganga plates are in agreement But a Nagar stone inscription informs us that Konganivarman's name was Madhava (I), the younger of two brothers, Dadiga and Mādhava, and that Mādhava (II), Kiriya Mādhava, was the son of Dadiga, with whom the succession continues In some plates Madhava appears as The third king is in all the plates named Harivarman, which in the Tanjore Mādhavavarman plates has the Tamil form Arivarma But in the Bendiganhalli plates we have Krishnavarman (with the prefix Śri-vijaya, apparently only complimentary), and here we have Ayyavarman (equivalent to Aryyavarman) These are all variants of the same name Harivarman, for Krishna is synonymous with Hari, and Ayya or Aryya may be intended for an improvement on Arr' It is with the fourth king that a discrepancy arises, when compared with the whole ran of plates For they with one accord give his name as Vishnugopa (in the Kadagattur plates Vishuukopa, and in the Ganjam plates Bishnugopa) and then bring in his son as Mādhava' (III) The testimony of all the records being uniform as to Vishnugopa at this point, his omission in the present plates has to be accounted for With regard to his successor being Madhava, there is no dispute, but he is distinguished in some cases as Tadangala Madhava (perhaps owing to a lump in his gait), and one record3 makes him Vishnugopa's grandson, which may be correct and indicate that his actual father did not reign

The most conspicuous occurrence of the name Vishnugöpa is in the Samudra-gupta inscription on the pillar at Allahabad, where he is introduced among the conquered kings as Vishnugöpa of Kāñchi. He was thus a Pallava, and contemporary with Samudra-gupta, who belongs to the latter part of the 4th century. In Pallava inscriptions Vishnugöpa is mentioned along with Skandavarman and Simhavarman, who appear in the present record as being connected in a special manner with the Gangas. But we here get no help from this source to explain the exclusion of Vishnugöpa.

<sup>1</sup> RC, VIII, No 35.

<sup>&</sup>lt;sup>2</sup> Dr Flet was disposed to combine them into one, named Dadiga-Mādhava; but the dual form—tat-sutau Dadiga-Mādhava nāmadh-yau—shows that they were two, said to be a Rāma and Lakshmana.

<sup>\*</sup> EC, VII, 8h 4

<sup>·</sup> IA, V, 50, 154.

Now all the Ganga plates describe Vishnugöpa in the same way,—as 'devoted to the worship of the twice-born, gurus and gode,' or 'gurus, cows and Brāhmans.' Taking this statement into consideration, it seems to me that a simple explanation can be given to account for the omission of Vishnugöpa in the present plates. At the end of line 8 and the beginning of line 9 we have the phrase 'devoted to the worship of gods, twice-born and gurus,' with which the inscription goes on as if it were an attribute of Mādhava. But this is nowhere stated of Mādhava, on the other hand, it is the distinctive characteristic of Vishnugöpa, and of no other. It is evident then, I think, that Vishnugöpa was intended by the composer of the inscription to come here, in connexion with this phrase. But the engiaver, whether for the purpose of saving space for the rest, or out of pure carelesaness or misunderstanding, went on with it as if part of the description of Mādhava. Vishnugöpa thus dropped out

Having disposed of this difficulty, we have now to consider the character in which the Pallavas appear in relation to the Gangas, which is the novel feature of this record first two kings nothing of the kind is stated; but the third and fourth are said to have been installed (abhishilta) by Pallava kings, and this function is described as performed watharham, which may merely mean 'in due form,' or it may perhaps be intended to imply that the sanction of the Pallavas was customary, and indispensable to confirm the Gangas on Though, occurring as it does in a Ganga giant, the act may be considered as a friendly one, yet the adoption by Madhava of a second name which was that of the Pallava king would usually be a sign of subordination. On the other hand, it must be noted that the name he took was not that of the king who crowned thim, but that of? his son instances in which we find anything of the kind in connexion with the Gangas are in the Sirigunda stone,2 which says that Nirvinita's (i.e. Avinita's) younger son obtained the Kongani crown from the Pallava and Rashtrakuta kings (superseding the rightful heir)-this was in the latter half of the 5th century and in the early part of the 9th century. Śivamāra-Saigotta, on his ielease from captivity, was crowned by the Rashtrakūta and Pallava kings3 with their own hands We gather, therefore, that the Pallavas laid claim to be overlords of the Gangas, but, if so, they only asserted the claim on rare occasions Certain it is that no such relation is mentioned in any other Ganga grants as it is in this. It may be noted that in the case of the Kadambas, although the Pallavas installed the founder of the line in his kingdom,4 they are not afterwards referred to as overlords. Perhaps, therefore, they pursued the liberal policy of letting the quasi-dependent kings ordinarily follow their own course unimpeded

We are here told that Āryyavarman was installed by the Pallava king Simbavarman, and that Mādhava (III) was installed by the Pallava king Skandavarman and had another name Simhavarman. Now in the Pallava inscriptions already mentioned above we have the same names. First Skandavarman, then his son Vīravarman, his son Skandavarman, and his son Vīshnugōpavarman or Vīshnugōpa. The latter, as Yuvamahārāja or Yuvarāja, makes a grant in the reign of Simhavarman, who may have been his elder brother or his nucle and the ruling sovereign. The second grant goes on to Simhavarman, the son of Vīshnugōpa. He may be the Simhavarman of this inscription. If so, the Skandavarman may be his son, as we have no Skandavarman following a Simhavarman, as here required. There are no precise dates that can be given for these kings, but undoubtedly they belong to the 4th century 5

Sprinkling with consecrated water Goldstucker, in the Dictionary he began has 25 columns on the subject 2 EC, VI, Cm 50 2 Id IV, Yd 60, IX, NI 60 4 Id VII, Sk 176, EI, VIII, 24

A somewhat similar sequence, but with variations, occurs in two later Pallava grants, of perhaps the 8th or 9th century But this seems to be merely an echo of the earlier genealogy in the grants above referred to Sce Kielhorn's remarks on the subject in EI, III, 144 Also the list in IA, VIII, 280

We have seen already that the Pallava Vishinugopa is mentioned on the Samudra-gupta pillar. It is likewise interesting to note that his father. Skandavarman is also said, like the Ganga Vishinugopa, to have 'honoured the gods, twice-born, gurus and old men'. Moreover, the phrase that 'his fame was tasted by the water of the four oceans,' stated of Harivarman, the Ganga Vishinugopa's father, is found applied to Samudra-gupta? The prefix Sri-vijaya to the name of Krishinavarman, the equivalent of Harivarman, is chiefly used in connexion with the Ganga-Pallavas, who, though Pallavas, claimed descent from Kongani, the first Ganga. Mādhava (III), agrin, married the sister of the Kadamba king whose name was Krishinavarman, and she was probably a daughter of the Kadamba king Kākusthavarman, who is said to have given his daughters in marriage to Gupta and other kings, which, it is plain, refers to Samudra-gupta, the only Gupta king who made an expedition to the south. These various items point still farther to the end of the 4th century, or beginning of the 5th, as the period of our inscription.

But by a remarkable coincidence more exact evidence can be adduced in support of For the manuscript of a Digambara Jain work in Sønskrit, named Löhavibhaga, has been discovered by the Mysore Aicheological Department (see the Reports for 1909 and 1910), The contents, it says, were first delivered by the Arhat treating of Jama cosmography Vardhamana, and handed down through Sudharma and a succession of other teachers Rishi Simha-süii (or Simha-süra) produced the work in a translation (? from Präkrit into And the Muni Sarvanandin formerly (pura) made a copy of it in the village named Pātalika in the Pāna-rāshtra The interesting point is that the precise date is given when this task was completed, namely, the 22nd year of Simhavarman, the lord of Kanchi, and in 80 beyond 300 of the Saka years Two other manuscripts of the work have since been discovered, which give the same information. It is unnecessary to point out the supreme importance of this record, but Saka dates of such early period are looked upon with suspicion Dr Fleet has published his views in full about this date Having detected a flaw in the calculations of Prof Sasipāla Jhā of Benares, who made it the 1st of March 458, he has decided that the real date is the 25th of August 458 In either case the year is the same, and this Simhavarman began to reign in Kanchi in 436 As regards the Simhavarman of our inscription, the latest date so far obtained for Madhava (III) is ? 390, but he must have lived to c 430, when his son was growned, being then an infant on his mother's The near approximation of the two dates is evident, and that of the literary work furnishes a limit beyond which we need not go, while it seems to show that the name Simhavarman was a recurring one among the Pallavas of the period Pātalika, the village in which Sarvanandin made his copy, may be Patalipura, in the South Arcot District Persya-puranam makes it the seat of a large Jama monastery in the 7th century rāshtra is no doubt the territory of the Bāņa kings

#### TEXT

Ib

1 Jıtam Bhagavatā gata-ghana-gagan-ābhēna Padmanābhēna śrīmaj-Jāhnavēya-kul-āmalavyōma-bhā-

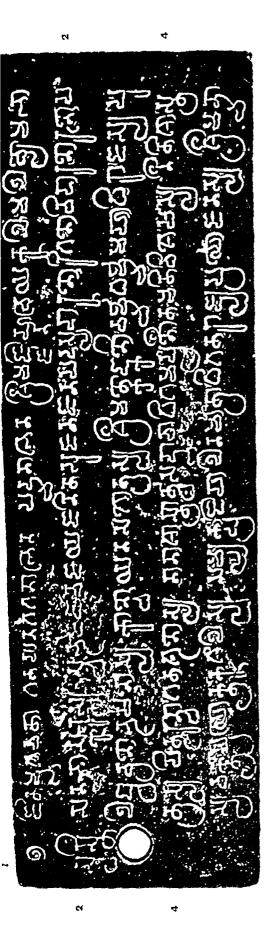
sana-bhāskarasya sva-bhuja-java-jaya-janita-sujana-janapadasya dārun-āri-gana-vidāran-ōpa-

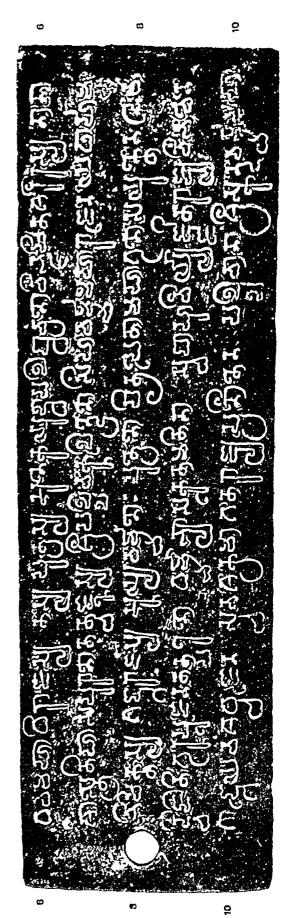
7**ast**a

<sup>1</sup> IA. V. 51

<sup>&</sup>lt;sup>2</sup> GI, No 4, p 27, No 13, p 54 "One of the habitual expressions applied always and only to Samudragupta," p 14

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- 3 labdha-vrana-bhūshanasya Kāṇvāyana-sa-gōtrasya śrīmat-Konkanıvarmma-dharmma-mahādhırājasya pu-
- 4 trasya pitur=anvāgata-guņasya nānā-śāstr-ārttha-sadbhāv-ādhigama-praņīta-chētil-visēshasya nīti-šāstra-
- 5 sya vaktri-prayöktri-kusalasya samyak-prajā-pālana-mātr-ādhigata-rājya-prayöjanasya srimat(n)-Mā

### ΙΙa

- 6 dhava-mahādhirājasya tasya putrasya anēka-yuddh-opalabdha-vraņa-vibhūshitaśarīrasya nānā-
- 7 śāstr-ētihūsa-purāņa-tatva-jūasya śrī-Pallava-kul-ēndrēņa Simhavarmma-mahārājēns yathārham=a-
- 8 bhishiktasya Ganga-rājasya Āyyavarmmaņah putrēņa pitri-paitāmahā(ha)-guņa-samyuktīna dēva-
- 9 dvijāti-guru-pūjana-tatparēņa dharmm-ābhyāsa-krita-matinā sva-bāhu-vīryy-ārjjitarājya-vibhavēna
- 10 Gängēya-vamsa-dhvajēna sva-vamsa-kramāgata-rājya-praņītēna Pallavānām śrī-Skandavarmma-mahā-

### IIb

- 11 rājēna yathārham=abhishiktčna Gangānām=Mādhava-mahādhirājēna śri-Simhavar-mmaņā Brāhma-
- 12 nāya Vatsa-sa-gotrāya Taittirīya-charanāya Kumārasarmmaņē yama-niyama-tapa[s\*]-
- 13 svāddhyāya-yajana-yājan-āddhyayan-āddhyāpana-śāp-ānugraha-sāmartthyāya ādāna-pratigrahā-
- 14 ya Chaitra-māsyām tithau paurnnamāsyām Paruvi-vishayē Paruvi-mahā-tatā k-ādhastāt Karmmatuva-kshē-
- 15 trē pancha-shashti-kēdārāh saptavimsat-khaņduka zāpāh brahmadēya-kramēņ=adbhih pradāttāh

### IIIa

- 16 yo=sya harttā sa pañcha-mahāpātaka-samyuktō bhavatı || apı=ch=ātra Manugitāh slōkāh [|\*]
- 17 bahubhir=vvasudhā bhuktā rājabhis=Sagarādibhih [|\*] yasya yasya yadā bhūmis=tasya tasya tadā phalam [|| 1\*]
- 18 svan=dātum sumahachchhakyan=dushkham³=any-ārttha-pālanam [|\*] dānam vā pālanam vētu dānāch=cbhrēyo=nupālanam [|| 2\*]
- 19 svadattām=paradattām vā yō harēta vasundharām [|\*] shashtim varsha-sahasrāņī ghōrē tamasī varitatē [|| 3\*]
- 20 iti suvarnņakār-Āryja-putrēna Apāpēna likhitēyan=tāmra-pattikā

### TRANSLATION.

(Line 1) Om 3 Be it well 4 Success through the adorable Padmanabha, resembling (in colour) the cloudless sky

<sup>.1</sup> Read mat:

<sup>&</sup>lt;sup>2</sup> Appears as dumkham [duhkham ?-Ed.] in the original

<sup>\*</sup> The spiral symbol here is supposed to represent this sacred syllable.

<sup>4</sup> This word Seasti is in the margin, midway between lines 2 and 3

A sun illumining the clear firmament of the Jūhnavi (or Ganga) kula, possessed of a territory of good people which sprang from the swift victory of his own arm, adorned with wounds received in cutting down the hosts of his cruel enemies, of the Kūnvāyana gōtra, was His Majesty Konkanivarman dharma-mahādhirāja

(Line 4) His son, inheriting the qualities of his father, having developed a special intelligence, by acquiring the meaning and essence of many sciences, skilled in the exposition and practice of the science of politics, having obtained the honours of the kingdom only for the sake of the good government of his subjects, was His Majesty Mādhava mahādhirāja

(Line 6) His son, his body adorned with wounds obtained in many wars, knowing the essence of many  $S\bar{a}stras$ ,  $Itih\bar{a}sas$  and  $Pur\bar{a}nas$ , duly installed by the Indra of the Pallava kula, Simhavarman  $mah\bar{a}r\bar{a}ja$ ,—was the Ganga-rāja Āyyavarman.

(Inne 8) By his son, uniting the qualities of his father and grandfather, devoted to the worship of gods, Brāhmans and gurus, knowing how to act by the practice of justice, having the glory of a kingdom won by the valour of his own arm, the banner of the Gāngēya-vamśa, having acquired the kingdom descended in his own family, being duly installed by śrī-Skandavarman mahārāja of the Pallavas—Mādhava mahādhirāja of the Gangas, śrī-Simhavarman—to the Brāhman, of the Vatsa gōtra and Taittiriya charana, Kumāraśarman, proficient in penance, fasting, mortification, silent prayer, sacrificing, conducting sacrifice, studying and teaching the sacred books, cursing and blessing, an acceptor and receiver of gifts,—on the full-moon day in the month Chaitra, were given, in the form of a Brāhman gift in the Karmatuva kshētra, situated below the great Paruvi lake in the Paruvi vishaya, sixty-five fields, sowing twenty-seven khanduka (of seed)

(Inne 16) Whoso takes away this becomes guilty of the five great sins. As to this also there are the ślōkas uttered by Manu —By many kings has the earth been enjoyed, Sagara and others. Whosesoever at any time is the land, his is then the fruit. To make a gift oneself is very easy, difficult the protection of another's. Of giving or protecting, than giving more excellent is protecting. Whoso seizes on land given by himself or by another, abides in dreadful darkness for sixty thousand years.

' (Line 20) Thus is this copper plate, written by the goldsmith Āryya's son Apapa. Om.

LIST of GANGA copper-plate INSCRIPTIONS.

|            | Z.                      | No of        | Roforonco                   |       | 17V1          |       | King or Ruler                    | Donee       | Engraver             | REMARKS                                                                          |
|------------|-------------------------|--------------|-----------------------------|-------|---------------|-------|----------------------------------|-------------|----------------------|----------------------------------------------------------------------------------|
|            | :                       | plates       |                             | Śnka  | Regnal        | QΨ    |                                  |             |                      |                                                                                  |
|            | Nandt (1)               | က            | MAR, 1911                   | :     |               | 3.50  | Mādhava (II)                     | Bıāhman     | Srīpula              |                                                                                  |
| ¢.1        | Bendiganhallı           | 44           | . 1916                      | -     |               |       | Krishnavarman .                  | •           | Mätrivarinan         | •                                                                                |
| *          | Tanjore                 | <u>ස</u>     | IA, vin, 312                | 169   |               | 247   | Arivalima                        |             | V15vakarm<br>Johnesa | :                                                                                |
| 4          | Tagadür                 | <sub>හ</sub> | EC, 111, N <sub>3</sub> 122 | 188   | •             | P 266 | Harivarman                       | Gāvuņda     |                      | :                                                                                |
| າລ         | (Mudiyanür) .           | 15           | " x, Mb 157, IA,            | 261   | 23<br>(Bāņa)  | 338   |                                  |             | Nandivarm<br>Achārya | Inscribed on back of<br>Pl 1 of this Bans<br>grant and effaced<br>Pl, 5 is blank |
| 9          | Tāgantı .               | တ            | ", vii, Sk 53, IA, vii, 172 | P 279 |               | P 357 | Tadangsla Madhava (III) Gavuda   | Gavada      | •                    | At first called the<br>Haribara plates                                           |
| <b>E</b> ~ | Nonamangala (1) .       | တ            | " x, Mr 73 .                | •     | 13            | 0 370 | Madhayayarman                    | Jain tomplo | •                    |                                                                                  |
| æ          | Melekoţo .              | ro           | MAR, 1910                   |       | •             | 06g o | ĸ                                | Buddhist    | Charudatta .         | Pl 2 missing                                                                     |
| G          | Ponugoņia .             | က            | MER, 1914, JRAS,<br>1915    |       | •             | c 400 | Mādhava (III) ; Sımha-<br>varman | Brāhman     | Арара                | A gonune Ganga<br>grant of 2 c 475                                               |
| 30         | Nopamangala (2)         | ঝ            | EC, x, Mr 72 .              | •     | <del></del> 1 | 0 430 | Kongaņivarmali (Avi-<br>nīta)    | Jain temple | Märishönn            | (HIGGE)                                                                          |
| T.         | Śringöri                | າດ           | MAB, 1916 .                 |       | 63            | 431   | Konkaņıvai man (Avinīta).        | Brāhman     | Pāpāra               | •                                                                                |
| 123        | •                       |              |                             |       |               |       | Senior Queen                     | 2           | 1                    | Follows, on Pl 5                                                                 |
| 133        | Bangaloro Resi<br>doncy | ဘ            | . 1911 "                    | :     | 25            | 455   | Kongam (Avmita)                  | •           | Mārgı                | Pl 3 missing Pl 5 missing to an other grant (see MAR, 1911, mars                 |
| 14         | <b>Aallobajja (1)</b>   | တ            | EC, 1x, DB 67; IA, v, 136.  |       | 88            | 459   | . ( " ) "                        | •           | •                    |                                                                                  |

LIST of GANGA copper-plate INSCRIPTIONS.

|       | Nome              | No. of | Reference                   |      | DATE.    |         | King or Ruler                       | Донев       | Engraver                      | REMARKS                                                        |
|-------|-------------------|--------|-----------------------------|------|----------|---------|-------------------------------------|-------------|-------------------------------|----------------------------------------------------------------|
|       |                   | plates |                             | Śaka | Regnal   | A D     |                                     |             |                               |                                                                |
| 15    | Merkāra .         | 8      | EC, 1, Cg 1 ; IA, 1, 362    | 388  |          | 466     | Konganı (Avanīta)                   | Jaın temple | Visvakarwan                   | Grant by Akālavarsha's<br>mantrin                              |
| 16    | Bangalore Museum  | 10     | " 1K, Bn 141                | :    | ಣ        | 485     | " (Durvinîta)                       | Brāhmsn     |                               | Pl 5 missing                                                   |
|       | Kadagattür .      | 20     | " x11, M1 110               |      | 41       | 486     | . ( " ) "                           | 2           | Chakkana /                    | At first called the Madelaguri pintes                          |
| 18    | Uttanür (1) .     | 10     | MAB, 1916 .                 |      | 20       | 502     | Durvinita                           | 48 Brāhmans | Kongaņı Pen-<br>dattāra       |                                                                |
| 19    | Uftanûr (2)       | , vo   | , 1917                      |      | %<br>    | 202     |                                     | ., 08       |                               |                                                                |
| ~, 20 | Kalighaliı (2)    | rc.    | EC, x, DB 68, IA, v,<br>138 | :    | 88       | 517     | Konganıvrıddha (Dur<br>vinita)      | Bråhman     | ſ                             |                                                                |
| 22    | Gummareddipura .  | 10     | MAB, 1912 .                 |      | 40       | 523     | Durvinīta .                         |             | Konganı Peru-<br>dattakāra    |                                                                |
| 23    | Hebbür            | ဗ      | EC, x11, Tm 23              |      |          | c 680   | Nava Kāma (Śivamīra)                | a.          |                               | Pl 3 and 5 missing                                             |
| 83    | Hallegere .       | 10     | " m, Md 118                 | 635  | 8        | 713     | Pythivi Konganı<br>Sıvamära         | Brāhman .   | V 1 s v a k a r m-<br>Āchārya | Grant by request of<br>the two sons of the<br>Pallarn ynvarign |
| 77    | British Museum    | 4      | IA, x17, 229 .              |      | :        | c 720   | Nava-Kāma                           | •           | •                             | Grant by Ereganga                                              |
| 12    | Nandi (2)         | တ      | MAR, 1914                   |      | <i>თ</i> | 728     | Prithivī Konganı (Śrī-<br>purusha)  | 2           |                               | King has the title of<br>Ranabhājana                           |
| 26    | Sargūr .          | 10     | EC, iv, Hg 4                | •    | -        | P c 730 | Přithiví Kongani (Śrī-<br>purusha), | 12 Brāhmans | Konţ Āchārya                  |                                                                |
| 27    | Kondajjı Agrahāra | 1.0    | MAR, 1907                   |      |          | 783     | Śrīpurusba                          | Brāhman     | V 1 S v a k a r m-<br>Achārya | Ranavikramarasa (V.ja-                                         |
| 82    | Jāvali            | 8      | EC, v1, Mg 36               | 672  | 25       | 760     | Prithivi Kongaņi Śrī.<br>paruslia   | 66          | Visvakarm-<br>Āchārya         | (? Koregõd) nād                                                |

EC, Epigraphia Carnatica, BI, Epigraphia Indica, IA, Indian Antiquary; JRAS, Journal of the Royal Aciatic Society, MAR, Lyrore Archeological Report, MER, Madras Epigraphical Report

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|-----------------|------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|--------------------------------------------|-------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Ollina          | plates                                                                                   |                                                                                                            | Sako                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | Regnal | Qγ                                         |                                                       | -                                                                                                                                                                                                                                                                                                               |                                                                             |                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| Islâmpūr        | 15                                                                                       | EI, vn, 18 .                                                                                               | :                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 98     | 756                                        | Prthivī Kongani Śrī<br>parusta                        | Brāhman                                                                                                                                                                                                                                                                                                         |                                                                             | Grant by Vijayāditya<br>n hou at Asandi                                                                                                                                                                                                                                                                                                                                                                                                 |
| Hoenr.          | ъ                                                                                        |                                                                                                            | <b>789</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |        | 762                                        |                                                       | 2                                                                                                                                                                                                                                                                                                               | Viśvakarman                                                                 | :                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| Dērarhaļļi .    | 9                                                                                        | ", 1V, Ng 85; IA,                                                                                          | 698                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 23     | 241                                        |                                                       | Join temple                                                                                                                                                                                                                                                                                                     | Visvakarm<br>Ācharya.                                                       | At first called the<br>Năgamangala plates.                                                                                                                                                                                                                                                                                                                                                                                              |
| Manne (1)       | 2                                                                                        | , 1x, NI 60                                                                                                | 719                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |        | 161                                        | Mārasimla Loka Trī-<br>nētra <i>Kutarāja</i>          |                                                                                                                                                                                                                                                                                                                 | V 1 s v n k a r m<br>Achäryn                                                | •                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| G ւոյմա         | 10                                                                                       | ", 11, Sr 160                                                                                              | :                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |        | 008 0                                      | Marasınga Eroyappa<br>Lökn-Trinctra Funaraja          | Brahman                                                                                                                                                                                                                                                                                                         |                                                                             | With his permission,<br>grant by a Pallava.                                                                                                                                                                                                                                                                                                                                                                                             |
| Chik Ballāpur   | 6                                                                                        | MAR, 1914                                                                                                  | •                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 17     | 810                                        | Jayatêja Dattıya                                      | Śiva tomple                                                                                                                                                                                                                                                                                                     |                                                                             | The date is that of the<br>Rāshtinkūta Pra-<br>bhūtavarsha lagat-<br>tunga                                                                                                                                                                                                                                                                                                                                                              |
| Mapne (2)       | 10                                                                                       | 1910                                                                                                       | 7.60                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 12     | 828                                        | Satyavākya Konganí-<br>varman Rājamalla               | Brāhman                                                                                                                                                                                                                                                                                                         | Yadhurövajba                                                                | •                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| 86 - Galigokere | S.                                                                                       | EC, 17, Yd 60                                                                                              | •                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | :      | 098 0                                      | Raņsvikramayya (Nite-<br>mārga I)                     |                                                                                                                                                                                                                                                                                                                 | Märikësi                                                                    | :                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| Naraspura       | 4                                                                                        | ν τ, Kl 90                                                                                                 | 824                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | :      | 903                                        | Rājamslla Satyavākya                                  | Jain templo                                                                                                                                                                                                                                                                                                     | :                                                                           | •                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| Gattavādīpura . | G.                                                                                       | " xıı, Nj 269.                                                                                             | 826                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | •      | <b>7</b> 06                                | Bājamalla Satyavākya<br>and Nitumārga (Etc-<br>yappa) | Brähman .                                                                                                                                                                                                                                                                                                       | Viśvakorman                                                                 | Pl 1 and 3 missing.                                                                                                                                                                                                                                                                                                                                                                                                                     |
| Sudit .         | າລ                                                                                       | El, 11, 164                                                                                                | 860                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | :      | 939                                        | Būtaga Nanniya Ganga                                  | Jain temple                                                                                                                                                                                                                                                                                                     | :                                                                           | Date may be 988.                                                                                                                                                                                                                                                                                                                                                                                                                        |
|                 | felämpür  Hoeür  Nonne (1)  Genjüm  Celik Balläpur  Aanne (2)  Narasõpura  iattavkilpura | felāmpūr 6  Hoeūr 5  Manne (1) 7  Manne (2) 5  Maţīne (2) 5  Naraspura 7  Naraspura 7  Naraspura 6  Haţi 6 | bur 5 EC, x, Gd 47; Mad-  EC, x, Gd 47; Mad-  BC, x, ScL, 1878  in, 155, 370  in, 155, 370  in, 15, 370  in, 1910          | 1. 684 36<br>7. 17 7. 19 50<br>824 17 8860 | 1. 684 36<br>698 50<br>719 50<br>719 50<br>824 17     | 1. 684 762 "" "" "" ""  1. 698 50 776 "" "" "" ""  719 797 Mārasimla Loka "  1. 698 50 Mārasinga Ereyaļ  1. 17 810 Jayatēja Dattiya  750 12 828 Satyavākya Kong varman Rājamalla Satyavā  824 0 860 Raņavikramayya (N mārga I)  826 904 Bājamalla Satyavā and Nitumārga (I yappa)  1. 860 939 Būtuga Nanniya Ga | 1. 684 762 ", ", ", Jain ben purusha ", ", ", ", ", ", ", ", ", ", ", ", ", | 1. 684 762 " Jain kongani Sri Brahman  1. 688 50 776 " Jain komplo  719 797 Mārasinga Loška Tri-  1. 698 Mārasinga Lrojappa  1. 680 Mārasinga Lrojappa  1. 17 810 Jayatēja Datt.ya Šiva temple  750 12 828 Satyavākya Kongani-  750 12 828 Satyavākya Kongani-  824 0 860 Rapavikramayya (Niti-  mārga I)  826 904 Rājamalla Satyavākya Jain templo  760 939 Būtuga Nanniya Ganga Jain temple  770 989 Būtuga Nanniya Ganga Jain temple |

This array of documents provides us with the inscriptional chronicles of the Ganga kings of Gangavādi, or Mysore They have been found in all parts of the country, and of various dates throughout the period to which they relate, a period for which but for them the local history is a blank. They present a consistent and consecutive account, not discredited by confradictory statements or anachronisms. They are supported and confirmed by scores of stone inscriptions of all periods, and by references in contemporary records of neighbouring and other dynasties. They are thus entitled to acceptance as credible and authentic, though it would be unreasonable to expect that chronicles for so extended a period of antiquity should be free from all difficulties.

Objections have been raised to them, by Dr Fleet, who prefixed the epithet 'spurious' to the whole series, and this has been simply repeated by others, following his authority. But the grounds of his opposition mainly relate to faults that may be in some cases detected in style or orthography. These, however, are not such as to affect the veracity of their contents. The basis of his sweeping dictum that all the Ganga inscriptions on copper plates are 'spurious,' and only those on stone genuine, is on the face of it unsound and paradoxical. Why should a line of kings issue chronicles of their past which are true and to be accepted as such when on stone, but false and to be rejected when on metal? Especially when, as here, such stone inscriptions as have survived, even for the early periods, confirm, so far as they go, the accounts on the metal plates, which, being portable and indestructible, have more easily been concealed and preserved. In fact, it is not uncommon for a stone inscription to state that the grant recorded in it was also engraved on a copper plate.

Then a condemnation, perhaps for a discrepancy in the week day of the date, as sometimes happens, is not a sufficient reason for rejecting them as altogether false. Dr. Fleet has himself said that 'the fact that a date has been recorded accurately does not prove the authenticity of a record, any more than an incorrect date proves that the record in which it is put forward is spurious'. This completely cuts away the ground from under the feet of those who insist unduly upon the value of such testimony, though it is not to be disregarded

As regards the paleography, again, although changes have undeniably taken place in the forms of certain letters from time to time, it is impossible to draw a hard and fast line, as Dr Fleet does at the year 804, for instance and to lay it down that a particular form cannot occur before that, in which particular he has been shown to be incorrect. The standards, therefore, by which he proceeded to judge the Ganga copper plate grants and reject them as 'spurious' were themselves in need of revision and correction. Approaching these grants with preconceived ideas, if he found that the facts did not support his views,—well, so much the worse for the facts.

It might seem desirable here to recapitulate the history of the Gangas, as derived from the numerous inscriptions on metal or stone which have been brought to notice. But for this information I may refer, for the present, to my work 'Mysore and Coorg from the Inscriptions' and to my revised edition of Coorg Inscriptions in the New Imperial Series of the Archwological Survey of India

<sup>1</sup> There seemed to be a sense of some personal annoyance in the matter, for he says his difficulty was 'to put himself in the frame of mind from which they can be imagined to be genuine'. He even saw nothing strange in writing to me...' If you will only give up the Gangas, I will do anything you like for you'!

A somewhat similar state of things is met with elsewhere For Canon Isaac Taylor, in his book 'The Alphabet,' refers to Prof. Mahaffy's complaint that even eminent English Hellenists are found to be helpless in face of a Greek inscription Mr Paley, on first becoming acquainted with the inscription at Abn Simbel, the cardinal monument of Greek epigraphy, finding he could not reconcile it with his Homeric studies, pronounced the whole thing a hoax!

#### No 25 - THE KANUMA GRANT OF SADASIVA-RAYA · SAKA 1470.

BY S V. VISTANATHA, M A., MANNAPGUDI

The inscription is on five copper-plates, which are bored at the top so as to admit a ring holding the plates together. The latter are in good preservation. They are now in the possession of the Collector of Anantapur. They were obtained and sent to me for publication by Rao Sahib H. Krishna Sastii, who has noticed these in his Report on Epigraphy for 1915, pp. 9 (No. 9) and 112

The plates measure  $10\frac{6}{5}$  in by  $7\frac{1}{4}$  in, except in the middle, where the height is greater on account of the arch at the top. The holes through which a ring is intended to pass have a diameter of 6 in. The rims of all the plates are slightly raised. The writing runs across the breadth of the plates, and is quite legible. The first and the last plate are engraved only on one side. The inscription contains 241 lines in all. The plates are numbered in Telugu numerals. I am supplied with the following further information about the plates from the office of the Assistant Archæological Superintendent for Epigraphy, Madias.—

"The plates are strung together on a circular ring of the same metal, which is 3" in diameter and about  $1\frac{1}{2}$ " in thickness. It bears on it a sliding signet ring to which is fixed a circular seal, whose diameter is about  $1\frac{1}{4}$ ". The seal bears on a countersunk surface the following, which are the prevailing features of all Vijayanagara seals (1) Top-row the crescent to the proper right and the sun to the left, (2) Middle-row a bour standing on a platform and facing the proper right with a dagger in its front, pointing downwards, and (3) bottom a floral device, probably a blown lotus, on which the platform of (2) rests. The plates with the ring and the seal weigh about 431 tolas"

The language of the inscription is Sanskrit, and the whole is in verse, except the Telugu portions in plates Nos 3, 4 and 5, which give the distinguishing marks of the boundaries and the signature. The characters are Nandingani, except in the case of the signature, which is in Telugu. There are a few orthographical peculiarities worth notion. Instances of unnecessary unusvāra and visarga have been noted in the footnotes to the text. As in other Vijayanagara grants, there is confusion here also between the use of sa, sa and sha. Instances of this are —Sambharē for Sambharē (1.2), Kausalyī-srī-Sumitra° in place of Kausalyā-śrī-Sumitra° (1.19), °situ° instead of °śitu° (1.27), °rāsī° foi °rāsī° (1.40), śamsōsya instead of samsōshya (1.41), svāmsam=ētyu° in place of siāmśam=ētya° (1.47), etc. The veinacular sound r is represented by an r sign added over the consonant r, e.g. mūru in 1.75. Long ī is represented in one place by a vertical stroke and a loop over short i, as if i were a consonant

The inscription records the grant of the village of Kanuma by Sadāśiva-Mahāiāya of the Second Vijayanagara dynasty to several learned Brahmans of various gōtras and śākhās. The grant was made at the request of Appalarāja, the son of Krishnarāya and grandson of Timmarāja, of the Kāśyapānvaya, i e the Solar race. It was made in the presence of the god Vitthalōśvara, on the banks of the Tungabhadrā river. Kanuma, we are told, is situated in Mundimadugu sīmā, a division of the Gutti valita. The boundaries of the object of the grant and the marks of identification thereof are clearly described in Telugu, the Dēśa-bhāshā, as it is called in the inscription. The terms of the grant are the same as those found in other grants of the Vijayanagara house. One peculiarity to be noted about this is that the village granted is divided equally between the god Chennakēšava and the Brahmans, one-half going to each. A half is thus left as the property of the temple, while the other portion is split up into 30 vrittis, to be divided among Brahmans, 2 vrittis being set apart for the daily worship of the god. The grant is made for the performance of 16 kinds of worship (shōḍaś=ōpachāra) to the god Chennakēšava. Of all the kings of the Vijayanagara dynasty Sadāsiva seems to have favoured the Vaishnavite religion most.

The date of the grant is given (ll 82-83) in the numerical words avatār-ānga-vēd-ēndu, i e 1470. Thus the record is dated in the Śaka year 1470, corresponding to 1548 AD, Kilaka, the month Āshādha, the bright fortnight; Prathama-dvādašī and Sunday. The Śaka year 1470 is the earliest date for Sadāšiva that can be fixed from the copper-plate inscriptions known so far, though the earliest stone inscription of his time that has been examined is dated in the Śaka year 1467. Thus the grant is of importance, as it is the earliest of the copper-plate grants of Sadāśwa yet discovered.

Among the names of personages appearing in the grant the most important is that of Rāmarāja, the Karpāta minister and brother-in-law of the king Sadāśiva bears the usual titles, of which Gaj-augha-ganda-bhērunda deserves notice In 'South Indian Images of Gods and Goddesses' by Rao Sahib H Krishna Sastri (p 268) there is an interesting picture of a mythological bird, with two heads It is seen in the picture to carry elephants in its talons and beaks

Appalarāja, the son of Krishnarāja and grandson of Timmarāja, at whose request the grant was made, is stated to be of the Kāšyapa gōtra, Āpa-tamba sōtra and the Solar race

The names of the composer and the engraver appear as usual after the imprecatory verses at the end It is interesting to note that the engraver and his father are known by the same name. It has been the custom among Hindus that the grandson is given the name of the grandfather. The names of the father and son are identical in rare instances. Mallana appears as the father of Virana in the Unamañjëri Plates of Achyuta-Rāya (above, Vol. III, p. 151) and in the Conjeeveram Plates of Krishna-Rāya (ibid, Vol. XIII, p. 126).

| Table of | Donees |
|----------|--------|
|----------|--------|

| Vorse. | Name                  | Father's pame             | Gőtra       | Vēda or<br>Sūtra | No of rritis |
|--------|-----------------------|---------------------------|-------------|------------------|--------------|
| 66     | Vishnu <sup>1</sup> . | •                         |             |                  | 2            |
| 67     | Śirgari Dilshita      | Munyangy-Appalë-Bhatta    | Kāśyapa     | Yajus            | 1            |
| 68     | Nārasimha             | Siddhi Timmä-Bhatta       | Bhāradvāja  | Do               | 1            |
| 69     | Akkalē-Bhatta .       | Vēdam Bēghava-Bhatta .    | Vādhūla     | Do .             | 14           |
| 70     | Landati Narasimba     | Näre-Avadhänın .          | Kaundinya . | Do .             | 1,           |
| 71     | Purushõttama-Bhatta   | Sidehi Tirumalārya ,      | Bhāradvāja  | Do               | 1            |
| 72     | Jamhā-Bhatta          | Munnangi Appalé-Bhatta    | Kāśvapa .   | Do               | 1            |
| 73     | Basavā Bhatta         | Vesanta Bhatta            | Kaundinya . | $\mathcal{D}_0$  | <del>}</del> |
| 74     | Munungi Naralisti     | S ngari Yajvan            | Kāšy apa    | Do .             | 1            |
| 75     | Soms-Bhatta           | Siddhi Timmā Bhatta .     | Bhāradvāja  | Do .             | 1            |
| 76     | Nara-imha .           | Śirikuppa Timmā-Rhatta .  | Kausika     | Do .             | 1            |
| 77     | Krishna Lhatta        | Utukūru Timmā Bhatta      | Ātrēya .    | D <sub>0</sub> . | 2            |
| 78     | Timmē-Bhatta          | S gukuppa Timmā-Bhatta    | Kausika     | Do               | ŧ            |
| 79     | Madu Bhatta           | Vaddamāni Lingam Bhatta . | Śrīvatsa .  | Do .             | 1            |

<sup>&#</sup>x27; [Probably Kēśavanātha mentioned in 1 110 was the name of the priest in the temple of Chennakēsava — H. K S]

#### Table of Donees-contd

| Verse           | Name                    | Father's name                | Gõtra      | Võda or<br>Sütra | No of arittis |
|-----------------|-------------------------|------------------------------|------------|------------------|---------------|
| 80              | Gauru Bhatta .          | Tımmāpuram Tımmā-Bhatta      | Agastin    | Bahvricha .      | 1             |
| 81              | Janārdanārya .          | Vaddamāni Lingā Bhatta       | Śrīvatsa   | lajus            | 1             |
| 82              | Aubhalay[y]a            | Varidadu Nara-ayya           | Kauśika    | Baha richa       | 1             |
| 83              | Phani Bhatta .          | Sıruguppa Fımmā-Bhatta .     | Do .       | Yajus .          | 1             |
| <sup>2</sup> 84 | Timmā-Bhatta            | Dēvarakonda Sūri Bhatta      | Harita .   | Do               | 1             |
| 85              | Nārāyana-Bhatta .       | Chippigiri Rāghava Bhatta    | Vasishtha  | B the richa      | 1             |
| ~<br>86         | Chakrapāni              | Timmāpuram Tirumalārys       | Agastyn    | Do *             | 1             |
| 87              | Timmā-Bhatta .          | Rāchūri Timmā Bhatta .       | Kāsyapa    | Yajus .          | 1             |
| 88              | Nagā-Bhatta             | Kükatamkonda Dādi-Bhatta .   | Kutsa      | Do               | 1             |
| 89              | Gırı Bhatta             | Śiruguppa Timmā-Bliatta      | Kansıka    | Do               | 1             |
| <b>3</b> 0      | Kondu-Bliatta           | Tımmā Bbatta                 | Bhāradyāja | Do               | 1             |
| 91              | Chikka-Purushõttama     | Siddhi Timmärya              | Do         | Do               | 1             |
| 92              | Pārvatīnātha .          | Mahīdhara Bhairwa            | Do         | Do               | 11            |
| 43              | Kēśava-Bhatta .         | Manımarı Aubhala-Bhatta      | Do         | Do               | 1             |
| 94              | Venkatay[v]a            | Bukkarāvasamudram Appa Konda | Do         | Dähyäyann        | 1             |
| 95              | Śrī Konda Rāmā Bhaṭta . | Brahmā-Bhatta                | Kaundinya  | Yajus            | 1             |
| 96              | Madhava                 | Väranäsi Kondu Bliatta       | Kāsvapa    | Do               | 1             |
| 97              | Aubhala-Bhatta          | Purana Aubhala Bhatta        | Harita .   | Do .             | 1             |

#### TEXT

[Metres · vv 1-4, 6-8, 12, 13, 19, 20, 37-41, 43-98, 101-105, Anushtubh , vv. 5, 21, 25, 29, 30, 32, 33, 35, 42, \$\bar{Sardalavikridita}\$, vv 10, 11, 15 16, 17, 18, 22, 23, 34, \$Siagdharā, v 9, \$Hārinī, v 36, \$Dādhaka, vv 14, 28, \$Upajātī, vv 24, 26, 1-5, \$Mātini, vv 27, 31, \$Indravagrā, v 99, \$Gēti, v 100, \$Pushpitāgrā\$ ]

(Verses 1-25, il 1-51, giving the genealogy, are omitted, since they repeat practically cerbatim what is stated in another Vijayanagaia giant, edited supra, Vol IV, pp 12-14)

#### Plate I

- 52 भुजवीर्योदार्थभूरचुतेंद्र: । [२६\*] चितिप्रतिष्ठापितकीर्त्तिदेहे प्राप्ते पद वैणावसच्यु-
- 53 तेंद्रे । मध्यास्य भद्रासनमस्य स्तुर्वीरो वभी वेंकटदेवराय: । [२७\*] प्रशास्य राज्य

- 54 प्रश(स)वास्तरूपे विद्विधौ वेंजटरायसूपे । श्रभागधेयादिचरात्रजानामाखं-
- 55 डलावासमयाधिरुटे । [२८\*] तिमाबावरगर्भमौतिक्समणी रगचितींद्रात्मण: । च-
- 56 त्रालकरणेन पालितमहाकणीटराच्या । शौर्यौदार्यदयावता स्वभितनो-
- 57 भर्चा जगर्चायिना रामच्मापितनाप्यमात्यतिसकैः लृप्ताभिषेकक्रमः । [२८\*] स्वीव-
- 58 द्यानगरीललामनि महासां(सा)मान्यसिष्ठासने । संतानद्वरिव स्पुरत्सुरगिरी
- 59 सहत्य विदेषिण:। श्रा सेतीरिप चाहिमादि रचयत्राज्ञो निजाज्ञात्वरा । न्यर्वां पा-
- 60 तयते सदाभिवमहारायिषराय चमां । [२०\*] विख्यातिवक्रांतिनयस्य यस्य पदाभि-
- 61 षेत्रे नियतं प्रजानां । श्रानदबाष्पैरिसिषिच्यमाना देवीपदं दर्शयते धिरित्री । [३१\*]
- 62 गोत्रोडारविशारदं कुवलयापीडापहारोडुरं सत्यायत्तमर्ति समस्तसमन-
- 63 स्तोम।वनेकायन । संजातसृतिभूरुचिं सविजय सनंदकश्रीभर यं ग्रसंति
- 64 यशोदयांचितगुणं कप्णावतारं बुधा । [३२\*] विख्यात बहुभोगमः गविभवेत्हा-

## Plate II, Side ::

- 65 मदानोड्रं धर्मेण स्मृतिमात्रतोपि भुवने दच प्रजारचणे । प्राप्तां यस्य
- 63 भुज भुजंगमिहिस्हिरदंतिक्रमींपम पातिव्रत्यपतािक विोति धरणीं
- 67 जानतु सर्वे जना: । [३३\*] यस्ते नाधू लिपाली स' कस शक[स] सुचाटनं ध्रमरेखा रो-
- 68 माली कीर्त्तिवध्वा इव भुवनिमदं सर्वमंतर्वहत्याः । व णी नाणीयसीव प्रकटि-
- 69 तिवहृतवी रिलच्या रणाग्रे। प्रांति(त्यै) जीसूतषाडु: किल सकल[खल\*]स्तोम-दावानलानां। [३४\*]
- 70 तुगामेव दयां पदावुजयुगं श्रीण च क्षणां तनुं रक्तानी स्थितां विवेणिमन-
- 71 घा वीचा गिरं नर्भदां [1\*] तीथा"नीति समाव हत्यवयवै: भैषाद्रिवासी विश्व' (1) प्रा-
- 72 यो यस्य विशेषभित्तसुदितः पद्दाभिषेकित्रिये । [२५\*] वो १४ पिपत्युपमा-यितगंड-
- 73 स्तीषणक्षपनितासमकांड: । भाषेगितप्युवरायरगंड: पोषणनिर्भर-
- 74 भूनवखड: । [३६\*] राजाधिराजबिकदो राजराजसमा(मा) हति: । खाराज(न्य)राज-
- 75 सानश्री[: श्रे श्रीराजपरमेश्रर: । [३७\*] सूर्तरायरगडांको मेकलिघयशीभर: । प्र•

<sup>1</sup> Read at

<sup>4</sup> Read m

<sup>2</sup> Read निजाजाकरान्सर्वान्

र Read रहे

<sup>-</sup> Weart

Read 국

Read a.

र Read 'विष्ठतेनी

<sup>8</sup> Read जीमूतपंदि:

Read 'Hant.

<sup>10</sup> Read WI

<sup>11</sup> Read तीर्घा°.

<sup>12</sup> Read 🖏

- रणागतमदार' परराजभयंकर: । [१८\*] करदाखिलभूषाख: परदारसङ्घोदर: । 76
- [३८\*] ³घजीघगंडभेरांडी इद्वय [य\*]खामणि. हिंदरायसरताणः 1 हरिभितिस-
- धानिधि: । वर्धमानापदानत्रोरर्धनारीनटेखर: ।[80\*] इत्यादिविकदेवेंदि-78
- त्य नित्यमभिष्टुत: । <sup>६</sup>काभोजभोजकालिंगकरहाटादिपार्थिवै: । 79
- क्रपदं प्राप्ते(त्रै): सदर्भ तन्पोपद: । [४१ \*] सीयं नीतिवियाग्द: सुरतक-80 स्फर्धालवि-
- सर्वविशिनतः सदाशिवमहारायचमानायकः 81 श्राणन: (1) वाचावंग-दर्विश्रीयस-
- खिलां सर्वेसहामुद्दहन्विद्दतातंत्राण "परायणो विजयते वीरप्रतापोत्रत: । [४२\*] 82
- भवतारांगवेदेंद्रगणिते भक्तवसारे । वसारे कीलकाभिख्ये मासि चापाढना- •
- मनि [४३\*] पचे व[ळ]चे प्रथमहादम्यां भानुवासरे । तंगभद्रानदीतीरे विदृत्तिमर-
- सनिधी । [४४\*] वंदार्मादराक्टिदमंदारधरणीर्क् । वंदारक्तिरीटांग्रसंदानि-85
- । [४५\*] इदिराया जगनातुम(में)दिरायितवचरे । 86 सामादिकंदाय चंप-
- कदि(यु)तिवाससे। [४६\*] कैवल्यनत्यलतिकानंदलोपन्नकी त्रेय घटीयव (न्व)क-
- । [४७\*] कीस्तुभारणपायीजपाम्ब(र्यं)लीनालिमालया । 88 खनाशिखकारिणे वनमा लिक्या
- चार्वचरी इतरचरी । [४८] योमंडिमडुगुग्रामे सांनिडर समुदेयुषे । 89 चेनकेशव-
- देवाय चटचंडांग्रचस्रपे । [8८\*] विधात<sup>10</sup> पोडमविधैरुपचारैरुपासनां 90 नानाशाखा-
- भिधागोत्रस्त्रेभ्यभ्यास्त्रवित्तया । विख्यातेभ्यो दिनातिभ्यो वेदविद्गी विशेषत:। 91 प्०\*]"यी-
- गुत्तिवलिते मं(मं)डिसु(म)डुगुख्यातसीमनि । पिनाकिनीखले 92 विश्वितस्य-
- ति । [५१\*] प्राचीं पिरिवराभिख्यग्रामकाहिशमाखितं । 93 ग्रामाद्यान-
- [५२\*] यामां<sup>12</sup>नागनगुद्धा(हा)खादात्रितं पश्चिमां दिशि स्थितं। 94णस्यां टिशं । माकिलेख-

<sup>2</sup> Read शिखामणि 1 Read HETC!

<sup>\*</sup> Read TO

<sup>4</sup> Read तहा

Read का बीज

Read सीविदल

<sup>7</sup> Read far

<sup>\* [</sup>This verse is made up of three half-verses since in 1. 77 the plates omit विष्णपनयविद्यातीं दुष्टगाद्वाहदैन: which we find, however, in the Krishnapuram Plates (above, Vol IX, p 335, text-line 97—H K 5]

Bead ogniqo 10 Road त. 11 V. 49 has three half-verses,

<sup>12</sup> Read oniai

- 95 रत्रामादुत्तरां दिशनायित । [५२\*] नग्मंमस् 'मुद्राग्यामपरां समुपायित । ग्रामं
- 96 जनुभनामानं सर्वेसस्योपशोभितं । [४४ ] सर्वेमान्य चतुर्कीमामयुन च

### Plate III, Side 1

- 97 समततः । निधिनिचेपपापाणसिद्यमाहाजलान्वतं । [४५\*] अधिन्यागासिम-
- 98 युक्त गणभोग्यं समूरुह । वाषीकृपतटार्वीच कप्रहा(क्का)रार्मेण संयुतं । [५६\*] श्राचंद्र-
- 99 तारक भीग्यं(ग्य)सपि देवेन भृगुरे । दानाधमनविक्रीतियाग्यं विनिमयीचि-
- 100 तं । [५०\*] श्रीचेंनकेशयायार्डमर्डं विष्रेभ्य इत्यपि । प्रकत्यिता(त)व-ता(तो) ग्रास(सं) पाक्षशाम-
- 101 नतेनसः । [५८\*] साध्यपान्वयटीपस्य काध्यपीकस्पशास्त्रिन, । वैरिवारणसिष्टस्य
- 102 वरापस्तवस्तिण: । [५८\*] स्र्यंबवनस्र्यस्य स्र्यंवंगणिखासण: । मर्व-धर्मरहस्या-
- 103 त्र्यंसारविज्ञानशालिने(न). । [६०°] खाताप्रतीकसक्षेक्षविकदस्य महस्तिन: । खोतिंस[राज॰]-
- 104 पीत्रस्य चिन्तारतस्य धीमतां । स्नोः खणामराणस्य स्नृतानापशीभिनः ॥
- 105 चीसदणलराजस्य विजातिसनुपालयन् । -[६१\*] परीतः प्रयतः स्निष्टैः पुरोहित-
- 106 पुरोगमी: । विविधिविंवुधि[:\*] श्रीतपिषकिरिधकीर्गिरा । [६२\*] सदाशिवमहारायो
- 107 सामनीयो सनखिना । सिहरखपयोधारापूर्वकं दत्तवान्मुदा । [६३\*] ग्रासेस्थिन्विय-
- 108 तेपारक्षपाकूपारचन्नुप: । चेंनक्षेश्रवदेवस्य विष्णोर्द्धं विनार्पितं [६४\*] । वि-
- 109 प्राप्पिते विभक्त (क्ते) हैं विंग्रहित्समसम्भुते । वित्तमंती विनिख्यते विप्रा
- 110 विदातपारगा: । [६५\*] श्रीमत्केशवनाथाय ग्रामदेवाय विशावे । विधातं प्रत्य-
- 111 हं पूर्णा वृत्तिद्वयसिहार्षितं । [६६\*] श्रीमंन्यग्यपर्लिभदृस्तः काश्यपन् गीव्रवः ।
- 112 भारति याजुषोतार्श्वति शिंगरिदीचितः । [६७\*] भारदाजान्वयसिद्धिः तिंसाभद्द-

- 113 तनूद्भव: । नारसिंहसुधीरेकां वृत्तिमत्रैति याजुष: । [६८\*] वेदराघव-भट्टस्य स्-
- 114 नुर्वाधूलगीवजः । याजुषीवाक्कलेभष्टसुधीत्यार्डेकहितकः । [६८\*] यांदाटिनर-
- 115 मिद्राख्यसुधीः कौडि(डि)न्यगीवज । नारावधानिजीवैकां वृत्तिमाप्नीति या-
- 116 जुष: । [७०\*] द्वा<sup>1</sup>रद्वाजान्वया(य)स्मिद्वियोमिति<sup>2</sup>रमलार्थेज: । पुरुषोत्तमभट्ट-स्यो<sup>3</sup> याजु-
- 117 षोत्रैर्भ' हित्तक: [1\*] [७१\*] काश्यपान्वयोजो मुंनंग्यपले भट्टनंदन: । जंबा-भट्टी या-
- 118 जुषोत्वर्द<sup>6</sup> हत्तिमत्र समश्रुते । [७२\*] स्नुर्वसंतभदृस्य कीडि<sup>7</sup>न्यान्वयसं-भवः । मनी-
- 119 वी वश(स)वाभट्टी याजुपीलाईटित्तकः । [७३\*] मुंनुंगिर्योयीनरहरिसुधीः काम्यपगी-
- 120 त्रज: । याजुपोत्रात्रुते वृत्तिनिकां शिगरियञ्चज: । [७४\*] भारद्वाजा-न्वयस्थिदिति-
- 121 माभद्रस्य नदन: । सो<sup>8</sup>भद्दो भवत्येकद्वत्तिमानत्र याजुष: । [७५\*] याजुपिशारिकु-
- 122 प्यत्रोतिंमाभद्दात्मसभवः । नरसिद्द्वधीत्रैकवृत्तिकः कीश्विकान्व-
- 123 य: । [७६\*] भाममृत्दुकृतश्रीतिंमाभदृस्य याज्ञपः । क्रण्णभद्दोश्रुते वृत्ति-
- 124 दयमात्रेयगोत्रणः । [७७\*] याजुपिशार्रेकुणयोतिसाभद्दतनूद्भवः । तिंमा-
- 125 भट्टोयुतेवार्धवृत्तिं कीशिकगीवजः । [७८\*] याजुषी वडुमानिश्रीलिगंभट्टस्य
- 126 नंदन: । मनुभद्दीयुतित्रैकां हत्तिं श्रीवलगीवन: । [७८\*] स्नुस्तिंमापुरति-
- 127 [माभ]इस्यागस्त्वगोत्रजः । बहुची हितमत्रेकां गीरुभद्रसामग्रते । [८०\*] न-
- 128 दनो वहुमानित्रीकिगाभस्य याजुष: । जनाईनार्य[:] त्रीवसागीत्रजीत्रे-
- 129 कहत्तिक: । [८१\*] बहचो⁰ वरिदडुश्रीनरसय्यतनूद्भव:। हत्तिमीभ-

Plate III, Side ii.

- 130 खयीत्रैकीशिकाजीयुते"। [८२\*] याजुपिश्चित्रगुप्पश्चीतिंसा-
- 131 भद्दतनूद्भव: । फणिभद्दीत्रुतेवार्षप्टित कीशिकगीवज: । [८२\*]

<sup>1</sup> Read ur

<sup>2</sup> Read चि

<sup>8</sup> Read दाहास्त्री

<sup>1</sup> Read

<sup>&</sup>lt;sup>5</sup> Read °यनी

Read o मुपीय

<sup>7</sup> Read की खिना,

<sup>8</sup> Read सीम

Read HEE

<sup>10</sup> Read ब्रह्मची

भ Read the whole line as इ तिमीशलयी बेंबा की शिक्तसमृति.

- 132 स्तुईवरकीं ज्यीस्रिस्य याजुप: । तिंमा(भ) हो युते-
- 133 त्रैका हत्तिं ह[रि]तगीचज: । [८४\*] वसिष्ट(ष्ठ)गीवजियपगिरिराध-
- 134 वभट्टज: । स्त्रीनाराय $[v^*]$ भट्टाख्यो बद्ध(ह)चीत्रैकवृत्तिक: ।  $[ \lnot \lor \downarrow^* ]$  चक्रपाणि-
- 135 सुधीस्तिंमापुरंतिक्मलार्येज: । हत्तिमेकामिहाप्नोति बहू(हू)चो-
- 136 गरत्यगोत्रजः । [८६\*] राचूरितिसाभदृस्य नंदनः काम्यपान्वयः। तिंसा-
- 137 भट्टी भवत्येकहित्मानच याजुष. । [८०\*] सनु: कूकटंकॉडश्रोदादिभद्द-
- 138 स्य याज्यः । नागाभद्याद्वयोत्नैकां¹वृत्तिकः कुलागोत्रजः। [८८ \*] याजुपश्चित्र-
- 139 गुप्पश्रीतिमाभद्यस्य नंदन: । गिरिभद्दोश्रुतेवाईद्वति(त्तिं) कौशिकगोव-
- 140 ज: । [८८\*] भारदाजान्वयोत्राज्ञृतस्तिंभाभष्टस्यनृद्भव. । कींडुभट्टो भवत्येक-
- 141 व्रतिमानच याजुष: । [८०\*] भारदाजान्वयो(य)श्विक्तपुरुषोत्तमकोविद: । याजु-
- 142 योत्राश्रुते हत्तिं श्रो<sup>3</sup>सिंदितिंमार्थनंदन: । [८१\*] बह्र(ह्नृ)च: पार्वतीनाथी भारदा-
- 143 जान्वयसुधी: । महीधरश्रीभैरवस्तुसार्डें कहत्तिकः । [८२\*] भारदाजो म-
- 144 णिमरिश्रीमदीभलभल भटनः । कती नेप्रवभटाख्यो यानुषीत्रा देवति-
- 145 कः । [८३\*] द्राष्ट्रायण्(णो) वुकरायसमुद्रीयाप्पकोंडनः । भारद्वानान्वयोत्रैकां वृत्ति(त्तिं)
- 146 विंकटयोश्रुते । [८४\*] श्रीकींडरामाभद्दाखी ब्रह्माभद्दतनूद्भवः । याजुषीत्राश्रु-
- 147 ते हित्तमेकां कौडिन्यगोत्रज: । [८५\*] याजुषो वारणाशिश्रीकोंडुभदृस्य नंदन: ।
- 148 मनीपी माधवीत्राईवृत्तिकः काष्यपान्वयः । [८६\*] पुराणीभलभष्टस्य नंदनी
- 149 हरितान्वयः । सुधीरीमलभद्दाख्यो याजुषीत्राईवृत्तिकः । [८७\*] ग्राम-स्यास्यैव
- 150 सीमानो दिन्न प्राचादिषु क्रमात् । तत्रचिन्हसमायुक्ता खिखांत देशभाष-
- 151 या । [८८\*] कनुमग्रामानकु प्रतिनामसैन नरसंमससुद्र सर्वमान्य अग्रहा-
- 152 रं पोलमेर विवरं । तूर्पुकु मोहकोन तिप्पमीदि कुप्पराळु गुरुतु । श्रंदुकु
- 153 विवर तक्तिले गोविंदपुरं गुरुगुढु कतुम सुग्गुडु । भंदुकु दिचणं
- 154 चिनमी[इ]कोन सागुतिप्प नडुमुगानु गुरुगुट् कनुममेर लेंसुलकी-
- 155 ड वडुमटि मीक गुरुतु । अंदुकु दिल्लां गुरुगुंटु कनुममेर । यसुकल-

<sup>।</sup> Read क

² Read वनवयोह् तसिन्मासहतन् हव्

² Omit म्री

<sup>4</sup> Read He one only.

R4

त्राणाधिवयवाग्वाच्यां स्वाच्यां स्वच्यां स्वच् हम्याभाष्ट्रमाह्मह्म मह्ताताहर्भित्रम् स्ट्राह्म

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(२ उहनातर्भमा वंशीमा में हो विशिक्षा साहित नामा स्वर्धः नित्र ना वंशिक्षः में हो हो हो से स्वर्धः निर्माण सहस्य ने वंशिक्षः स्वर्धः निर्माण सहस्य ने वंशिक्षः स्वर्धः निर्माण सहस्य स्वर्धः निर्माण सहस्य स्वर्धः निर्माण सहस्य स्वर्धः निर्माण सहस्य स्वर्धः निर्माण सहस्य स्वर्धः निर्माण सहस्य स्वर्धः निर्माण सहस्य स्वर्धः निर्माण सहस्य स्वर्धः निर्माण सहस्य स्वर्धः निर्माण सहस्य स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः स्वर्धः निर्माण स्वर्धः निर्माण स्वर्धः स्वर्धः निर्माण स्वर्धः स्वर्धः निर्माण स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्वर्धः स्व 

निवाने वृत्य में लिल्ला निवान ने लिल्ला निवान ने लिल्ला निवान ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने लिल्ला ने

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लामानी रिक्वायारि इसमात्रात्म विवस्ता वृज्ञानिला ने रेराताव त्रभादकावताण्तिष्ठवडुमुणांच्याच्यादकवन्नम्यान्यन्तकः २ इ.स्टर्भाच्याच्यात्राज्ञात्रक्षतार्थाच्यादकवस्त्रभ्यात्रक्षत्र (वर्षातात्रवस्त्रचेतुन्त्रद्याच्याच्याच्याद्यात्रक्षत्रम्यात्रम्याच्यात्रक्षत्रम्यात्रम्यात्रक्षत्रम्यात्रम्य 

१ उन्हें र का अध्यक्ष के किया है के किया है कि किया है कि किया है कि किया है कि किया है कि किया है कि किया है अपने किया है कि किया है कि किया है कि किया है कि किया है कि किया है कि किया है कि किया है कि किया है कि किया क त्र देव दिस्ता त्री के तर्दे के क्षेत्र ने त्र ते त्री देव देव के विकास कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार कर के कि कार के मनुसर्वे न ने दुव का नुस्दित में जान हु ते वन । नुग न तुः स्पाउ न वानवां,गांवतंत्रमार्वत्वक्तकवात्रीतावंकपद्रम्थिरकवतन्त्रा रे पन्नमे (त्नावरित्रं प्रचान के उन्नार करा करा है। राज्य करा के निया प्रचान के निया प्रचान के निया प्रचान के न पड़ सन्मार जाने पित्र के प्रचान के प्रचान के निया के निया प्रचान के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के निया के न भागमानाः भागमानाः भागमानाः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स् त्र में में में में में में स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधितः स्वाधि में उतीपुतर्मभागित है ते पाने में उसत्मान ने उ

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स्तित्व ण निणानातं (इय वानरे (ता स्तेत पाने को १४ प वा ने १४ प वा ने १४ प वा ने १४ प वा ने १४ प वा ने १४ प वा ने १४ प वा ने १४ प वा ने १४ प व

नर्गात इत्युप्त वर्गात कर्म समायन्ग्रम् ग्रेम् (त्रपन् 'उग्रनिका'उस्वद्भागानुस्मि'उसुनुन्यानंकाति त्रेशिक उत्रे दिर्दिता वेरता र काज तेन प्रतिके हिंगा त्याताता न स स रादावना पात्रात प्रति व यस्त्या (त्रं प्रयेका तास्त्रता र'लना राजरारा नथे निज्जते जाता न नेश कु पर कि जिला करा त्तवार्षं नितृत्वरारावना यसा विवासना र व्यामा विकास सामन्य ने मा यस पति स्वयं नुः वर्षारावन समानवसा वर्गा वर्गा ने मानविक्षा वर्गा व यो तुंभने राता रहे यो वृषा नंत' राता खर्ग तवा के रिवान वा र युत्रप र' रेंद र जा डि गुण 'पुण्ण' पन र ज्ञावुषा न तो 'प न र ज्ञाप तो ने ण रू र ज्ञ' (त स्मरन'त वे त्रव र जा'प न र जा'वा यो त ने ज व खु' थ ना' । च जिंव त्तर्वाणि वस्य में जायने (मिना ऐ में वन मिनो में सर्वेषा वुनु जा केता कार्यसम्भाकाविष्ठका व नु'अना का कार्या क अर्भ से वृद्धामा कार्यसम्भानना नो न विद्वा विद्यानित कार्या क (व व : पार्टिव ' अर्जु मी नु मो मा व ने ना सव दें।।।। सी तीरी।

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- 159 चिणान नागुलगुडु कनुममेर । पा मार(र)वेसुवंक मेडिता-

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<sup>1</sup> Boad समेर.

² Read दुज्देव as in 1. 207, below.

Bead कुपीये.

<sup>6</sup> Read perhaps लापुन,

<sup>5</sup> Read a

- 177 कतुम मेर रेंडु वंकालु कूडिन मंगचङ्कृतेसरालु गुरुतु । श्रक¹डनुंटि कूटा-
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- 181 कनुम मेर रेंडु चिडिपिराळु गुरुतु । श्रक $^1$ डन्ंडि $^2$  पडुमर तलगादेपस्य
- 182 कतुम मेर मेडितापु गुरुतु । श्रक्षडनुडि<sup>2</sup> उत्तरगातु तलगादिपत्य कतु-
- 183 म मेर । पडुमरसुखंगानु मेडितापु गुरुतु । श्रंदुकु तलगादिपन्य शिरिय-
- ${f 1}84$  वरं कनुम सुगुङ्घ । श्रकडनुडिं उत्तरंगानु वायव्य शिरियवरं कनुम मे-
- 185 र । तलगादेपच्य मंटि(डि)मङगुक्क पीये तैरुवु । भक्तडनुडिं ग्रा तेरुवुक्क उत्तरं
- 186 सिरियवरं कनुमं मेर । श्रा तेरुवुकु तूर्यु तेक्षराळ गुरुतु । श्रक्षडनुंटि उत्त-
- 187 रं सिरियवरानकु कनुम मेर पेइगुट्ल गुरुतु । श्रंदुकु उत्तरं ग्रिरियव-
- 188 रं मुंडिमडुगु चेत्रपासेकींड कनुम सुग्गुड तिप्पमीदि नीकु गुरुतु । श्रं-
- 189 दुक्क ईशान्यं श्रा कींडनीकुनडुमध्यगातु चित्रपालेकींड कतुममेर भंडि-

## Plate IV, Side is

- 190 कर्तु[म\*]गुरुतु । या भंडिकनुम ईशान्यं चैत्रपालेकींड करुम मेर चिडि-
- 191 पिराळकडूव गुरुतु । श्रेंदुकु ईशान्यं चित्रपालिकोंड कतुम मेर त(ते)क-
- 192 राळकटुवकाड पेह्गुह्न गुरुत । श्रंदुक्ष श्रेणार्च चेवपालेकींड कर्नम मेर
- 193 पेहराळकटुव मीदि दीख अर्वगुद्ध गुरुतु । श्रंदुक्त ईशान्यं खेत्रपालिकीड कतु-
- 194 म मेर कीयकीडवंकविह तेन्न कुण्पराळु गुरुत् । भेंदुकु चेत्रपालिकीडु(ड) कर्नु-
- 195 र जनुम मुगु(गु)डड । श्रकडनुंटि ईशान्ये कलूरिकिंकि कनुसमिर यंपलि(दीन
- 196 कन्मविह नज्ञराळकींड गुसतु । , शक्षडमुंटि ईश्राम्यं वासूच अमुम मिर
- 197 बलसुमानि तिया रेंडु तिपें(पा)लेंसेंडु गुरात । श्रेंडुकु तूर्पी कसूरि केंनुम मेर वलसु-

- 198 चेट्ट तिष्पधीदि पेद भटुव गुंडु गुन्तु । अल् विल्वृष क़त्तस सुगु(ग्नु)छ । श्रदुकु तू-
- पे विसूर कतुम मेर अपक्रि दीन तिपाड़ उत्तरपु श्रंडुन पेइराळ-कट्(हु)वलीनि पी-
- खविटगुंडु गुरुतु । श्रदुक्क तूर्षु विल (सू)रि कनुस सेर यरवंगतलपुन 200 नेरप राळ
- 201 कटु(हु)वगुरुतु । श्रंदुक्क शाक्तेग्ने(य) चुटु(हु)गानु तूर्षु विलूर नतुस मेर यरसागुह्नतलपु-
- न नक्तगुड गुरुतु । श्रंदुकु देशान्यं यरसागुइ दिचण्यु छं चु विक्रूच कनुम मेर
- 203 बंदुकु तूर्षु चुहुगानु था तिप्पक्ष दिचणपु अच(चु)न घोडवा(व)टि रेंडु राक्दीत सुपु रा-
- ळु वोकटि ई मूंडुराळु गुरुत । श्रक्षडनुंटि तूर्षु विझूरि वानुस सेर यरसागुडुकींड
- तूर्पुकोननु चिडिपिरक्कालोनि तेलनि पोहिराकु गुकतु । प्रंदुक्त तूर्पे विलूचि कतुम सेर
- मुंतदोनसागुड पेदकदुषतेरावुन पु[हुं]बडवोद्दि तेरावुखोनि गुंडु गुकतु । चंदुकु आ-
- मीयं विसूत ननुम भेर दंडुचीवकु यद्यकाटि(हि)न कटु(हु)वराळु गुकतु । अंद्कु तूर्प विल्-
- क कतुम मेर कुरुवलकुंटदिचणपु दिक्कुत कोनकहु गुरुतु । अका(क्)डनुंटि 208
- न्धं विकृत कनुम मेर विकृष कक्षमि कनुम मुगु(गु)इ 209 श्रकडनंटि तूर्पु
- कक्समिं कर्तिमं सेर दिचणसुखंगानु पोयिन सेर सेलितापु सूख इगुकवक गु-
- रतु । श्रक्षडनुंडि<sup>।</sup> दिचाणं कलमिड कतुम मेर सेडितापुं गुरुतु । मक्षडन्टि
- तुर्व कन्नमिं कतुम मेर मोतुक्तलवंक गुकतु । अक्रडनुंटि दिचाणं कन्न-
- 213 मिंड कतुम मेर मोतुकुखवक्रकाडनुंडि तूर्पूंगा ग्रीयिन मेर सूखवंकाली-

- 214 नि राट्य गुरुतु [1\*] श्रंदुकु तूर्पु कक्षमिड कतुम सेर मेंडितापु मूल गुरुतु । श्रका-
- 215 छनुं छि दिविणं कलमिरिकिं कनुम मेर मूल मेडितापु गुरुतु । श्रंदुकु तूर्पे
- 216 कलसंडि कनुम मेर सूल मेडितापु गुरुतु । अंदुकु भाग्नेयं कल्लमरि(डि)क
- 217 नुस सेर गगेरलकुंट नवकटु(हु)वमीदि कुणुराकु गुरुत । श्रदुकु तूर्पु क-
- 218 ब्रमिंड कतुम मेर नक्षगट्(हु)व नडुमुगातु मिल्रनायनि तिप्प दिचणं न-
- 219 लपरापुननेरपुराक्क्लोनि चप्पठिवटुनुगुंडू गरुतु । श्रंदुकु रूशान्धं
- 220 [त] दुगानु कल्लमिंड कनुम सेर मिलनायिन तिप्प तूर्प कीनपीठु(डु)विट गुडु गु-

#### Plate V

- 221 क्तु चंदुकु तूर्ष् कझमडि क्र⁴नुम मेर । चलगर गेल तिप्प प-
- 222 डुमटि अंचु तेसगुद्ध गरुतु । अदुकु कक्षमिं गीविंदपुरं कनु-
- 223 म मेर मुगु(न्नु) एड । श्रंदुकु तूर्पु गोविंदपुर कनुम मेर चन्नगरिगल
- 224 तिप्प कनुम नडुमुगानु दे तिप्पक् तूर्पृदिक्षुन कोंडमीदनु पेद(इ)गुड्लु
- 225 गुरुत । खदुकु तूर्ष गीविंदपुर कनुम मेरखंदु गुळ(क्क)कींडमोद उत्त
- 226 रपु दिक्ष्न तिक्षगुरुतु श्रंदुकु तूर्पु गोविंदपुरानकु कनुममेरकु
- 227 घ्रदुगुलकींडकु नडुसुगानु मा कींडकु तूर्पु पचार्ककीन तिप्प गु-
- 228 रुतु । अनिव्हें दिचिएं पेदमीट कीन तलपुन[कूड]न ॥ सी सी सी
- 229 सरसस्दाभिवरायचितिपतिषर्यस्य कीर्त्तिधर्यस्य । भासनिम-
- 230 दं सराथन $^{
  m s}$ दाथरथेरमितन्त्रोमदानरते: । [८८ $^{
  m *}$ ] मृदुपदमिति तांस्र $^{
  m s}$ था-
- 231 सनार्ध मिहतसदाशिवरायशासनेन । अभणदनुगुणं वचीमिहि-
- 232 स्ता सरसतरेण समापतिस्खयभृ: । [१००\*] सदाशिवमहारायशासनाही-
- 233 रणात्मन:। त्वष्टा श्रीवीरणाचार्यी व्यक्तिखत्तांस्र शासन। [१०१\*] दानपालन-
- 234 योर्भध्ये दानाक्छे(च्छे)योनुपालनं । दानात्स्वर्गमवाप्नोति पालनादचुत प-
- 235 दं । [१०२\*] खदत्तादि(द्वि)गणं पुण्यं परदत्तानुपालन । परदत्तापहारिण स्वद-
- 236 सं निस्कल 10 भवत् । [१०३] स्वदत्ता परदत्तां वा यो इरेत वसुंघरां धष्टिवंष-

<sup>1</sup> Bead सक्छन्टि

<sup>&</sup>lt;sup>2</sup> Bead वहमडिक

Read 🕏

<sup>4</sup> Read or

<sup>5</sup> Omit the punctuation

<sup>6</sup> Read वस्तित as in line 228, below.

<sup>7</sup> Read =

<sup>8</sup> Bead श्रासन

<sup>\*</sup> Read oningo.

<sup>10</sup> Read निष्कृत

- 237 सहस्राणि विष्टा(ष्टा)यां जायते क्रिमि: । [१०४\*] ऐकैष¹ भगिनी लोवे सर्वेषामेव
- 238 भूभुजां। न भोज्या न करग्राष्ट्या विप्रदत्ता वसुंधरा । [१०५\*] सामा-न्यीयं
- 239 धर्मसेतुन्धैपाणां काले काले पालनीयो भवद्भिः । सवा(र्वा)नेतान्भा-
- 240 विन: पार्थिवेंद्रास्यो भूयो याचते रामचंद्र: ॥१०६ ॥ स्त्री स्त्री
- 241 स्रीविरूपाच<sup>2</sup>

#### ABSTRACT OF CONTENTS

 $\nabla_{\nabla}$  27 & 28 After the death of Achyuta, Venkata-deva-Rāya succeeded to the throne On his death,

 $V_V$  29 & 30 Sadāsīva-Mahārāya, the son of Ranga by Timmāmbā, was anointed as king of Vidyānagara by Rāmarāja, the protector of the Karņāta kingdom, and other ministers

 $V_V$  31-35 The praises of Sadāsiva-Mahārāya, who was a devotee of the god residing on Śēshādri (1 e the god Venkatēša)

Vv 36-42 The other titles of king Sadāśiva

Vv 43-57 In the vicinity of the god Vitthaleśvara, on the banks of the Tungabhadrā river, in the Śaka year counted by the numerical words avatār-ānga- $v\bar{e}d$ -ēndu (=1470)³, in the year Kīlaka; the month Āshādha; in the bright fortnight, and on Sunday, the day of Pramatha-Dvādaśī, for the worship of the god Chenna-Kēśava enshrined in the village Mundimadugu, by the 16 methods prescribed and for Brāhmanas of various  $S\bar{a}kh\bar{a}s$ , names,  $g\bar{o}tras$  and  $s\bar{u}tras$ , famous for their Vedic knowledge and learned in the  $s\bar{a}stras$ , the king gave the village of Kanuma, otherwise known as Narasammasamudra, situated in the Gutti valita in Mundimadugu  $s\bar{i}m\bar{a}$ , on the banks of the Pinākini (Pennar) river to the east of the village Sirivara, to the south of Kallamadi, to the north of Ākilēru and to the west of Nāgalagudda

V 58. The god Chenna-Kēsava and the Brāhmanas hold equal divisions in the village

Vv 59-97 contain the names of the donees and the number of shares that went to each

V 98 & ll 151 to 228 The details of the boundaries and the marks of identification are set forth

Vv 99 & 100 The grant was composed on the order of the king by Sabhapati-Svayambhū.

V 101 The engraver of the grant was Virana-acharya, son of Virana.

Vv 102-106 The usual admonitory verses

L 241 Śri-Virūpāksha (the sign manual of the king)

## No 26-THE MELUPAKA GRANT OF MAHADEVENDRA-SARASVATI SAKA 1608

### BY S V VIEWANATHA, M A, TRICHINOPOLY

The grant is recorded on a single copper-plate inscribed on both sides. It is now in possession of the Samkarāchārya of the Kumbhaghōṇam matha, who kindly lent the plate for examination. I edit the inscription from inked impressions prepared by me

<sup>1</sup> Read एकेंद

<sup>&</sup>lt;sup>2</sup> In Telugu characters

<sup>\* [</sup>The number 70 is obtained by adding avatāra (10) to anga (6) the latter of which, as it stands in the place of tens, is equal to sixty —H K. S.]

kings of Golkonda Rāmadās, the nephew of these ministers, was put to extreme tortule on account of certain misappropriation of revenue"

"They were two brothers, born of a very poor family, who entered service as shroffs in A D 1666 on a pay of 10 gilders per mensem under Saiyyad Mustapha, a nobleman of Golkonda known to fame as Mir Zumla Mādanna alias Sūryaprakāśa Rao is stated by the Dutch journalist to have been an intelligent man, whereas his brother Akkanna was a man of cunning and roguery with very little of understanding. The brothers rose in rank by an apparent act of treachery, which cost Mir Zumla his high office under the Nawabs of Golkonda Mādanna became a very prominent figure in the administration of the kingdom, so much so that the Sultan left everything to his care and was satisfied with receiving 75,000 dollars for his personal use. Mādanna was well versed in Persian, Hindustani, and the vernaculars of the country, and lived in a kingly style"

"Having served under Abdulla Qutb Shah (A D 1611-1672), the two brothers seem to have maintained the same high position also under the reign of Abdul Hassan, the successor of Abdulla Qutb Shah But they were not to maintain this long. In A D 1685, the Mughal king Aurangzeb marched with his army into Golkonda and plundered first the house of Madanna. The people were in a state of panic and accused Madanna of high treason. Under orders from the Sultan they murdered the two brothers, who were once the bosom friends of the king, in a most ignominious way. Akkanna and Madanna were dragged along the streets in the presence of the people. The head of Madanna was severed from his body and sent to Aurangzeb, while that of Akkanna was trampled under the foot of an elephant. The death of the two brothers must have happened after the 29th of Oct 1685, when the Mughal army entered Golkonda, and perhaps before the end of that month."

The Dutch journal contains four interesting pictures, which have been reproduced in the Madr Ep Rep, 1915, plate II, regarding the story of Akkanna and Mādanna One of them is a figure of the king of Golkouda "Sultaan Aboc-il-Hassan Kotbshah Koning van Golkouda" Two others are those of Akkanna and Mādanna The former is styled "Opper Bockhouder en Generalissimus van het Golcondaze leger," while concerning Mādanna we have "Madoena Sureparkdas Rouw Albestierder van het Golcondaze ryk" The fourth picture illustrates how the two brothers are drawn through the streets by the disaffected populace Under each of these we find an inscription by Havart as follows—

#### I. Aboe-11-Hassan.

Nemo felix ante obitum

- L 1 Hy was een Koning in de naam, met in der daad,
- L 2 Quam tot die waadirgheyd van de alderlaagste staat,
- I. 3. En liet door andere zig zelf, ent Ryk bestieren,
- L 4 Een dom onnozel Mensch, niet Vorstlyk in manieren
- L. 5 Toen nu't geluk met hem een tyd lang had gefopt,
- L 6 Wierd hy door eygen Schuld van Kreen en Throen geschopt,
- L. 7. Kroep in het sant, vrat stof, moest zig als slaaf vermindren
- L 8 Wee zulken land, alwaar de Konngen zyn kindren.

#### Translation

None is happy before death

He was a king in name, not in deed From a very low state he rose to high dignity He let others rule himself and his kingdom. He was a stupid man, not kinglike in manners When fortune had played with him for a long time, he was kicked from crown and throne through his own fault, crept in sand, ate dust and was humbled like a slave Woe to the land where kings are children

II

Tollantur in altum, ut lapsu graviore ruant

- L 1 Hier ziet men Mädoena naar't leven afgetekend,
- L 2 Die van den eersten tyd zyns Ionkheyds afgerekend,
- L 3 Tot aan zyn dood toe was een speelkind vant geluk
- L 4 Hy is van niet tot zoo een hoogen trap verheven,
- L 5 Dat zelf de Konink naar zyn wenk heest moeten leven
- L 6 Hy heeft zyn eygen Heer (O heylloos schelemstek)
- L 7 Van ampt en staat gezet, ja alles derven wagen
- L 8 Maar trag tende zyn Vorst te levren in de hand
- L 9 Des vyands, raakte hy toen't uyt quam aan een kant,
- L 10 Door Sidemaktas swaard, teynd moet de last tog dragen

III

Alter Idem

- L 1 Hier ziet men in het kleyn de schets van Akkana.
- L 2 Een beest in menschen schyn wiers loze loze streken,
- L 3 Wiens schelmery en trots niet syn om uyt te spreken.
- L 4. Geen groter booswicht droeg de stad van Golconda
- L 5 Deelaghtig aan tverraad zyno broers nooit wel te vreden,
- L 6 Heest hy de zelve straf op eenen tyt geleden.

Let them be raised on high that they may be led to graver fall

Here we see Madanna drawn from life; a plaything of fortune from the beginning of his youth till his death, he had risen from nothing to such good luck that even the king must live according to his direction. He removed his own master from office and state. Oh hellish scoundrelism, nay, he dared to do anything. Trying to deliver the king into the enemy's hands, he was discovered in the act and had to give up his life through Sayyad Makhta's sword. After all the burden has to be borne.

A second just the same.

There we see the picture of Akkanna in miniature. A beast in human skin his cunning and wily tricks, his roguery and pride are not fit to be spoken. No greater villain Golkonda ever produced. Partaking in his brother's treason, he was not content. He had the same penalty at the same time

Madoena en Aklana. Twee Gebroeders vermoort en schandeluk ten toon Gestellt (Madanna and Aklanna Two brothers murdered and exhibited scandalously.)

The donor of our grant is Mahādēvēndra-Sarasvatī, disciple of Chandrasēkhara-Sarasvatī of the Šāradā pīļha of Kānchīpuram. This grant, taken with the other Vijayanagara record

examined and published by myself and Mr Venkateswara in Vols XIII and XIV of this Journal, discloses to us the names of four Āchāryas of the Conjecteram matha—

| =  | Name.                                                              | Grant                                       | Dato    |
|----|--------------------------------------------------------------------|---------------------------------------------|---------|
| 1. | Mahādēva Sarasvatī, disciple of Sadēšiva-<br>Sarasvatī.            | Kudıyüntəndal grant of Vira-Nrisımha        | S 1429  |
| 2  | Chandruchida-Sarasvati, disciple of Mahii-<br>deva-Sarasvati.      | Conjecteram plates of Krishna-döva-<br>Riya | S 1444  |
| 3  | Badās ra-Sarasvatī, disciple of Chandra-<br>sēkhara Sarasvatī      | Udayambükam grant of ditto                  | S 14E0. |
| 4  | Mahādēvēndra-Sarrsvatī, disciple of Chan irr<br>fekhara-Sarasvatī. | The present grant                           | S 1603  |

For the relation in time of these and their descent from the first Samkarücharya see Mr Venkatesvara's article in the Journal of the Royal Asiatic Society, October, 1916, pp. 161 f

Chandrastkhara-Sarasvati we find residing in the Šāradā matha of Kāñchi, surrounded by his disciples, to whom he imparts nectar-like instruction in Advaits, crushing the heretic faiths and setting up the religion of the Včda and Včlānta. The heretic faiths referred to are probably Jainism and Buddhism, vestiges of which are still to be found in South India, especially in Conjectoram

As regards Rämā Šāstrin, the donce, we are told that he belonged to the Hōyāsāna Kannedi community, was of the Āśvalāyana sūtra and Kāmakāyana Viśvāmitra gōtra. We find no more particulars about him. But the fact that he was of the Kannadi community is of some importance. It shows probably the encouragement given to this soct by the then presiding āchārya. This in a way continues to be the practice in the Kumbhaghōnam matha, where the Āchārya for some generations past at least has been chosen from among the Hoyāsāna-Karnāṭaka community.

It is clear to us that Chingleput was included in the territory of Golkonda and that in the 17th century it was held as a jāgīr under Golkonda. This record makes it clear to us that the Kāmakoti pīṭha, as at present it is known to be the seat of the Śamkaiāchārya of Kumbhaghōnam, must have been in the Śāradā pīṭha at Kāñchi, at least till the date of this grant (1686-1687). We know from another grant to an earlier Śamkara-Yōgin of probably this same matha, by Vijayagandagepāla-dēva, the Telugu chieftain, that this line of teachers must have been in existence in Kāñchi at least from the 13th century. Thus the Śāradā pīṭha or the Kāmakōṭi pīṭha must have been in Kāñchi between the 13th and 17th centuries of the Christian era. The tradition of the maṭha tells us that it was at the invitation of King Śarabhōji of Tanjore that the Āchārya removed to Kumbhaghōnam.

The inscription ends with the usual admonitory verses We do not find at the end, where there is the line 'Sri-Ohandramauliśvara-Svāmī sahāyam,' the signature of Mahādēvēndra-Sarasvatī, who made the gift, and it is interesting to note that to this day the Achāryas on no occasion affix their signature to any letters or correspondence proceeding from the matha

<sup>&</sup>lt;sup>1</sup> [The date of this grant has been disputed. See above, Vol. XII, p 195.—H K. S]

#### TEXT.1

#### First Side.

## श्रीमहादेव

- ग ख(खःस्ति श्रीविजयाभ्युदय शा[ली]वाहनशकवर्ष²मुलु १६०८
- श्रगुनेटि प्रभवा<sup>३</sup>[न]ामसंव[ता]रं वशाख⁴ शुद्ध १५ स्थिरवारं
- चंद्रा परागपुर्णकालमदु [स्व]स्ति श्री[म]दिखलभ मंडला स (लं)-
- कारतयस्त्रंग्रकोटिदेवतारावि(धि)तत्रीकामाचीदेवीमनाय-
- श्रीमदेकां<sup>8</sup>सनायश्राभिहादेवा(व स[न]।यश्रा¹०हस्तगिरिनायसाचा-
- लारपरमाधिष्टा"नमत्यव्रतनामां कितकां चीदिव्यचे वे या-
- रदाप(पी)उसस्थितानामतुलितसुधारत्तमाधुर्येनमलासन-
- कासिनीधिमाइसंप्रइमिलि<sup>12</sup>कामालिकानिष्यद्मक-
- रद[भा]रोसीविध्व(स्ति)कवाग्निगुंभ ्फ)विजुंभणानदतुंदिलित-
- मनीषी(षि)मंडलानामनवरताहे(दै)तविद्याविनीदरसिकानां 10
- निरंतरा खंकती क्षत शांतिदांतिभूकां सक्त भवनच [क्रा] अप्रतिष्ठा-11
- 12 पक्तविख्यातयशीलकतानां निखिलि । पाषंडषंडकंटको द्वाटनेन
- विश्रदीक्ततवेदवेदांतमार्गप्रतिष्ठापमा[ना\*]चार्याणां श्रीमत्परमर्च-13
- सपरिवाजकाचा र्यि भे श्रीमच्छंकरभगवत्पादाचार्याणामधि हा ।
- ने सिंहासनाभिषितत्रश्रीमचन्द्रशेखरेंद्रसरखतीसंयमां-14 15
- द्राणामतेवासिवर्थश्रीमसाहादेवेंद्रसरखतुलचा (वा)र धा-15

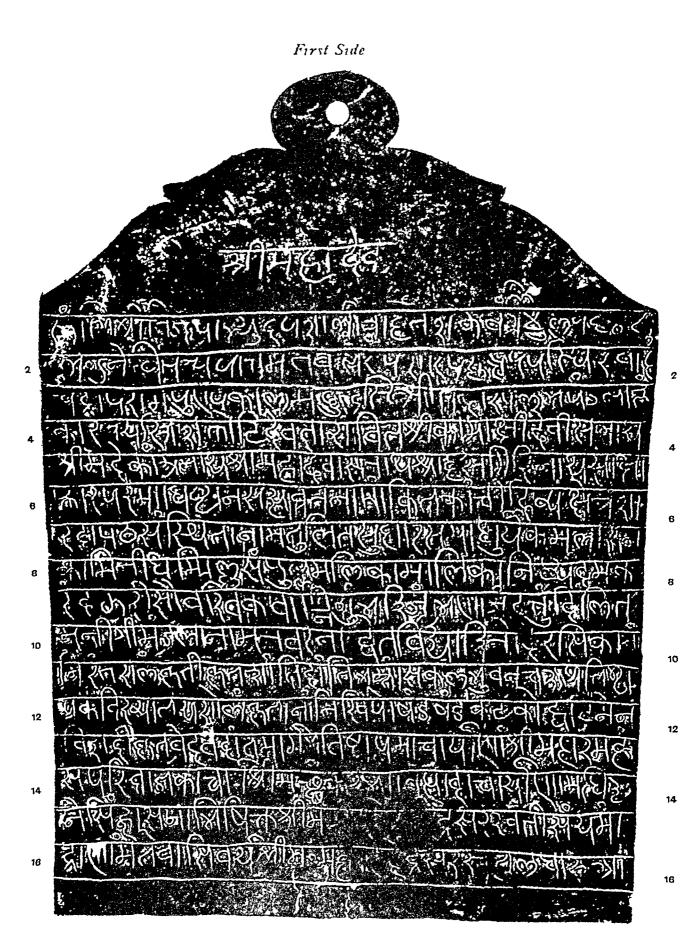
#### Second Side

- षाश्वलायनसूत्र्तै <sup>16</sup>न वा(का) मकायनविष्वामित्रगा<sup>17</sup>तुलैन
- 18 श्रीयासानकत्रेडिवार<sup>18</sup> रामाश्रास्तुर्नवारिक गोलको 1<sup>9</sup>ड मक-
- 19 म्नमादं(द)[म्र]वार यिचिन तम सुसा² प्रामलो चंगलपहच्यांगीरु-
- शीमल(लो) अज्र दगीर मेलुपाकलोतु अग्रहारं चिस<sup>ा</sup> पनमा-
- नसास्थं करिकि उत्तरं चरुकु दिल्एपु[न\*]पार्थ डिसिका-[ल]-21

| 1 From the original plate and from   | ınk-ımpressions       | ² Read बुल्                            |
|--------------------------------------|-----------------------|----------------------------------------|
| Not very clearly inscribed Rea       |                       | • Bead वैशाख                           |
| • Read दो                            | <sup>5</sup> Bead सद् | Reid #                                 |
| Read at                              | ' Read ची             | 10 Bead श्रीइससिरि.                    |
| n Read W.                            | 12 Rend [讀.           |                                        |
| 18 चिन्ने instead of चन्न would give | botter sense —Ed ]    | 14 Rend all.                           |
| 15 Omit the letter w                 | 16 Read °सूच्°        | 17 Read 77                             |
| 18 Read द्वीयसचा चात्राज्यात         | 19 Read aff.          | <sup>20</sup> Read मीखासा <sup>5</sup> |
|                                      |                       | 11,0101                                |

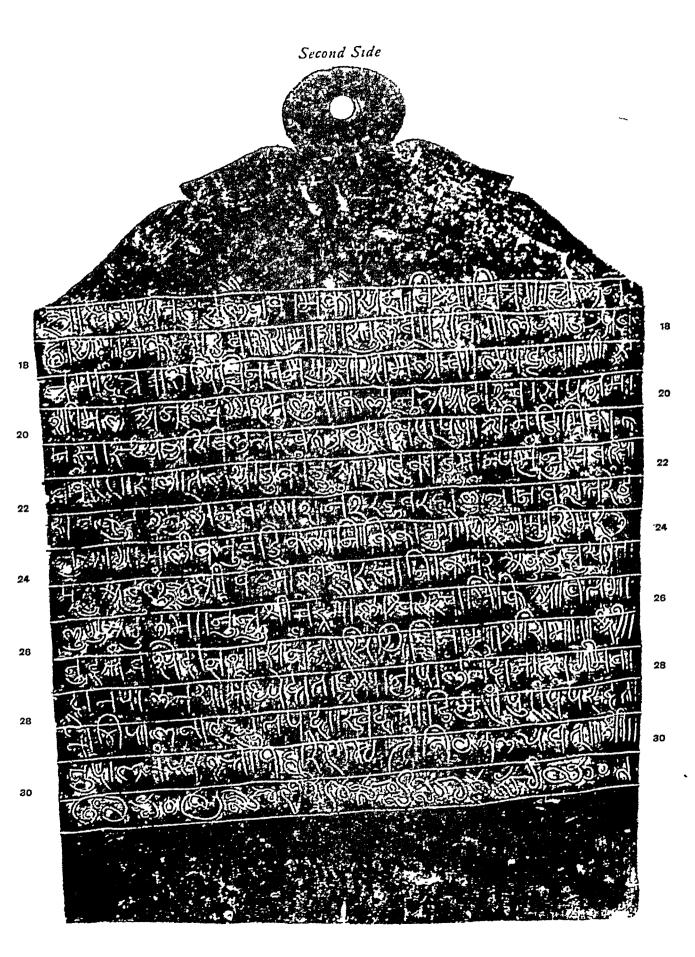
<sup>21</sup> Resd 电银

<sup>32 [</sup>The unexplained words असङ्ग्र चिस पनमानसास्य appear to me to stand for अस्टार चेशिन प्रमाणसास्य . "The tax-free Brahman's share declared as such 11" —H K 87



E W THOMAS

W 081000 4 00-



- 22 वकंण्णाक्ल<sup>1</sup> तिलयी डुकाडू श्रायदु(सु\*) कांडू सान्यमुं(सृ)नु संवत्स-
- 23 रानकु मठमुलीनु वरषाँगनं २ रेंडु वरहालुं(लु)नु निवर्भंतरेंडुं(डु)-
- 24 न या गामली(लो) कनुविं कलानिकि कानुगीयिदेशसुखि मर
- 25 मूड ग्रहुलंनु श्रीचद्रमीलीयरखामिक सर ग्र[ह]डुनु यी ता(ना)-
- 26 तुगु ग्रहुल मानुत्र श्रीचंद्रमीलीखरखामिक ग्र[पि]तंगाः
- 27 न दत्तं व(चे)सि दानशासनं व्रासि यिचिनासु ॥ स्वीरामा ॥ स्वी ॥
- 28 दानपालनयोर्भध्ये दा[न]ाक्रे (च्ह्रे)योनुपालनं [।\*] दानात्खगँमवा-
- 29 प्रोमि(ति) पालनादच्युतपद⁵ ॥ [१\*] खदत्तािंडमुण पुख परदता(त्ता)-
- 30 नुपालन [i\*] पर[द]त्तापहारेण स्व[द\*]त्तं निष्मलं भवेत् ॥ [२\*] स्वी ॥
- 31 श्रीचन्द्रमौकीखरखामी सहायं

#### TRANSLATION

(abridged)

- L 1 In the year 1608 of the Salıvahana Saka
- L 2 In the year Prabhava, Vaisākha, full-moon, Saturday

LI 3-16 On the day of a lunar eclipse, Mahādēvēndra Sarasvatī, the choicest of the disciples of Chandraśēkhara Sarasvatī, who has established himself at the Śāradā pītha at Kāūchī otherwise called Satyavrata, the ornament of the whole world, in which are the temples of Ekāmranātha-Mahādēva Kāmākshī-Dēvī, adored by the 33 crores of gods, and which is the chief seat of Hastigiri-nātha's visible presence, he who delights crowds of learned people with his benedictory compositions, a stream of honey, that flows from the wreaths of jasmine which adorn the braided hair of Sarasvatī, the beloved of Brahmā, and having an unrivalled nectarean sweetness, who always takes delight in the Advarta philosophy, who is rich in a constant adornment of śāntī and dāntī, who is ornamented with a character celebrated as supporting the whole circle of worlds, who advocates the religion of the Vēda and Vēdānta, after rooting out the heretic faiths, which were so many thorns, who is enthroned on the seat of the Paramahamsa Parīvrājakāchārya Śrī Śamkarāchārya—

Li 17-27 made to Rāmā Sāstrin, of the Āśvalāyana sūtia and Kāmakāyana Viśvāmitia gōtra, belonging to the Hōyāsāna Kannedi sect of Brāhmaņas, a copper-plate giant of an agrahāra in Mēlupāka near Ajāru, in the jāgīr of Changalapatta (Chingleput), granted to the teacher by Akkanna and Mādanna of Gōlkonda—It is bounded on the north and the west by the lake and on the south by the village of Mēlupāka—The lauds of the village are to be supplied with the water of the Kanāru—Besides this 2 house-sites, 2 pagodas a year, 3 marakkals per kalam for kānukoyi and dēśamukhi, and some minor sources of income are granted to Chandramaulīśvara-Svāmin (Matha) 7

Ll 28-30 The usual admonitory verses

L 31 Invokes the help of Śri Chandramaulisvara-Svāmin

<sup>1</sup> Read क्याद्वतल 2 Read निवेशन

Between the letters grand g is inserted the figure q in Nagari This may partly explain the reading HT in the next foot-note

¹ [Mr T A Gopinatha Rao reads भगन्य (his Copper-plate Inscriptions of the Kāmakōti-pīthas, p 185 text-line 26) which like स्रानुम् gives no meaning The reading intended was evidently स्रानुम् —H K S.]

Bead व्यात पद Read Read हिराण

<sup>7 [</sup>The author and Mr Gopinatha Rao have both committed the same mistake in the matter of the object of the grant. The dones Rāmā Śāstrin was given. (1) the mānya (1 22), i.e. exemption from payment of fée to the mortgagees (talayīdukāndlu) and the holders (āyakāndlu) of the sub-channels, for using water, (2) two varāhas as annuity from the maṭha, (3) the mēra (share) of 3 addas on a kalam of paddy due to the supervising Dēśamukhi and of 1 adda due to the god Chandramauļīšvara in the village of Mēlupāļa—Ed]

## No 27—PURLE PLATES OF INDRAVARMAN THE [GANGA] YEAR 149. Br G RAMADAS, B A

The subjoined plates were secured by me from a cultivator in Purle, a village near Palakonda It was stated that they were discovered in a pot exposed to view in a crumbling wall on the bank of the river opposite to where Purle lies

They are three in number, each measuring  $6\frac{1}{16}$  by  $2\frac{1}{16}$  The margins of the inscribed inner side of the first and the third plates and both sides of the second plate are raised for the protection of the writing, which is in a good state of preservation, except in two places in 11–12 and 14. The plates are strung on a ring, which was uncut when they came into my hands. It is  $\frac{1}{8}$  thick and 3 in diameter, its two ends are secured under an oval seal ( $\frac{3}{4}$  by 1° in diameter), which bears on a countersunk surface an impression which indistinctly appears to be a bull standing to the proper right

The language is correct Sanskrit, and the composition closely resembles that of the Chicacole plates of Indravarman 1

The characters resemble those of the Chicacole plates of Dēvēndravarman, son of Gunārnava? The slight difference may be due to the style or the skill of the engraver

Orthography —The  $Upadhm\bar{u}niya$  is invariably expressed by a sign representing the Telugu intensive  $r \in \mathcal{O}$ , eg in ll 5, 10, 19, 20, 21. The  $Jihi\bar{u}m\bar{u}liya$  is represented by a sign indicating m, eg in ll 16 and 20. Consonants following r are doubled, eg in ll 2, 3, 8, 9, 11, 13, 15, 22, 23, 27, 28, 30, 31. The following are exceptions —in line 10 (°chandr $\bar{u}rka$ °), ll 16 and 18 (°rjuna°). Consonants pieceding r are not doubled. Of paleographic interest is the vowel letter  $\bar{e}$  (l 18), masmuch as it is in this plate that it is first found

The plates record the grant of the village Bhukkukura in the Kūraka rāshtra to Bhavadattaśarman, who was a student of Rig-Vēda, well-versed in Vēdas and Vēdāngas, an inhabitant of Tirilinga, and who belonged to the Kausika gōtra.

The donor of the grant was the Ganga king Indravarman, son of Danarnava As the *praśasti* of the grant is the same as that of the Chicacole giant of Indravarman above referred to, no comment is required

The grant was made on the full-moon day of Kārttika and was engraved on the 20th day of Pushya in the year 149 of the prospering victorious reign. This refers to the Gānga era, generally mentioned in the Kalinga grants. This grant, therefore, appears to be three years posterior to that of the Chicacole plates of Indravarman, dated 146. This son of Dānārnava was, probably, the grandson and successor of the Indravarman of the Chicacole plates.

The order for the grant was issued by the Mahāmahattara Śivaśarman, who may have been the son of the Mahāmahattara Gauriśarman of the grant of Indravarman, dated 128, and father of Mahattara Śavaranandiśarman of the Chicacole grant of Guṇārnava's son Dēvēndravarman 4

The writer of the grant was Khandichandra, son of Aditya-Bhögika The Chicacole grant of Guṇārnava's son Dēvēndravarman is said to have been engraved by \*Sarvachandra, the

<sup>1</sup> Archeological Survey of Southern India, Vol IV, Tamil and Sanskrit Inscriptions, by Jas Burgess, Part III, No 17, pp 161 sqq

<sup>&</sup>lt;sup>2</sup> Ep Ind, Vol III, No. 21, p 130

<sup>&</sup>lt;sup>8</sup> Archæological Survey of Southern India, Vol. IV, Tamil and Sanskrit Inscriptions, by Jan. Burgess, Part III, No. 18, pp. 164 sqq

<sup>4</sup> Ep Ind, Vol. III, No 21, 7, 131

son of Khandichandra-Bhōgika, and Āditya, the son of Vijayachandra, is stated to have engraved the Chicacole grant of Indravarman, dated 128 The Chicacole grant of Indravarman, dated 146, is stated to have been engraved by the state  $Bh\bar{o}gika$ , probably  $\bar{A}$ ditya The office of the engraver appears to have been hereditary, like that of the  $\bar{a}j\bar{n}apti$ 

The composer of the grant was the 'Minister-General' Śāmbapura-Upādhyāya, the son of Dharmachandra, the chief of the elephants (*Hastyadhyaksha*)

Of the localities mentioned in the grant the following require mention ·-

Dantapura —The royal residence from which the grant was issued was evidently in the kingdom of Kalinga

Dantapura is mentioned in the  $Daladava\dot{m}sa$  It is said that the left canine tooth of the lower jaw of Buddha was brought by one of his disciples to Kalinga and a large  $st\bar{u}pa$  was built over it. In course of time a large city rose round the  $st\bar{u}pa$ , and it was called Dantapura. The Buddhists all lived in a village close by. The people of Ceylon, attracted by the miracles worked by the tooth, established a colony not far from Dantapura. Ultimately, when the  $st\bar{u}pa$  was destroyed by the malice of the Brahmans, the tooth was taken away to Ceylon.

On the way from Chicacole to Siddhāntam (Siddhārthaka-grāma, a Buddhistic village) and close to the latter place a large tract of land is shown as the site of the fort of Dantavaktia Valuable jewels, images of all kinds, coins and such other articles used formerly to be found there by the cultivators. Even now the people believe that there was once immense wealth there About twelve miles north of Siddhāntam and on the same side of the Nāgāvali is the village Hīramandalam, which name is only a corruption of Īramandala (the Tamil Īla-mandalam), the ancient name of Ceylon. Siddhāntam must have been the village where the Buddhists lived These facts prove that Dantapura stood on the place which is now shown as the site of the fort of Dantavaktra.

Kūraka rāshtra has, perliaps, given its name to the village of Kurchavalsa, about four miles north-west of Siddhāntam Rāshtra properly means 'a kingdom'. As parts of the Kalinga kingdom were termed vishayas in the Rāgōlu Plates of Śaktivarman¹ (Kalinga itself was a vishaya and Varāhavartinī was a vishaya of Kalinga), why is this district here called a rāshtra? Perhaps, this was at first an independent kingdom, but was subsequently conquered and subdued by the kings of Kalinga

Bhukkukura is Bukkur in the Pālakonda Tāluk and is opposite to Purle on the river—It was on the Bukkur bank of the river that the plates are said to have been discovered

From the position of Kurchavalsa and Bukkur it may be seen that the Küraka  $r\bar{a}shtra$  corresponds to the modern  $P\bar{a}$ lakonda  $T\bar{a}luk$ 

Tirilinga is clearly Trilinga

#### TEXT.

#### First Plate.

- 1 भी सस्त विजयवती दन्तपुरवासकानाहिन्द्राचलिशखरप्रतिष्ठिः
- 2 तस्य चराचरगुरीस्राकलभुवननिर्माणीकसूचधारस्य भगवती गी-
- 3 कर्षस्वामिनसरणकमलयुगलप्रणामादिगतकलिकलङ्को गा-
- 4 प्रामनकुलतिलकस्खासिधारापरिस्यन्दाधिगतसकलकलिङ्गाधि-

<sup>1</sup> Ep. Ind, Vol. XII, No. 1.

<sup>&</sup>lt;sup>2</sup> Thus is expressed in the original by the symbol of a spiral.

- राज्यद्विततचतुत्रद्धिसलिलतरङ्गमेखलावनितलाम-
- लयगाः अनेवासमरसघद्विजयजनितजयग्रन्दपतापीपन-
- तसमस्तसामन्तच्डामणिप्रभामज्ञरीपुज्जरिज्जतचर्णो माता-
- पिटपादानुध्यातः श्रीमद्दानार्भवस्तः श्रीमानाहाराजेन्दव-

## Second Plate , First side

- मा क्राकराष्ट्रे अबुकुरच्छेटकण्येनान्कुटुम्बिमसामात्रापयति [।\*] वि-
- 10 दितमस्, वो यथाय च्छेदसार्वेकरभरें र्पिरहत्याचन्द्राकेंप्रतिष्ठं स-
- वा मातापित्रोरात्मनस पुर्याभिहदये कार्त्तिकपौर्णमास्यां सलिलपू वि\*]-
- 12 कं कीशिकसगीचाय [ब]हुचसब्रह्मचारिणे तिरिलिङ्गवास्त-
- व्याय वेदवेदाङ्गपारगाय भवदत्तश्रमीणे सस्मतस्तदेव
- विदिला यथोचि[तभो]गभागसुपनयन्त[:] सुख प्रतिवसतिति [॥\*] सीमा-
- लिङ्गानि चाच प्रदिचणक्रमेण बोडव्यानि [1\*] पूर्व्वेण वल्मीकादारभ्य पुरुष-
- च्छाययार्जुनदृचस्ततो वस्तीकस्ततो वस्तोकसहितद्वरखद्वच दचि-

## Second Plate, Second side

- [।\*] पश्चिमे-णेन करञ्जलकालम्हित पुरुषच्छायया पाषाणास्तयः
- न पाषाणात्प्रभृति पु[त्र\*]षच्छायया पाषाण एव तती ज्नहसस्तत-
- प्राप्राण: [1\*] उत्तरेण पाषाणात्रस्ति पुरुषच्छायया तिमिरह-
- चस्ततं वाणस्ततङ्गपाटसन्धिक्रमेण पाषाणस्तत-20
- प्तांषाण एव ततो वल्सोक इति [॥\*] भविष्यतस राज्ञ प्रजा-
- पयति [1\*] धर्माक्रमविक्रमाणामन्यतमयोगादवाप्य मही-
- मु(म)नुशासिद्धरयन्दान्धमीनुपालनीयो(यः) [।\*] व्यासगीतासात्र
- का: [।\*] बहुभिळेसुधा दत्ता बहुभिद्यानुपालिता [।\*] यस्य 24

#### Thard Plate

- यदा भूमिस्तस्य तस्य तदा फलम् [॥१\*] खदत्ता परदत्तां वा यताद्रच 25
- युधिष्ठिर [।\*] महीमाहीमता श्रेष्ठ दानाच्छेयोनुपालनम् [॥२\*] षष्टि-1 26
- वर्ष्यसमाणि स्वर्गे तिष्ठति भूमिदः [।\*] त्राचेप्ता चानुमन्ता च तान्धेव 27
- नरके वसेदिति [॥२\*] श्राजा महामहत्तरिशवश्रमी [।\*] प्र[व\*]र्द्धमान-28
- विजयराज्यसंवसरा[:] १०० ४० ८ पुष्य दि ६०² लिखितमिद शास-29
- नं इस्यद्धक्षमंभूद्रस्तुना सर्वाधिकतेन शास्त्रप्रोपाद्धाये-
- नोलीर्णमादित्यभोगिकतनयेन खिष्डचन्द्रंगिति

<sup>\* [</sup>The symbol following & represents 20 and not 30 After this comes a punctuation represented by a spiral MKK B]

# Purle Plates of Indravarman - the (Ganga, vea. 14)

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#### TRANSLATION.

- (Line 1.) Om! Hail! From (his) victorious residence (vāsakāt) at (the city of) Dantapura the son of the glorious Dānārnava, the glorious Mahārāja Indravarman—who has had the strins of the Kali age washed away by obeisance to the lotus feet of the divine (God) Gōkarṇa-Svāmin, the lord of the movable and immovable (creation), the sole architect for the creation of the whole universe, who is established on the summit of the mountain Mahāndra—who is the ornament of the family of the Gāngas—who has obtained the supreme sovereignty over the whole of Kalinga by the quivering of the edge of his own sword, whose fame is stainless over the earth, which is girt about by the waves of the water of the four wide-spreading oceans, whose feet are tinted by the mass of the clusters of blossoms which are the lustre of the crest-jewels of all the chieftains who have been made to bow down by his prestige of the cries of triumph occasioned by victory in the contests of many battles, and who meditates on the feet of (his) parents—issues the (following) order to all the householders cultivating the division of Bhukkukura in the Kūraka-rāshtra—
- (L 10) Know ye! This land, having been exempted from all taxes (and) having been established (as a village) to continue as long as the moon and the sun may last, has been given, for the increase of the religious merit of (our) parents and of ourselves, with an accompaniment of libations of water, on the full-moon-day in the month of Kārttika, to Bhavadattaśarman, of the Kausika gōtra, a student of the Rig-Vēda, a resident of Tirilinga and well-versed in Vēdas and Vēdāngas Having known this, dwell ye in happiness, tendering (to him) the proper share of the profit therefrom
- (L 14) The marks of the boundaries in the pradakshina (right to left) order may here be noted thus —On the east, beginning with an ant-hill, (there are) at (a distance which equals) the shadow of a man, and Arjuna tree, then an ant-hill, then a Karañja tree together with an ant-hill On the south, from the Karañja tree, at (a distance which equals) the shadow of a man, three boulders On the west, beginning with the boulder, at (a distance which equals) the shadow of a man (there is) a boulder only, then an Arjuna tree, then a boulder On the north, beginning with the boulder, at (a distance which equals) the shadow of a man (there is) a Timira tree, then a boulder, then in the form of a door-joining (there is) a boulder and then a single boulder (and) then an ant-hill
- (L. 21) And he (the king) admonshes future kings —This mentionous gift should be preserved by those (kings) who rule the earth, having obtained it by right, inheritance, or conquest, one or other means With reference to this (subject) there are verses sung by Vyāsa.—

#### [The three customary verses]

(L 28) (By) the order of the Mahā-Mahattara Sivasarman—this edict was written by Sāmbapura-Upādhāya, son of the Hasty-adhyaksha—the chief of the elephants—the sarvadhihrita Dharmachandra, on the 20th day in the month of Pushya of the year 100 40 9 of the augmenting victorious reign; and was engraved by Khandichandra, son of Āditya-Bhōgika

<sup>1</sup> On purusha-chchhaya cf. Ep Ind, Vol III, p 134, n 1

<sup>\* [</sup>Timira is the Sanskrit translation of the Telugu chikats, which is the name of the tree exenthocymus pictorius.—H K B.]

## No 28—TUPPAD-KURHATTI INSCRIPTION OF THE REIGN OF AKALAVARSHA KRISHNA III SAKA 868

#### BY LIONEL D BARTETT

Tupped-Kurhatti is a village of Navalgund Taluk, Dhirwar District, and hea in lat 15°32¼ and long 75° 32½, about 9½ miles nearly east of Navaigund town as "Tupadkurhatti" in the Postal Directory of the Bombay Circle, "Tupad Kurhatti" in the Bombay Survey sheet 332, and "Toopud Kooruttee" in the old Indian Atlas sheet #1 The name, correctly spelt, is Tuppada Kurihatti, "Kurihatti of the Butter," apparently on account of the excellence or abundance of the butter produced in the village Kuril affi, in Old Kanarese Kuripatti, means "ram's fold," and we find a semi-sanskritised variant of this in Apparently the full name in ancient times was Karana-Guripatti, Mēshada-patțil (1 31) "Kuripatti of the Office" (Il 12-13) The stone bearing the present record was found in front of the temple of Maruti in the village, brol en into two or three pieces. Ink-impressions of it were made for the late Dr. Fleet, and are now in the British Museum, from them I have edited the text -The stone is a rectangular block, the top is surmounted by three triangular finials, one in the middle and one at each corner. It contains on top two hands, each of which is divided by two columns into three compartments. The lower band has some sculptures. namely a linga on a stand in the central compartment, a equating figure in the proper right compartment, who holds something like a broom or a chowire in his left hand, and a con with sucking calf in the left compartment. Below this is an inscribed area about 1 ft. 111 in wide and 3 ft 41 in high -The character is good Kanareso of the period. Most of the letters are between 1 m and 1 m high, though some are a little taller. The vowel signs 8 and 5 are usually formed in the later manner, but occasionally they are written in the ancient fashion (e.g. Belvola, 1 8, yyolam, 1 19) The archaic subscript l in illa (1 20) is also noteworthy. The palatal ñ appears in viñyāna (1 11), a mistake for vijñāra which shews that jñ was pronounced by the writer in the same manner as by modern Tamils -The language is Old Kanarese, except in the formal verses 1 and 2 (Il 23-27) The lis preserved (ildu, 1 14; nol gamundara, 1 17,  $\bar{e}l^{\circ}$ , ll 21, 22,  $ali^{\circ}$ , ll 22, 23), except in one case, where it is written as r (nar ggamundam, Final m is sporadically changed to v before vowels in padicat = (1 6) and resanav There is an archaic participle-form in kādom (1 21, in a formula) Lexically noteworthy are nesana, from the Sanskrit nivēšana (1 19), the locative verb noun modal (11 29, 30. Kittel gives only mudu and its parts), and hasta, apparently with the meaning of palsha (1 30) We find a genitive used as a semi-nominative in Aychayyana mādis da dēgulakle (1 15 cf my note in Journ Roy As Soc, 1918, p 105)

The record opens by referring itself in ll 1-3 to the reign of Akālavarsha (the Rāshtra-kūta Krishna III), and then states that in the year Parābhava, Šaka 868, while his viceroy Satyavākya Kongunivarma Permānadi, entitled "lord of Kōlālapura best of cities" and "master of Nanda-giri," was governing Puligere and Belvola (ll 3-10), and the latter's subordinate Āychayya was administering Karana-Gunpatti (ll 10-13), certain local officials granted lands for the maintenance of a temple founded by Āychayya (ll 13-20). Then come formulæ of the usual kind (ll 20 27), followed by a verse recording that on a certain date some years previously the god Āychēśvara (i e. the form of Śiva worshipped in the above-mentioned temple founded by Āychayya) revealed himself in the town (ll 28-31), this may have been the event which led to the establishment of the temple, as was the case at Kurgōd (above, p. 278). The viceroy Satyavākya-Kongunivarma Permānadi is evidently the same as the Ganga Būtuga, the son-in-law of the Rāshtrakūta Amōghavarsha-Vaddiga, and hence a brother-in-law of Kṛishṇa III (see Dyn Kanar Distr., pp. 304, 419, 421, and the Gāwarvād inscr. above).

<sup>&</sup>lt;sup>1</sup> See note on translation, below

We have thus two dates in the inscription, the one for the grant to the temple and the other for the revelation of the god. The first is specified in ll 3-6 as Saka 868, Parabhava, Bhādrapada šu 1, Sunday. This is irregular according to the Southern Cycle, in which Parabhava is equated with Saka 868 expired, for by the Sūrya-siddhānta the tithi su I was current on Friday, July 31, A.D 946, and Mr Sewell, who has kindly examined the dates for this paper, points out that by the Arga-siddhanta su. I was expunded It follows therefore that the date intended was Saka 868 current, Parabhava, according to the Northern Cycle, by which the tethe fu. 1 was connected with Monday, 11 August, A D. 945, and ended on that day 16 h 5 m after mean sunrise (for Ujjain), it was, therefore, current during the last 8 h 26 m of the preceding Sunday, which, hence, by a slight irregularity might be coupled with it (cf. Mr Venkatasubbiah's Some Saka Dates in Inscriptions, p 69)

The second date is given on Il 28-30 as Saka 864 (current), Subhakrit, Jyaishtha su. 15 (apparently), Thursday These data also imply the use of the Northern Cycle, according to which the tithi was connected with Thursday, 13 May, A D 941, and ended 15 h 55 m after mean sunrise for Ujjain Mr Sewell informs me that practically the same results are obtained by applying the Arya-siddhanta calculating for true motions of sun and moon, the difference is only 34 m, and calculating for mean motions, it is 1 h 38 m

The geographical names mentioned are Kölälapura (1 7), Nanda-giri (1 7), the Threehundreds of Puligere and Belvola (1 8), Karana-Guripatti (1 13) with the sanskritised form Mēshada-pattı (l. 31), and Dēvamgēri (l. 18). Kölālapura is Kolhāpur 1 On Karana-Gunpatti see above Devamgeri is perhaps the modern Deogeri, in the neighbourhood of Gadag town TEXT.3

## [Metres v 1, Anushiubh, v 2, Šālinī, v 3, Mattēbhavikrīdīta]

- Svasty=Akāļavarsha-dēva-Šrī-Prithuvi3-vallabha-mahārājādhirā-
- ja-paramēšvara-paramabhattārara vijaya-rājyam=uttarottar-ābhivri(vri)-
- ddhi-pravarddhamānam=ā-chandr-ārkka-tāram=baram salutt-ire [[\*] Sa(sa)ka-nripa-

\* Read

- 4 l-ātīta-samvatsara-sa(śa)tamgal=entu-nūra aruvatt-entaneya
- Parābhava-samvatsaram pravarttise tad-varsh-ābhyā(bhya)ntarada Bhādrapada-
- su(śu)ddha-pādıvav=Adıtyavāradandu Satyavākya-Komgunivarmma-dha-
- rmma-mahārājādhirāja[m] Kölālapuravar ēsva(śva)ram Nanda-giri-nātham
- frimat-Permmanadıgal=Puligere-münüruvam Belvola-münü-
- 9 ruvam dushta-nigraha-visi(si)shta-pratipalanadim suka(kha)-samkha(ka)-
- tā(thā)-vinodadimn=ālutt-ire [|\*] Permmādiya pāda-padm-opajī-
- 11 vi ananta-guna-vimala-viñyā(jñā)na-lakshmī-lakshita-vaksha[s\*]-
- sthalam=parama-māhēsva(śva)ram śrīmad-Aychayyam Kara-
- na-Gurıpattıyan=abhyantara-sıddhıy=āle [\*] Belvola-münürara 13
- 14 nār-ggāmundam Tondayyanum4=a ruvar=ggāmundugalum=1ldu
- yyana mādisida dēgulakke bitta keyyi rāja-māna-matta-15
- 16 r=ayvattu 50 tönţakk=endu koţta mattar=ondu
- 17 sege siddh-āyam pom-gadyānam=eradu 2 nāl-gāmund
- gam siddh-āya[m\*] pom-gadyāṇam=eradu 2 Dēvay
- yyolam=ay-gayyolam maneya nesapav=ırppatta
- 24 mt=1 keygam=manegam perad=ondun=terey
- 21 [kā]d-ātam lımgamum kavıleyuman=ē]-kötiy
- 1 [Kölälapura is generally identified with Kölär in the

H. K. S.J

<sup>&</sup>lt;sup>2</sup> From the ink impressions.

### No 28-TUPPAD-KURHATTI INSCRIPTION OF THE REIGN OF AKALAVARSHA KRISHNA III SAKA 865

#### BY LIONEL D. BARNITT

Tupped-Kurhatti is a village of Navalgund Taluk, Dhārwār District, and her in lat. 15°321' and long 75° 321', about 91 miles nearly east of Navalgund town. Its name is spelt as "Tupadkurhatti" in the Postal Directory of the Bombay Circle, "Tupad Kurhatti" in the Bombay Survey sheet 332, and "Toopud Kooruttee" in the old Indian Atlas sheet 41. The name, correctly spelt, is Tuppada Kurihatti, "Kurihatti of the Butter," apparently on account of the excellence or abundance of the butter produced in the village. Kurshaffi, in Old Kanarese Kuripatti, means "ram's fold," and we find a remi sanskritised varient of this in Mēshada paţtr¹ (1 31) Apparently the full name in ancient times was Karana-Guripatti, "Kumpath of the Office" (Il 12-13) The stone bearing the present record was found in front of the temple of Maruti in the village, broken into two or three pieces. Ink-impressions of it were made for the late Dr Fleet, and are now in the British Museum, from them I have edited the text.—The stone is a rectangular block, the top is surmounted by three triangular finials, one in the middle and one at each corner. It contains on top two bands, each of which is divided by two columns into three compartments. The lower band has some sculptures. namely a linga on a stand in the central compartment, a squatting figure in the proper right compartment, who holds something like a broom or a chowing in his left hand, and a cov with sucking calf in the left compartment. Below this is an inscribed area about 1 ft. 114 in wide and 3 ft 4 nn high —The character is good Kanarese of the period. Most of the letters are between ? in and I in high, though some are a little taller. The vowel signs & and & are usually formed in the later manner, but occasionally they are written in the ancient fashion (e.g. Belvola", 1 8, "yyolam, 1 19) The archaic subscript l in illa (1 20) is also noteworthy. The palatal ñ appears in viñyāna (1 11), a mistake for vijfāna which shews that jā was pronounced by the writer in the same manner as by modern Tamila -The language is Old Kanarese, except in the formal verses 1 and 2 (ll 23-27) The 1 is preserved (ildu, 1 11, nol-gamurdara, 1 17;  $\tilde{e}l^{\circ}$ , 11 21, 22,  $ali^{\circ}$ , 11 22, 23), except in one case, where it is written as r (nor gramundam, Final m is sporadically changed to v before vowels in opaditar= (1 6) and resanav= There is an archaic participle form in kādom (1 21, in a formula) Lexically noteworthy are nesana, from the Sanskrit miešana (1 19), the locative verb noun modal (11 29, 30 -Kittel gives only mudu and its parts), and hasta, apparently with the meaning of palsha (1 30) We find a genitive used as a semi-nominative in Aychayyana mādis; da dēgulakhe (1 15. cf. mv note in Journ Roy As Soc, 1918, p 105)

The record opens by referring itself in ll 1-3 to the reign of Akāļavarsha (the Rāshtra-kūta Krishņa III), and then states that in the year Parābhava, Śaka 868, while his viceroy Satyavākya Kongunivarma Permānadi, entitled "lord of Kōlālapura best of cities" and "master of Nanda-giri," was governing Puligere and Belvola (ll 3-10), and the latter's subordinate Āychayya was administering Karina-Guṇpatṭi (ll 10-13), certain local officials granted lands for the maintenance of a temple founded by Āychayya (ll 13-20). Then come formulæ of the usual kind (ll 20 27), followed by a verse recording that on a certain date some years previously the god Āychēśvara (i e the form of Śiva worshipped in the above-mentioned temple founded by Āychayya) reverled himself in the town (ll 28-31), this may have been the event which led to the establishment of the temple, as was the case at Kurgōd (above, p 278). The viceroy Satyavākya-Kongunivarma Permānadi is evidently the same as the Ganga Būtuga, the son-in-law of the Rāshtrakūta Amōghavarsha-Vaddiga, and hence a brother-in-law of Kṛishṇa III (see Dyn Kanar Distr, pp 304, 419, 421, and the Gāwarvād inscr above).

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We have thus two dates in the inscription, the one for the grant to the temple and the other for the revelation of the god. The first is specified in 11 3-6 as Saka 868, Parābhava, Bhādrapada su 1, Sunday This is irregular according to the Southern Cycle, in which Parābhava is equated with Saka 868 expired, for by the Sūrya-siddhānta the tithi su 1 was current on Friday, July 31, A.D. 946, and Mr Sewell, who has kindly examined the dates for this paper, points out that by the Arga-siddhānta su. 1 was expunged. It follows therefore that the date intended was Saka 868 current, Parābhava, according to the Northern Cycle, by which the tithi su 1 was connected with Monday, 11 August, A.D 945, and ended on that day 16 h 5 m. after mean sunrise (for Ujjain), it was, therefore, current during the last 8 h 26 m of the preceding Sunday, which, hence, by a slight irregularity might be coupled with it (cf. Mr Venkatasubhah's Some Saka Dates in Inscriptions, p 69)

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[Metres. v 1, Anushtubh; v 2, Šālinī, v 3, Mattēbhavikrīditá]

- 1 Svasty=Akāļavarsha-dēva-Śrī-Prithuvi3-vallabha-mahārājādhirā-
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- 3 ddh: pravarddhamānam=ā-chandr-ārkka-tāram=baram salutt-ire [|\*] Sa(śa)ka-nṛipa-kā-
- 4 1-ātīta-samvatsara-sa(śa)tamgal=entu-nūra aruvatt-entaneya
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- 13 na-Guripattiyan=abhyantara-siddhiy=āle [\*] Belvola-münürara
- 14 nar-ggāmundam Tondayyanum<sup>4</sup>-a ruvar-ggāmuņdugalum-ildu **Āycha**-
- 15 yyana mādisida dēgulakke bitta keyyi rāja-māna-matta-
- 16 r=ayvattu 50 tontakk=endu kotta mattar=ondu 1 idarke arasara de-
- 17 sege sıddh-äyam pom-gadyānam=eradu 2 nāļ-gāmuņdara dese-
- 18 gam sıddh-āya[m\*] pom-gadyanam=eradu 2 Devamgeriyo]=e]-ka-
- 19 yyolam-ay-gayyolam maneya nesanav-irppatta nälku
- 20 24 int=i keygam=manegam perad=ondun=terey=illa [[\*] idam
- 21 [kā]d-ātam līmgamum kavīleyuman=ēļ-kötīyuma[m\*] kādom

<sup>1 [</sup>Kēļālapura z generally identified with Kölär in the Mysore State - Dr. Fléet's Kanarese Dynasties, p. 297.— F. K. S.]

<sup>2</sup> From the ink impressions.

- 22 ıdan=alid-ātam lumgamum kavıleyum=ēl-kötiyum Väranā-
- 23 siyuman-alida pamcha-mahā-pātakan-akkum Sva-datt[ā\*]m-pa-
- 24 ra-datt[ā\*]m vā yō harē[ta vasundha]rām [[\*] shashṭim varishal-sahasrānī(ṇi)
- 25 vishthayam jayatê kri(kri)[mih] [|| 1\*] [Sama]nyō=yam dharmma-sētu[r=nri]-
- 26 pānām kālē kālē pālanīyo shavabdhih² [[\*] sarm[m]ā(rvvā)n=ētām(n) bhāgi[nah]
- 27 pārtthivēndr[ān\*] bhūyō bhūyō yāchatē Rāmacha[m\*]dra[h] [|| 2\*]
- 28 Sa(śa)ka-kālam chavu-shashtıy-ashta-sa(śa)tamun=tān=āge [sam]vatsa[ram]
- 29 suka-santam Subhakrıd3-pravarttane modal=Jeshtam=mahā-su(su)ddha-nāma-
- 30 ka-hastha(sta)m varı(re?)y=amta[gam?]<sup>4</sup> tı[thı?] modal=vāram Brihaspatyadandu ka-
- 31 ram<sup>5</sup>=Mēshada-patti-nāma-puradol=pratyaksham=Āychēsva(śva)ram [3\*]

#### TRANSLATION.

(Lines 1-3) Hail! while the victorious reign of king Akālavarsha, the darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, was advancing in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars—

(Innes 3-10) while the cyclic year Parābhava, the eight-hundred and sixty-eighth of the centuries of years elapsed from the time of the Saka king, was current, on Sunday, the first (lunar day) of the bright fortnight of Bhādrapada in that year, when Satyavākya Kongunivarma the great emperor of righteousness, lord of Kölālapura best of cities, master of Nandagiri, Permānadi, was governing the Puligere Three-hundred and the Belvola Three-hundred, so as to suppress the wicked and to protect the excellent, with enjoyment of pleasant conversations.—

(Lines 10-13) while he who finds sustenance at Permādi's lotus-feet, he whose breast is marked by (the presence of) the genius of endless virtue and stainless wisdom, a supreme worshipper of Mahēsvara, Āychayya, was administering Karaņa-Gurīpatti with internal authority—

(Lines 13-20) Tondayya, the county-Gāmunda of the Belvola Three-hundred, and the Six Gāmundus in concert granted for the temple constructed by Aychayya a field, fifty mattar by the king's measure, (and) gave for a garden one mattar. On this, for the share of the kings the fixed revenue (shall be) two gold gadyānas, for the share of the county-Gāmundas the fixed revenue two gold gadyānas. (They also gave) twenty-four dwelling-houses of seven cubits and five cubits (in width) at Dēvamgēri. Thus on this field and houses there is not a single other impost

(Imes 20-23 a prose formula of the usual type)

(Verses 1-2 common Sanskrit formulæ)

(Verse 3) When the Saka date was eight-hundred and sixty-four, while the cyclic year Subhakrit pleasant and peaceful was in progress, while Jyaishtha (and) the fortnight named the great bright one were going on, during the course of the last lunar day (of the fortnight), on Thursday, Aychesvara verily revealed himself in the town named Meshada-patti

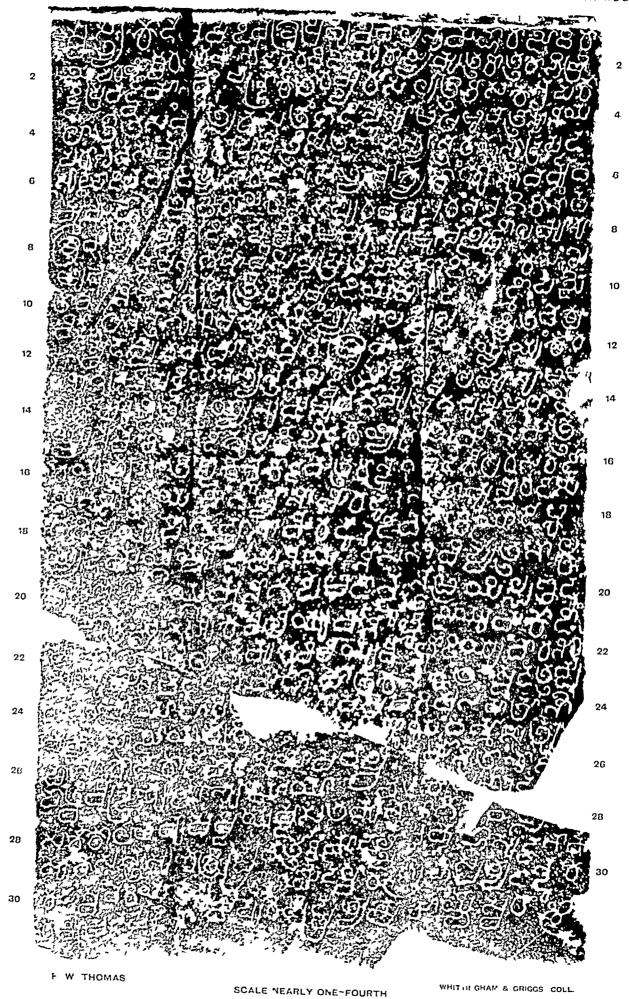
<sup>2</sup> Read varska-

<sup>2</sup> Read bhavadbhih

<sup>8</sup> Read Subbakrit,

I give the above emendations in the first half of the line with considerable diffidence. The use of hasta in the sense of paksha is new to me, though both words may be used in chronograms to denote a pair Vari may also be the same as bari, i.e. paksha, and, if so, the emendation amtagam will be wrong. But in spite of these difficulties the above emendations seem to meet the requirements of the case better than any others.

It is possible that Karam-Mēskada-patti should be read as a compound, corresponding to Karana-Guripatti of 11. 12-13 (Fara, "tax," corresponding to karana, "office," "treasury").



## No 29 -A NOTE ON KING CHANDRA OF THE MEHARAULI INSCRIPTION BY R D BANERJI, MA.

A tall slender pillar of iron, almost entirely pure, stands in the courtyard of Masjid Quwwatul-Islam within a few feet from the Qutb Minar Among the various inscriptions incised on it. the largest is a record of six lines, in characters of the fourth century A.D The final edition of this inscription is to be found in Dr Fleet's Gupta Inscriptions 1 According to this record a king named Chandra had defeated a combination of his enemies in Eastern Bengal (Vanqa), had crossed the seven mouths of the Indus during his wars, defeated the Vahlihas. and set up a standard of Vishnu on a hill called Vishnupada Scholars have offered numerous suggestions concerning the identity of this prince Di Fleet was of opinion that this king Chandra was probably Chandragupta I of the early Gupta dynasty? Dr V A Smith thought that this king Chandra was the same as king Chandragupta II of the early Gupta dynasty and in the first two editions of his Early History of India assigned the inscription on the iron pillar at Meharauli to the son of Samudragupta Mahāmahōpādhyāya Hara-Prasād Śāstrı is of opinion that this king Chandra is Chandravarman, son of Simhavarman of Pushkaranā, whose inscription has been found at Susumā in the Bankura District of Bengal 3 Recently Mr R G Basak has thought fit to revert to the theory of the late Dr J F Fleet concerning the identity of the prince mentioned in the Meharauli pillar inscription and identifies him with Chandragupta I, the father of Samudragupta 4

Mr Basak's paper opens with a statement the accuracy of which is doubtful and which, so far as is known, cannot be supported by Epigraphical evidence Mr Basak says "In the early part of the fourth century A.D there was a great defeat of the people of Bengal (Vanga) by a king named Chandra", but the record on the iron pillar at Meharauli merely states that the king defeated "a combination of his enemies in the Vanga countries" The plural is used instead of the singular, which is significant The combination may have been of people who had no relation with the people of Bengal, but who had either established small principalities in Eastern Bengal There is no mention of the "people of or had been driven to take shelter in that region Bengal" in this record, and we are not in a position to determine whether the "people of Bengal" were able to take part in these struggles at that period or not

The principal argument on which Mr Basak bases his identification of king Chandra of the Meharault pillar with king Chandragupta I of the Gupta dynasty is the statement on the iron pillar inscription that king Chandra "attained sole supreme sovereignty in the world, acquired by his own arm and (enjoyed) for a long time" According to Mr Basak this statement "applies more to an early Gupta ruler of the fourth century than to any local king of any of the small states then ruling independently in Northern India "6 Mr Basak assigns no reasons for his statement, and consequently it is difficult to trace the trend of his thought. Evidently the glamour of the early Gupta empire and its glory in later days enticed him to put forward this bold statement Mr Basak goes on to state "So it is very likely that Samudragupta's father Chandragupta I, whom we know to have been the first Mahārājādhırāja of the Gupta line, began to establish the empire by going out for making conquests in Bengal, in part of the Punjab and also in the South and perhaps succeeded in incorporating portions at least of these provinces into his own kingdom, which after his death passed into Samudragupta's hands "7 It is true that Chandragupta I, the son of Ghatotkachagupta, was the first Mahārājādhirāja of the Gupta dynasty, but there is absolutely no evidence which can lead us to believe that he was

<sup>&</sup>lt;sup>1</sup> Corpus Inscriptionum Indicarum, Vol III, p 141

<sup>&</sup>lt;sup>8</sup> Ep: Ind, Vol. XIII, p 133

<sup>\*</sup> Fleet's Corpus Inscriptionum Indicarum, Vol III, p 141

<sup>&</sup>lt;sup>2</sup> Ibid, p 140, note I

<sup>4</sup> Ind Ant, Vol XLVIII, 1919, p 98

Ind Ant, Vol XLVIII, p. 101.

It is, therefore, certain that it is hardly possible to identify Chandragupta I of the early Gupta dynasty with king Chandia of the Meharauli pillar inscription We may now revert to Mr Basak's question as to whether we possess any evidence which indicates that Bengal was at any time in the possession of Chandravai man The answer is in the affirmative We have evidence of the possession of a part, at least, of Bengal by Chandravarman in the Susunia rock inscription of Chandravarman, son of Simhavarman, king of Pushkarana 1 Mr Basak has taken this inscription to be a pilgrim's recoid without assigning sufficient reasons. So far as is known, there is no evidence to prove that Susumā hill was at any time a place for pilgrimage of sufficient importance to draw devotees from the Western end of India. No remains have been found on the hill which might indicate that there was any famous shrine on this hill or near the inscription. It is very difficult to understand why Mr Basak takes this inscription to be the record of a pilgrimage of king Chandravai man of Pushkaranā simply because he carved the discus of Vishnu on a hill of Western Bengal The inscription proves that a king named Chandiavarman from Pushkaranā (modern Pokharan in the Jodhpui State) had come as far as Western Bengal proper and left his mark there in the form of a short record with one of the emblems of his principal deity incised on the hill, the only prominent landmark in the country, which is perhaps the only Let us connect the fact gleaned from this very short record with those hill in Bengal proper obtained from the Meharauli inscription of Chandra. The latter speaks of a king named Chandra, who had defeated a combination of his enemies in the Vanga countries The full name of king Chandra may be either Chandranatha, Chandravarman oi Chandragupta In the Susuma inscription we have a confirmation of one of the statements of the Meharauli inscription that a king named Chandravarman had left the mark of his visit in Bengal Then, both inscriptions are Vaishnava, king Chandia had raised a staff of Vishnu on the Vishnupada hill, while Chandravarman had incised the wheel of Vishnu on the Susunia hill Whereas it is impossible to identify this Chandra with Chandragupta I of the early Gupta dynasty, the only alternative left open is to identify this Chandra of the Meharauli pillar inscription with Chandravarman, son of Simhavarman, of the Susumā rock inscription The statement of the Meharauli pillar inscription fits in very well with the case of Chandravarman, as he must have had a long reign

The mention of Chandravarman among the chieftains of Āryāvarta, who were uprooted by Samudiagupta, shows that that dynasty had come to an end in the North Subsequent inscriptions prove that two more generations continued to rule independently in Western Mālava and the dynasty was finally subjugated during the reign of Kumāragupta I~ In this connection certain inaccuracies which Mi Basak has used to refute the statements of Mahāmahōpādhyāya Hara-Prasād Śāstri should be considered—

The first of these is Mr Basak's idea of the extent of the dominion of the early Guptas in Mālava He says "We know from Epigraphic records that in A D 404 Chandragupta II was on the Imperial Gupta throne Hence we may safely suppose that Mahārāja Naravarman was Chandragupta II's feudatory in the Western regions" The Mandasor inscription of Naravarman contains no reference to the suzerainty of the Gupta dynasty, and it is hardly correct to suppose that he had submitted to the Guptas The only possible conclusion is that Naravarman had somehow or other evaded the yoke of the Guptas down to the year 461 V E =404 A D The Gangdhar inscription of his son Viśvavarman³ clearly proves that Naravarman maintained his independence throughout and did not submit to the Guptas

In the second of these extraordinary statements Mr Basak asks us to believe that both Viévavarman and his son Bandhuvarman were feudatories of Kumāragupta I He says "We

<sup>1</sup> Ep: Ind, Vol XIII, p 183

<sup>&</sup>lt;sup>2</sup> Ind Ant, Vol. XLVIII, p. 98

<sup>8</sup> Fleet's Corpus Inscriptionum Indicarum, Vol. III, pp 74 76.

gather from other records that his (Naravarman's) son Viśvavarman and his son Bandhuvarman were feudatories of Kumāragupta I", and in a footnote he refers us to inscriptions Nos 17 and 18 of Fleet's Gupta inscriptions These are the Gangdhar inscription of Visvavarman, son of Naravarman, of the year 480 VE, and the Mandasor inscription of the year 493 VE of Bandhuvarman, the son of Viśvavarman A careful scrutiny of the long record found at Gangdhar reveals nothing about a suzerainty of the Gupta Emperois over Visvavarman, and the inevitable conclusion is that at the time of this record (480 VE =423-4 AD) Viśvavarman did not acknowledge the Gupta Emperors of the North as his suzeiains Turning to the Mandasor inscription of the time of Bandhuvarman and his suzerain Kumāragupta I, we find that Bandhuvaiman was the ruler or governor of Dasapura when Kumāragupta was ruling and that Viśvavarman is mentioned as a king who was the father of Bandhuvai-The past tense of the verb to be (babhūva) clearly indicates that Viśvavai man had The verses about Viśvavarman were introduced as a parenthesis to show the descent of Bandhuvarman The real connection is between Kumāraguptē prithitin prašāsati (1 13) and Bandhurarmmanı Dosapuram=ıdam pālayatı (1 16) Consequently it must be admitted that the Mandasor inscription of Bandhuvarman does not contain any reference or proof as to a suzerainty of the Early Gupta Emperors over Visvavarman, king of Western Mālaya, though the record clearly indicates that Visvavarman's son Bandhuvarman was a feudatory of the Early Gupta Emperor Kumāragupta I Therefore we cannot accept Mr Basak's statement that Naravarman's son Visvavarman was a feudatory of Kumāragupta I Mr Basak's idea apparently is that the dynasty of Jayavarman ruled the whole of Mālava from Dasapura, but the findspots of inscriptions of Naravarman and his son prove that they were rulers of a portion only of Western Malava Naravarman's inscription was found at Mandasor, while that of his son Viśvavarman was found at Gangdhar or Gangrar, Lat 23° 56' N. Long 75° 41' E, in the Gwalior State (sheet No 35, Atlas of India, Survey of India Map printed The tract of country in which these two inscriptions were found lies along the southern border of Mewar and runs along a range of hills. This country appears to have sheltered the descendants of Simhavarman after the defeat of Chandravarman The Udayagiri inscription of the year 82 1 and the Sanchi inscription of the year 93,2 both of the reign of Chandragupta II. prove that Naravarman and Visvavaiman had no hold on this part of Malava

We have, therefore, no reason to put any faith in the following statement — "Samudragupta probably destroyed the independence only of the nine kings of Northern India among whom Chandravarman was one, and allowed them after their utter defeat to rule in their respective States as Gupta feudatories "\*\* It is clear from the statement of Harishēna's Praśasti that the nine kings of Āryāvarta were uprooted, ie their kingdom assimilated into the Empire (1 21), while the kings of the south were captured and liberated, ie they were reinstated. The inscriptions of Chandravarman's brother Naravarman and his son Viśvavarman indicate very clearly that after his defeat by Samudragupta either Chandravarman himself or his brother Naravarman migrated into Mālava. There, in the hilly country in the North-West corner, adjacent to modern Mewer, they managed to maintain their independence till 423-4 AD, and were subjugated by the Early Gupta Emperors at some date between 424 and 437 AD. There is no doubt about the fact that Bandhuvarman, son of Viśvavarman and grandson of Naravarman, had in 437-38 AD lost his independence.

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| the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the s | 6, 167                                                                                              |
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The figures refer to pages, m after a figure to footnotes, and add to Additions and Corrections. The following other abbreviations are used —ch = chief, co =country, dt = district, division, do = the same, ditto, dy = dynasty, E = Eastern, feud = feudatory, k = king, m = man, mt = mountain, m = river, s a = see also, sur = surname, te = temple, ve = village, town, W = Western, so = woman.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | PAGE                      |                                     | Pagi                              |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------|-------------------------------------|-----------------------------------|
| rona, a measure of land,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 158, 161                  | ora—contd                           |                                   |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 71, 75, 81                | Śaka, 69, 79                        | , 80, 88, 94, 96, 100, 103,       |
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| • •                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 185, 186                  |                                     | 173, 175, 211, 221, 231,          |
| Ourvinīta, a Ganga k ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 338                       |                                     | 233, 239, 240, 267,               |
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|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | . 173                     |                                     | 312, 317, 323, 342, 315,          |
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| lūtaka, .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | . 327                     | Śālıvāhana = Śaka,                  | 169, 173, 175, 211, 221,          |
| lūtaprēshanska • • •                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                           | Dantanana Dana,                     | 231, 233, 239, 240, 354, 358      |
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| Drijottama, attribute,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 213                       | Erambarage, v.,                     | 268                               |
| dy j or y,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | . 286                     | E eyappa = Rājamalla Sc<br>orjhuņa, | atyanākya, a Ganga k , 339<br>294 |
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| Œ                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |                           | A Branco a B                        | 40.                               |
| č, form of,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | . 364                     | f, form of,                         | 298                               |
| ē, form of, 121, 121 n. f, 130                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | . 157, 360                | fire, symbolized by ra,             | 101, 105                          |
| $\tilde{e}$ for $a$ ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 146                       |                                     |                                   |
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| Earth represented by ma,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 100, 105                  | g, form of,                         | 121, 121 n 5, 164, 308            |
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|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 7, 273, 277               | Gadasandā, v.                       | 198, 199, 201                     |
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| 158, 193-4,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |                           | Gadya traya-vyākhyān                |                                   |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 267, 277                  | gadyāna, a measure,                 | 365 (                             |
| Edavattı, d:,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 269                       | Gaga, m,                            | 202                               |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 9, 100, 105               | Găgū, m,                            | 206                               |
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| Ein-ool-Mulk Geelany,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 211                       | Gahilada, m,                        | 209                               |
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| Ekāmranātha, a devenety,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 358-9                     | Gajapati, dy,                       | · · · 200                         |
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| Ellora temple,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 10, 62                    | Gāka, m,                            | . 342, 345                        |
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The figures refer to pages, n after a figure to footnotes, and add to Additions and Corrections The following other abbreviations are used —ch =chief; co =country, di =district, division, do =the same, ditto, dy =dy nasty, E =Eastern, feud =feudatory, k =king, m =man, mt =mountain, ri =river, s a =see also, sur =surname, te=temple, vi =village, town, W=Western, co =woman.

| THE IS A SHARE WITH A SHARE WE SHARE WE SHARE WE SHARE WITH A SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHARE WE SHAR | CONTRACTOR AND AND AND AND AND AND AND AND AND AND | April on the Marketin January Australians and the second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second s |
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| Northal grant of Vallita Sina                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 1-6                                                | Ner 1 or all Twelve, de, 209                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| naivedya,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 121                                                | An Image Internal . 200                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| Nokoning See Ken Kahno,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 135, 152                                           | Na mell re                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| nakshetm-                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |                                                    | Notions (in See telling pring 149                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| Pashya,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 160 101, 165                                       | 1 187 bingiska, 107                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| Srn n,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 69, 77 ( )                                         | Nam Kêt n. a Gubgi I., da                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| Vis the, .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 169, 17 , 175                                      | Namariki,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| Nala,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 7 ', 70                                            | Nevo, Kh with Lismitton from, 133                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| nala, neasure                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 175                                                | •                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| nīla, cultūrable lana,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 155, 161                                           |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Nain, 17                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 1 237, 210, 250, 253, 317                          | field to mark . 193                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| Nalham, 1,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 202                                                | 12, form of, 123                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| Nila Nunka, a Reddi ch ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 70                                                 | ndu, form of, 122                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| Nāmanz Blatta, m                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 212, 213, 211                                      | mele-elde                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| Nini, $m$ .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | . 200, 246                                         | Nepal, co., 231, 235                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| Nanda-g ri, mt,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 383-6                                              | 10 at 2                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| Nandana,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 272, 276                                           | 15. form of,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| Nanda para, re,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | . 93, 10*, 109                                     | $ng^{\dagger}$ for $\pi^{\dagger}$ and $nh$ ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Nandi, figure of,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 245, 280, 252                                      | er kei form of, 12:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| Nandmitha,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 290, 151                                           | ik written rgh,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Nandi pura-ditări, re,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 123, 127, 129                                      | m [baddlin], "registered," 325 and n 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| Nandis irman, m,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 100, 167                                           | mdh,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| Nandivarman, m,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 337                                                | Ni sinka maila, sur of Eakirakana, 157                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| Kandyā, ri,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 181                                                | niks <sup>t</sup> ič po, . 174, 318, 346                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| Nānē, m,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 206                                                | Nualialla, rt., 267, 272, 277                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Nangipūndi, ri,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | . 89, 80, 91, 93                                   | Niruhing, a Pratifica &                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| Nanjaya amātya m,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 215                                                | ni-1ā 1a, 293                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Nanto, m,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 206                                                | Nir mīta, a Garga & , 333, 337                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Nan tan, ri,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 292                                                | nīti, 128, 335                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Nanū, m,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 203                                                | Aitunārga = Ranavikremas va, a Garga l , 333                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| •                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 149, 151                                           | Nitrapra nudita dera a directly, . 177, 181, 186                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| Napusha for Nahusha,<br>Nāra Ayadhānm, m,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 312                                                | nivariana, 126, 129, 150                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| Nārada, .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 280                                                | Nivriti, a shrine,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| Narahari, m,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 342                                                | nl, form of, 121                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
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